

The Collected Works of
LOUIS DE LA VALLÉE POUSSIN, VOL. II.2

Vijñapti-mātratā-siddhi
A Commentary (*Cheng Weishi Lun*) on
Vasubandhu's *Triṃśikā* by XUANZANG

Second Part of English Translation
Appendix One: by Louis de La Vallée Poussin
Appendix Two: *One Hundred Dharmas in Yogācāra* by Vasubandhu
The Siddhi of Xuanzang Index



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XUANZANG

Translated from Chinese into French and Annotated by
LOUIS DE LA VALLÉE POUSSIN

English translation by
GELONG LODRÖ SANGPO
GELONGMA MIGME CHÖDRÖN

with the assistance of
ALEXANDER LEONHARD MAYER



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*Dedicated
to all the Masters
of the Yogācāra*

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H. CAUSALITY AND ITS MODES, AND SAṂSĀRA⁷⁶⁸

H.A. Four conditions (*pratīyayas*); #2433

H.B. Ten and two causes (*hetus*); #2499

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H.D. Causality of the seeds (*bījas*) and actual *dharma*s; #2561

#2420 If we agree that nothing exists except *viññāna*, then, in the absence of any cause (or condition) (緣) external to the mind (*bāhya-pratīyaya*), how can (the arising of) the various kinds (種種) of figurating (*vikalpas* 分別)—the eight actual cognitions (*viññānas*), the formations associated with mind (*samprayuktas*), the two parts (*bhāgas*), the formations dissociated from mind (*viprayuktas*)—be explained?

#2421 Vasubandhu replies in stanza (*kārika* 18). The stanza says:

sarvabhījaṃ hi viññānaṃ pariñāmas tathā tathā |
yāty anyonya-vaśād yena vikalpaḥ sa sa jāyate || 18

由一切種識・如是如是變・|
以展轉力故・彼彼分別生・|| 18

18. From (由) the cognition (*viññāna*) that is endowed with all seeds—evolving (變) in such and such a way (如是如是)—this and that (彼彼) kind of figurating (*vikalpas* 分別) arises due to (以) (the power (力) of) the mutual co-operation (展轉) [of actual *dharma*s].

La Vallée Poussin comments:

Sthiramati, *Trentaine* (Lévi), F 36 (transl. based on LVP and Jacobi).

tatra sarva-dharmotpādana-śakty-anugamāt sarva-bījaṃ viññānaṃ ity, ālaya-viññānaṃ |

The cognition (*viññāna*), i.e., the store-cognition (*ālaya-viññāna*), is called “all seeds” or “universal seed” (*sarva-bīja*) because it is endowed with the power (*śakti*) of generating (*utpādana*) all *dharma*s.

⟨“Cognition” (*viññāna*) means store-cognition (*ālaya-viññāna*).⟩

viññānaṃ hy asarva-bījaṃ apy astīty, ataḥ sarva-bījaṃ ity, āha |

⟨Because there are also cognitions other than the cognition that is endowed with all seeds, Vasubandhu says (specifically) “endowed with all seeds” (*sarva-bīja*).⟩

viññānād anyad api kaiścīt pradhānādi sarva-bījaṃ kalpyata iti, viññānam ity, āha |

⟨Instead of “cognition”, others have imagined something else, e.g., primal matter (*pradhāna*), etc., thus he says “cognition”.⟩

atha vā | ekapada-vyabhicāre 'pi, viśeṣaṇa-viśeṣyatva-darśanān nāyaṃ doṣaḥ |

⟨Or else, (Vasubandhu's way of expressing himself) is not incorrect—even if one word (*eka-pada*) is imprecise (*vyabhicāra*)—because the relationship of subject (*viśeṣatva*, i.e., *viññāna*) and predicate (*viśeṣaṇa*, i.e., *sarva-bīja*) is spelled out.⟩

pariṇāmas tathā tathā yāty anyonya-vaśād | (18bc)

iti |

As for:

Evolving in such and such a way ... due to the power of the mutual co-operation of *dharma*s.

pūrvāvasthāto 'nyathābhāvaḥ pariṇāmaḥ |

“Evolving” (*pariṇāma*) (is the being different (*anyathābhāva*) in regard to the previous state (*pūrvā-avasthā*),) is the transformation of something previous into something later.

tathā tatheti, tasya tasya vikalpasyānantarotpādana-samarthāvasthāṃ prāpnotīty, arthaḥ |

“In such and such a way” (*tathā tathā*) means that the evolving of the store-cognition reaches the state that is capable of immediately (*anantaram*) generating this and that kind of figuring (*vikalpa*).

anyonya-vaśād iti | tathā hi cakṣurādi-viññānaṃ svaśakti-paripoṣe vartamāne śakti-viśiṣṭasyālaya-viññāna-pariṇāmasya nimittam, so 'pi ālaya-viññāna-pariṇāmas cakṣurādi-viññānasya nimittam bhavati |

“Due to the power of mutual co-operation” (*anyonya-vaśāt*) [of the store-cognition and of the evolving cognitions (*pravṛtti-viññānas*), i.e., eye, etc.]. This occurs as follows:

For example, (a) visual cognition, etc.—when the efficacy (*śakti*) that will generate it is fully ripe (*paripoṣa*)—conditions (i.e., “is the cause [*nimitta*] of”)

the transformation (or evolving) (*pariṇāma*) of the store-cognition, (which itself is endowed with a special efficacy (*śakti*)); and (b) the very transformation [or evolving] of the store-cognition conditions the visual cognition, etc.:

evam anyonya-vaśād yasmād ubhayaṃ pravartate, tasmād ālaya-vijñānād anyenānadhiṣṭhitād aneka-prakāro vikalpaḥ sa sa jāyate |

Since these two exist or proceed (*pravartate*) in this way by mutual causality or co-operation (*anyonya-vaśāt*), it follows that the infinite variety (*aneka-prakāra*) of this and that kind of figurating (*vikalpa*) arises from the store-cognition [guided by seeds] without it itself being influenced (*adhiṣṭhita*) by some other external cause.

#2426 The Treatise:

a. The expression COGNITION THAT IS ENDOWED WITH ALL SEEDS (*sarva-bīja vijñāna* 一切種識) designates the various (差別) efficacies (*śakti* 功能, *bījas*)—capable of engendering (能生) their fruits (namely, all the conditioned *dharma*s [*saṃskṛta*])—that are in the root-cognition (*mūla-vijñāna* 本識). [The expression “seed-cognition” (*bīja-vijñāna* 種識) (#0390, #0408, #0736) designates the seeds (*bījas*), not the actual cognition (*vijñāna*) that holds the seeds and which, as we will see, is not a condition qua cause (*hetu-pratyaya*), #2441.] <434>

These efficacies, or seeds (*bījas*), are called ALL SEEDS (*sarva-bījas*) because they engender (生) four kinds of fruit (果, #2545), (i.e., (1) fruit of equal outflow (*niṣyanda-phala* 等流果), (2) fruit of retribution (*vipāka-phala* 異熟果), (3) fruit of human activity (*puruṣa-kāra-phala* 士用果), (4) fruit of dominance (*adhipati-phala* 增上果),) but with the exception of the fruit of disconnection (*viśaṃyoga-phala* 離繫果) (see #3256) which does not arise from seeds and which is unconditioned (*asaṃskṛta*).

Although this fruit, which is the “separation from the defilement (*kleśa*) or from the two hindrances (*āvaraṇas*)” (#2873), can be “realized” (證) (*sākṣāt-kar, adhi-gam*), nevertheless, it is not the “fruit of seeds” (*bīja-phala* 種果). {7/26r.} It is acquired (*prāpti* 得) by practicing the path (現起道), by abandoning the bonds (斷結), [processes that proceed from the seeds].

Thus, there is mediate causality (or mutual co-operation) here: [seeds generate knowledge (*jñāna*); knowledge abandons the bonds; by that very fact, the disconnection (*viśaṃyoga*) becomes present]. (But this is not what is discussed here). – In using the term “all seeds” (*sarva-bīja*), the stanza (*kārikā* 18a) considers the seeds in their immediate causality, which is to generate all kinds of

figurating (*vikalpas* 分別種), [all kinds of conditioned factors (*saṃskṛta*), all that is dependent (*paratantra*)].

The seeds can be designated by the word cognition (*viññāna* 識), for they have their intrinsic nature (*svabhāva* 體) in cognition. They have no nature (性) separate from the root-cognition (*mūla-viññāna* 本識).

La Vallée Poussin comments:

Relying on the awareness-part (*saṃvitti-bhāga*), [the seeds] are called seed-cognitions (*bīja-viññānas*), being neither the same as cognition (*viññāna*) nor different from cognition. If they were the image-part (*nimitta-bhāga*) of *viññāna* (see #0561 ?), they would be its development (*pariṇāma*); but they are cognition itself, see #0411, #2189.

The stanza (*kārikā* 18a) uses the two words, i.e., SEED (*bīja* 種) and COGNITION (*viññāna* 識), in order to exclude (簡) whatever is not both seed (*bīja*) and cognition (*viññāna*). Indeed, certain seeds are not cognition (for example, the “external” seeds, wheat, etc., #0483, the causes of the Sāṃkhyas); certain cognitions—namely, the actual cognitions—are not seed.

(Moreover, the term SEED-COGNITION (*bīja-viññāna* 種識) indicates (顯) the seeds within cognition (識中種) and not the cognition that holds the seeds (非持種識), as will be explained later (#2441).)

#2427 The seeds (*bījas*) in the eighth cognition (which are the condition qua cause [*hetu-pratyaya*] of various kinds of figurating [*vikalpas*])—with the aid of the three other conditions (*pratyayas* 緣)—EVOLVE IN SUCH AND SUCH A WAY (*tathā tathā pariṇāmaḥ* 如是如是轉變): that is, from the state of birth (*janma-avasthā* 生位), they evolve (轉) up to the time of maturity (*pāka-kāla* 熟時). The stanza (*kārikā* 18b) renders the word SUCH (*tathā* 如是) twice in order to indicate (顯) that each of the seeds (種) evolves (變) in its own way to engender many kinds (多) of figurating.

Indeed, the expression ALL SEEDS (*sarva-bīja* 一切種) <435> includes all the seeds of cognition (*viññāna-bījas*) of the three perfumings (熏習) (#2597), the shared and unshared (共不共) seeds (*bījas*) (#0563), etc. {7/26v.}

La Vallée Poussin comments:

“State of birth” means the state of non-maturity, when the seed (*bīja*) is in the state of being a projecting cause (*ākṣepa-hetu*); from this state it evolves up to the time of maturity: it is then the bringing-forth cause (*abhinivṛtti-hetu*) (#2517).

#2428 b. [The actual cognitions are the other three conditions (*pratyayas*), #0447.] The text says [DUE TO THE] POWER OF THE MUTUAL CO-OPERATION (展轉力) (*anyonya-vaśāt*) (see #0447) because the eight actual cognitions (八現識) (i.e., awareness-part [*saṃvitti-bhāga*]), their mental factors (*caittas*), the two parts (*bhāgas*) (i.e., seeing [*darśana* 見分] and image [*nimitta* 相分]) that are their respective developments, and also the formations dissociated from mind (*viprayuktas*) and the unconditioned factors (*asaṃskṛtas*), all of these *dharma*s ⟨have the power to⟩ mutually aid each other” (互有相助力). [For example, it is due to suchness (*tathatā*) that false view (*mithyā-drṣṭi*) is generated.⁷⁶⁹]

#2429 c. [The fourth quarter-verse (*pāda*) explains the fruit.]

By ⟨the general term (總)⟩ FIGURATING (*vikalpa* 分別) is meant the actual cognition (*viññāna* 現識), etc., [that is, the eight actual cognitions, the seeing-part (*darśana-bhāga*) and the image-part (*nimitta-bhāga*), formations associated with mind (*saṃprayuktas*) and formations dissociated from mind (*viprayuktas*)], for all of them are in their nature “false imagination or false figurating” (*abhūta-parikalpa* 虛妄分別) (above, #2342; #2723).

In view of the many kinds (類多) of figurating (*vikalpas*) (i.e., awareness-part [*saṃvitti-bhāga*], seeing-part [*darśana-bhāga*], etc.), the stanza (*kārikā* 18d) says: THIS AND THAT KIND (彼彼) of figurating (*vikalpa*).

#2430 d. [When the expressions *hi*, *-vaśāt*, *yena* (in Vasubandhu’s stanza 18) are further explained,] the meaning of the stanza is as follows:

Although there is no external cause, due to the variety (差別) of the evolution (*pariṇāma* 轉變) of all seeds (*bījas* 種) ⟨that exist (有)⟩ within the store-cognition (*ālaya-viññāna*) ⟨or root-cognition (*mūla-viññāna*) (由本識中)⟩ and due to the power of the mutual co-operation (展轉力) of the actual eight cognitions, etc., there is, nevertheless, also the arising of this and that kind of figurating (*vikalpas* 分別). There is no need to presuppose (假) external causes ⟨or conditions⟩ (外緣) to explain the generating [of the variety] of figurating?

#2431 The arising of pure *dharma*s should be understood in the same way, for they arise from pure (淨) seeds (*bījas* 種) and from the activity of pure actual (現行) cognitions (*viññānas*). <436>

⁷⁶⁹ Kuiji, *Shuji* 7B/45.

H.A. *Four conditions (pratyayas)*A.A. Condition qua cause (*hetu-pratyaya*); #2441A.B. Condition qua immediate antecedent (*samanantara-pratyaya*); #2446A.C. Condition qua object (*ālambana-pratyaya*); #2468A.D. Condition qua dominance (*adhipati-pratyaya*); #2481

#2433 <It has been said that> [the various kinds of] figurating (*vikalpas* 分別) arise by having the seeds (*bījas* 種) and actual (現) *dharma*s as conditions (*pratyayas* 緣). {7/27r.} How are <the characteristics of> this causality (緣生) to be understood?

#2437 The conditions (*pratyayas*)⁷⁷⁰ are four in number.

H.A.A. *Condition qua cause (hetu-pratyaya)*⁷⁷¹

#2441 The first is the condition qua cause (*hetu-pratyaya* 因緣) and refers to the conditioned *dharma*s (*saṃskṛta* 有為法) that bring forth (辦) their fruit immediately (親).

#2442 <They themselves(體) are of two kinds:>

1. seeds (*bījas* 種子) that engender (*janayanti*);
2. actual *dharma*s (現行) that perfume.

1. Seeds (*bījas* 種子). – The various efficacies (功能, *śakti*, *sāmarthya*) in the root-cognition (*mūla-vijñāna* 本識), i.e., good, bad or non-defined, of every realm (*dhātu* 界), of every stage (地), pure or impure, of matter (*rūpa*) or of non-matter, etc.

The seeds are <of the nature (性) of> the condition qua cause (*hetu-pratyaya* 因緣) only in a twofold operation:

- a. on the one hand, they induce (引) seeds <or efficacies> (功能) of their own type (自類) and which occur subsequent (次後) to them (the seed brings about a seed similar to itself);
 - b. on the other hand, they generate (起) an actual <fruit>, i.e., cognition (*vijñāna*) (現果), of their own type (自類) and which is simultaneous (同時) with them (see #0508).
2. Actual *dharma*s (現行). – The seven evolving cognitions (*pravṛtti-vijñānas*

⁷⁷⁰ AKB ii, F 299.

⁷⁷¹ See #1125; *Samuccaya-vyākhyā* (T.31.1606.0713a14).

轉識) (i.e., awareness-part [*saṃvitti-bhāga*]) with their <associates (相應)>, i.e., mental factors (*caittas*), the <image and seeing (相見)> parts (*bhāgas*) <that are their development (所變)>, their good, etc., <natures (性)>, of every realm (*dhātu* 界), of every stage (地), pure or impure, etc.—with the exception of the good <fruit (果善) and> *dharma*s of the *buddha* (佛), and of the very weak non-defined (極劣無記) *dharma*s—that perfume (熏) the root-cognition (*mūla-vijñāna* 本識) and engender in it the seeds (*bījas*) of their own type (自類)

These actual *dharma*s are <of the nature (性) of> the condition qua cause (*hetu-pratyaya* 因緣) only in this operation. {7/27v.}

- #2443 a. The actual eighth cognition (*aṣṭama-vijñāna-kalāpa*: the cognition with its mental factors [*caittas*], parts [*bhāgas*], etc.) does not perfume. The eighth, itself being “what is perfumed (所熏)”, has nothing to perfume.

Someone may say: – But will its mental factors not perfume, since their ruler, i.e., the eighth, is what is perfumed?

Answer: – No, apart from their ruler and support (所依), the mental factors alone (獨) are not perfuming (能熏).

Among non-*buddhas*, the eighth cognition and the first six <437> cognitions when they proceed from retribution (*vipākaja*) are very weak <or subtle> (極微): thus, they do not perfume <or bring forth seeds>.

Among *buddhas*, the eighth is perfect (圓), thus, it is not [newly] perfumed (see #0494) <and does not perfume or bring forth seeds>.

- b. Successive (展轉) moments of the same type (同類) of actual *dharma*s (現行) are not condition qua cause (*hetu-pratyaya* 因緣) among themselves, for each of them arises from its own seed (自種).

- c. <Successive moments of all (一切)> *dharma*s of different types (異類) are also not condition qua cause (*hetu-pratyayas*) among themselves, for there is no immediate generation (親生) among each other. [The seeds of visual cognition (*cakṣur-vijñāna*) are not condition qua cause of the seeds of auditory cognition (*śrotra-vijñāna*) ...]

- #2444 d. According to a text (*Samuccaya-vyākhyā*, T.31.1606.0713a), the actual *dharma*s (現行), of the same type (同類) or of a different type (異類), are condition qua cause (*hetu-pratyaya*) among each other: the author expresses himself imprecisely <or figuratively speaking> (假說) while he really means to say condition qua dominance (*adhipati-pratyaya*); or else <it is a concession (隨轉門)> to the

opinion of the Sarvāstivādins.

In several places, YBh (T.30.1579.0292a, 0302b, 0580b) explains only the seeds (*bījas* 種) as being condition qua cause (*hetu-pratyaya* 因緣) (by nature): because their activity is more manifest (顯); because, forming a continuous series, they are more important (勝). But (that is not entirely reasonable (盡理) for) some other statements of the same treatise (see #0447) clearly establish that, on the one hand, the evolving cognitions (*pravṛtti-vijñānas* 轉識, i.e., the actual six cognitions [*vijñānas*] and the actual cogitation [*manas*]), and, on the other hand, the eighth cognition (阿賴耶), function as condition qua cause for each other.

[There are three modes of the condition qua cause (*hetu-pratyayatā*): (1) seeds engendering seeds, (2) seeds engendering actual *dharma*s, (3) actual *dharma*s perfuming seeds, #0509.] {7/28r.}

H.A.B. Condition qua immediate antecedent (*samanantara-pratyaya*)

#2446 The second is the condition qua immediate antecedent (*samanantara-pratyaya* 等無間緣) and refers to the eight actual cognitions (*vijñānas* 八現識)⁷⁷² and their mental factors (*caittas* 心所),⁷⁷³ as a (preceding (前)) group (聚, *kalāpa*⁷⁷⁴) with regard to the subsequent group of their own type (自類), opening (開) the path to this group and guiding or inducing (導)⁷⁷⁵ it in such a way that—immediately (無間) (and similar (等))—it definitively (定) arises. <438>

La Vallée Poussin comments:

See above, #1120, #1187, AKB ii, F 300; *Samuccaya-vyākhyā* (T.31.1606.0714). – It seems that *kaidao* 開導 corresponds to *krānta* [“opening and guiding”]; however, the Tibetan edition of the *Bodhisattva-bhūmi* (see, viii, 1) renders this idea by the expression *skabs-'byed*, which creates the occasion for *avatāraka* (?).

#2447 1. Innumerable seeds (*bījas*) of the same type (多同類種), when they co-exist (or evolve simultaneously) (俱時轉), are, like the formations dissociated from mind (*viprayuktas* 不相應), not (included in) this condition qua immediate antecedent (*samanantara-pratyaya*).

2. Due to the same principle, the eight cognitions are not conditions qua im-

⁷⁷² I.e., seeing-part (*darśana-bhāga*) and awareness-part (*saṃvitti-bhāga*).

⁷⁷³ Excluding matter (*rūpa*), formations dissociated from mind (*viprayuktas*), seeds (*bījas*), unconditioned factors (*asaṃskṛtas*).

⁷⁷⁴ 聚, *kalāpa*, i.e., a cognition (*vijñāna*) and its mental factors (*caittas*).

⁷⁷⁵ 導 here means *zhaoyin* 招引, (“to usher in and guide”), “to generate and induce”.

mediate antecedent for each other, for several types of cognitions co-exist or evolve simultaneously.

3. Although it is true that mental factors (*caittas*) always co-exist (or evolve together) (恒俱轉) with mind (*citta*), nevertheless, they are “associated” (*saṃprayukta* 相應) with mind:⁷⁷⁶ they are thus combined (和合) with it in such a way as if forming a unity (似一) [with mind], without it being possible to separate (or to distinguish) (離別殊異) [mind and mental factors]. Thus, we can say that mind and mental factors are, mutually, condition qua immediate antecedent (等無間緣). [The previous mind (*citta*) is the condition qua immediate antecedent to the subsequent mental factor (*caitta*) of the same group We know that the word *sama* indicates equality of the number of mental factors constituting the prior and the subsequent groups.] (See #0535, #1225.⁷⁷⁷)

4. The mind of entry into *nirvāṇa*-without-remainder (*nirupadhiśeṣa-nirvāṇa* 無餘) is extremely (subtle and) weak (微劣) and, consequently, it does not have “the strength (or function) to open the path and to guide or induce” (開導用). Moreover it will not generate (起) a similar and subsequent *dharma* (等無間法). Thus, it is not a condition qua immediate antecedent (*samanantara-pratyaya*). [Because of this, it “opens”; it makes place for a subsequent *dharma*; but it does not call for or induce (招引) a subsequent *dharma*.]

⟨Question: – How do we know this to be so?⟩

[Answer:] – There is a treatise that truthfully (誠) discusses the condition qua immediate antecedent: { 7/28v. }

If, immediately after “these” (此) mind and mental factors (*viññāna-caittas*), there definitively (決定) arise “those” (彼) mind and mental factors, then the former are the condition qua immediate antecedent (等無間緣) of the latter.⁷⁷⁸

La Vallée Poussin comments:

YBh, 80: Before the mind-of-entry into *nirvāṇa*-without-remainder (*nirupadhiśeṣa*) (入無餘心), he enters into the attainment of cessation (*nirodha-samāpatti*), he destroys the six evolving cognitions (*pravṛtti-viññānas*); next, he destroys the other

⁷⁷⁶ Having the same object; the same support, i.e., sense-faculty (*indriya*); being of the same time period; being of the same nature.

⁷⁷⁷ AKB ii, F 177–178.

⁷⁷⁸ See #1228, YBh (T.30.1579.0292a), *Vikhyāpana* (T.31.1602.0570c).

cognitions (*viññānas*). It is by the power of resolution (*pranidhi*) that he enters into the attainment of cessation and attains the end of existence, for it is a pure sixth cognition that enters into <439> this attainment (*samāpatti*); at the end of life, the seventh and the eighth cognitions are non-defined. (Kuiji, *Shuji* 7B/55v.).

On the death of the *arhat*, see above, #0977 (Kuiji, *Shuji* 4A/81, several rather difficult problems), AKB iii, F 133–134.

- #2450 A. The retaining cognition (*ādāna-viññāna* 阿陀那識) (#0734) as condition qua immediate antecedent (*samanantara-pratyaya*).

⟨In accordance with the above doctrine, it may be said that⟩ the retaining cognition of any ⟨of the three⟩ realms (*dhātu*) and of any ⟨of the nine⟩ stages can be the condition qua immediate antecedent of a retaining cognition of any realm whatsoever and of any stage whatsoever, for higher existences are “opened and guided” (相開導) by lower existences and *vice versa*.⁷⁷⁹

A pure (*anāsrava*) retaining cognition (*ādāna-viññāna*) (i.e., of a *buddha*) can follow an impure (*sāsrava*) retaining cognition (i.e., of a non-*buddha*), but definitively not the other way around, for the mirror knowledge (*ādarśa-jñāna* 鏡智) (#3262), once acquired, is not abandoned.

The same relationship between the good (impure) and non-defined retaining cognition: the good follows the non-defined, the non-defined does not follow the good.⁷⁸⁰

- #2452 [Question:] – To which realm (*dhātu* 界) does the impure retaining cognition (*ādāna-viññāna*)—after which the pure retaining cognition ⟨is generated (引生)⟩—belong? [In other words, to which realm does the existence in which one becomes a *buddha* belong?]

[Answer:] – There are two opinions:

- #2454 1. [First masters:] – [a] To the realm of fine-materiality (*rūpa-dhātu*), in terms of the *bodhisattvas* of sudden understanding (頓悟); [b] to the realm of desire (*kāma-dhātu*), in terms of the *bodhisattvas* of gradual understanding (漸悟).

La Vallée Poussin comments:

The first, who are also called *prthagjana-bodhisattvas*, are people who all at once aspire to great *bodhi* (*mahā-bodhi*) and enter into the career of a future *buddha* without first gaining the fruits of the Little Vehicle. They remain ordinary world-

⁷⁷⁹ AKB iii, F 118; ii, F 317.

⁷⁸⁰ Cf. AKB ii, F 315.

lings (*prthagjanas*) until the time when they become, at the same time, *arhats* and *buddhas*. (The Sarvāstivādins explain how Śākyamuni remained an ordinary worldling up until [under the *bodhi*] tree, AKB ii, F 205–206; iii, F 128; vi, F 177; *Morale bouddhique*, F 106).

The second are people of the non-determined family (*gotra*) (see #0428) who, after having entered into the vehicles of the hearers (*śrāvaka*) and of the self-enlightened ones (*pratyekabuddha*), “turn” their minds towards great *bodhi* (*mahā-bodhi*). – See #2704. – Change of family (*gotra*), AKB vi, F 135.

The question is asked: To which realm (*dhātu*) do they each belong at the time when they become *buddhas*?

- #2456 a. This means that ordinary worldlings (*prthagjanas* 異生) who aspire to the fruit of buddhahood, who do not enter into the two vehicles, generate (引生) the pure (無漏) retaining cognition (*ādhāna-vijñāna*) <440> (= purify their retaining cognition = become *buddhas*) after a retaining cognition of the realm of fine-materiality (*rūpa-dhātu*). They are necessarily reborn and abide (生在)—above the Śuddhāvāsikas (淨居天)⁷⁸¹—in the “abode of the supreme lord” (*maheśvara-bhuvana* 大自在宮), {7/29r.} and attain *bodhi* there.
- #2458 b. The saints of the two vehicles (二乘) (i.e., trainees [*śaikṣas*] and non-trainees [*aśaikṣas*]), who turn their mind (迴趣) toward great *bodhi* (*mahā-bodhi* 大菩提), definitively generate (引生) the pure retaining cognition after a retaining cognition of the realm of desire (*kāma-dhātu* 欲界), for it is only in the realm of desire that one can “turn” the mind (迴趣) and “preserve” the body (留身). Although they must go into the “abode of the supreme lord” (*maheśvara-bhuvana*) in order to become *buddhas*, for one becomes a *buddha* only in that excellent place, nevertheless, the “body of birth” (生身),⁷⁸² [i.e., the natural body, the fruit of retribution,] which they preserve by the power of their “great vow or resolution” (*mahā-praṇidhāna* 本願, #2709), is a body of the realm of desire. [We will see, #2704 and following, that the hearer (*śrāvaka*) cannot attain *nirvāṇa* with a “body of birth”.]

La Vallée Poussin comments:

Our text has *maheśvara-bhuvana* (abode of the supreme lord) (*Laṅkāvatāra*, pp. 215,

⁷⁸¹ AKB vi, F 214, 223; vii, F 103.

⁷⁸² For this expression, see *Sūtrālamkāra*, xi, 59; AKB 14/16v.7 [iv, F 78]: “He who causes the shedding of the Buddha’s blood damages only his body of birth (*janma-kāya*) (not the *dharma-kāya*)”.

278). Kuiji notes the old and the new transcription. According to *Mahā-vyutpatti*, 161, *mahā-maheśvara-bhuvana*.

1. Kuiji, *Shuji* (7B/63v.1 ; T43.1830.0499b21): This real land of retribution, which is located above the Śuddhāvāsikas and inhabited by *bodhisattvas* of the tenth stage (*bhūmi*), is it a part of the three realms (*dhātus*) or not? The *Buddhabhūmi-śāstra* (佛地論) says:

This pure land is inhabited by the body of enjoyment for others (*pāra-sāmbhogika-kāya*), for it is the place where this *kāya* teaches the *dharma* to the *bodhisattvas* of the tenth stage.

It is included in the Aghaniṣṭha heaven.⁷⁸³ Since it is a very sublime place, the Śuddhāvāsikas do not know it, do not go there. This is why the *sūtra* says:

The *bodhisattvas* of the tenth stage must be reborn in the beautiful pure land beyond the three realms.

2. Kuiji, *Shuji* (7B/58r.1–6, 58v.2–7): Ordinary worldlings (*prthagjanas*) do not take on the existence of transformation (see #2667, #2700) with a body of the realm of desire (*kāma-dhātu*). Once this mode of existence is acquired, they cannot die and be reborn in the “abode of the supreme lord” (*maheśvara-bhuvana*). Having reached the eighth stage, they are reborn into the fourth meditation (*dhyāna*): having thus obtained an excellent body (body of retribution), they can then take on a very eminent body of transformation.

The “abode of the supreme lord”, above the Śuddhāvāsikas, is the true pure land: it is there that one obtains <441> the body of enjoyment for oneself (*svā-sāmbhogika kāya*), i.e., the body of *buddha* (see #3356), it is the palace of the *bodhisattvas* of the tenth stage ..., this is also the stage where the body of enjoyment for others (*para-sāmbhogika-kāya*) (the body of *buddha* as seen by the saints) appears. The *bodhisattvas* of the ten stages, with a body of retribution, go there. ... YBh says that they are born there: but, to tell the truth, when they are reborn in one of the three lower heavens of the fourth meditation, and since they have not yet obtained a rebirth in the pure land, they take on a body of transformation and go to the pure land: this is why it is said that they are born there. According to YBh, 4 (Japanese transl., p. 94):

Beyond the Śuddhāvāsikas is the residence of the *maheśvaras*. By means of a very deep meditation, the *bodhisattvas* of the tenth stage attain rebirth among them. Once having become *buddhas*, they “fulfill (*chong* 充) the *dharma-dhātu*”.

⁷⁸³ AKB i, F 50; iii, F 168.

[Elsewhere, #3014: “They fulfill (*chongman* 充滿) the *dharmakāya*”.]

iii. Kuiji, *Shuji* (7B/58v.8–59r.7).

It is only in the realm of desire (*kāma-dhātu*) that the trainees (*śaikṣas*) and non-trainees (*aśaikṣas*) of the two vehicles can generate the mind of *bodhi* (*bodhi*). Thus, it is after an existence in the realm of desire (*kāma-dhātu*) that they will acquire the pure (*anāsrava*) mind, [i.e., the eighth cognition, completely pure, of a *buddha*]. Indeed, the power of the vow that “preserves” the body is only in the realm of desire Generating the mind of *bodhi* in the realm of desire, it is impossible that they “preserve” their body after dying in the realm of desire and being reborn above. However, when they must become a *buddha*, they go to the “abode of the supreme lord” (*maheśvara-bhuvana*), for the acquisition of the quality of a *buddha* must occur in the highest place. Thus, it is with a body of transformation that they go into the realm of fine-materiality (*rūpa-dhātu*) and into the pure land (*maheśvara-bhuvana*); they go there by the power of supernormal accomplishment (*ṛddhi*); it cannot be said that they are born there, for YBh, 80, does not say that the existence of transformation involves rebirth. The *Śrīmālādevīsīṃhanāda-sūtra*, in contradiction to YBh, accepts that a sentient being takes successively numerous existences of transformation.

#2459 2. [Second masters:] – According to the correct opinion, neither the teachings nor reason oppose that—not only in the realm of desire (*kāma-dhātu*) but also in the realm of fine-materiality (*rūpa-dhātu*)—the hearers (*śrāvakas* 聲聞) turn their mind (迴趣) (to the Great Vehicle) and vow (願) to make their body endure. Therefore, for the hearers as well, the pure eighth cognition can follow after the cognition (*viññāna* 心) of the realm of fine-materiality.

As for the fact that the five Śuddhavāsikas (五淨居) do not “turn” [their mind to the Great Vehicle], this is true since the *Prajñāpāramitā-śāstra* (T.5.0220.0693a) does not say that they bring forth “the great mind” (發大心).

La Vallée Poussin comments:

Kuiji, *Shuji* (7B/59v.3–60v.) – The second masters agree with the first in what concerns the *prthagjana-bodhisattvas*. But they believe that the hearers (*śrāvakas*) can, in the realm of fine-materiality (*rūpa-dhātu*), generate the mind of *bodhi* and branch out <442> to the Great Vehicle. This way of seeing is neither contradicted by the teachings nor condemned by reasoning. We think that the *buddha* moves in this realm (*dhātu*) and that the *bodhisattvas* are born there and convert [or instruct] others there. Thus, for the hearers, the pure retaining cognition (*ādāna-viññāna*)

can follow an impure retaining cognition of the realm of fine-materiality, for the hearers can turn their mind in this realm and can “preserve” their body in this realm. – Nevertheless, the self-enlightened ones (*pratyekabuddhas*) cannot, nor can the hearers of the first two fruits ... – The treatise (*śāstra*), in truth, says that the “preservation of the body” occurs in Jambudvīpa: [which means that, being generated in the realm of desire (*kāma-dhātu*), it does not occur in the other continents (*dvīpas*)]; but the treatise does not say that it may not occur outside of the realm of desire ... Can it occur in the realm of immateriality (*ārūpya-dhātu*)? ... No. ... No doubt, the *Antarābhava-sūtra* (中陰經; *Sūtra on the Intermediate State*, T.12.385, transl. 384–417) says that the Buddha dwelt in the intermediate state or existence (*antarā-bhava* 中陰) and, for twenty years, converted [or instructed] there sentient beings of the realm of immateriality. [But] a *sūtra* of the Mahāsāṃghika school does not express the thought of the Great Vehicle. The *Laṅkāvatāra* and the *Prajñā* say that the *bodhisattvas* are not born in the realm of immateriality.

#2460 B. Cogitation (*manas*) as condition qua immediate antecedent (*samanantara-pratyaya*).

The *manas* (i.e., seventh evolving cognition [*pravṛtti-vijñāna*]) of any ⟨of the three⟩ realms (*dhātu*) (三界) and of any ⟨of the nine⟩ stages (九地) {729v.} can be the condition qua immediate antecedent (等無間緣) of the *manas* of any realm whatsoever and of any stage whatsoever, for the *manas* is bound (繫) to the place of arising (生處) of the eighth cognition (see #1371).

Impure or pure, *manas* can be the condition qua immediate antecedent of the impure or pure *manas*, for the two states of *manas* follow one another (相引) in the course of the ten stages (*bhūmis*) according to whether one is emerging from the pure contemplation or whether one is entering into it.

In the same way, the good (善 *kuśala*) states and non-defined (無記 *avyākṛta*) states follow one another.

Among the non-defined states, the obscured ⟨or defiled⟩ (*nivṛta*; 染) (characterized by the presence of the belief in a person [*pudgala-grāha* 人執]) and the non-obscured ⟨or non-defiled⟩ (*anivṛta*; 不染) (characterized by the presence of the belief in *dharma*s [*dharma-grāha* 法執] only) also follow—i.e., open and guide or induce—one another (相關導): for the non-obscured ⟨or non-defiled⟩ states (i.e., knowledge of the emptiness of the person [*pudgala-śūnyatā* 生空] and its two fruits, i.e., the subsequently acquired knowledge [*prṣṭha-labdha-jñāna* 智果] and the attainment of cessation [*nirodha-samāpatti*]) follow and precede the

obscured ⟨or defiled⟩ states.

It is in the realm of desire (*kāma-dhātu* 欲界) and the realm of fine-materiality (*rūpa-dhātu* 色界) that the pure and impure *manas* are the condition qua immediate antecedent of each other, but not in the realm of immateriality (*ārūpya-dhātu* 無色界), for the *bodhisattvas* of the higher stages are not born in this realm (*dhātu*). <443>

- #2461 C. Mental cognition (*mano-vijñāna*) as condition qua immediate antecedent (*samanantara-pratyaya*).

The mental cognition of any ⟨of the three⟩ realms (*dhātu*) and of any ⟨of the nine⟩ stages, whether pure or impure, good, bad, etc., can be the condition qua immediate antecedent (等無間緣) of the mental cognition of any realm whatsoever, etc. Indeed, at the time when one is “moistening birth” (潤生位, see #2623), the mental cognitions of the three realms and of the nine stages can induce each other (相引). [The *buddha* and *bodhisattvas* of the three highest stages (*bhūmis*) can make minds of any sphere whatsoever follow one another.] {730r.}

It is only following a mind of the realm of fine-materiality (*rūpa-dhātu*) that the pure mental cognition (*mano-vijñāna*) arises for the first time (in the path of insight [*darśana-mārga*]), for the good mind of the stage conducive to penetration (*nirvedha-bhāgīya* 決擇分) (#2902, which precedes the path of insight) belongs only to the realm of fine-materiality.

- #2463 D. First five cognitions as condition qua immediate antecedent (*samanantara-pratyaya*).

The cognitions of the eye, the ear and the body of two realms (*dhātus*) and of two stages are, each according to its type, the condition qua immediate antecedent (等無間緣) of the said cognitions of two realms and of two stages. Likewise, for the cognitions of the tongue and the nose of one single realm and of one single stage.

Likewise, the five good, etc., cognitions can follow one another.

- #2465 For the teachers [i.e., *Sthiramati*] [who believe that the *bodhisattvas* attain the knowledge of accomplishing action (*krtya-anuṣṭhāna-jñāna*; #3283) as soon as they enter into the stages (*bhūmis*),] the five pure (無漏) and impure (漏) cognitions (*vijñānas*) follow the five impure and pure cognitions, for, ⟨prior to becoming a *buddha* (佛),⟩ the knowledge of accomplishing action entails the purity of the five cognitions.

#2466 For the teachers [i.e., Dharmapāla] [who reserve the knowledge of accomplishing action (*kr̥tya-anuṣṭhāna-jñāna*) for the *buddhas* alone], the five impure cognitions, at the moment of acquiring the quality of *buddha*, are the condition qua immediate antecedent of the five pure cognitions; but the pure ones are never the condition qua immediate antecedent of the impure ones, for non-*buddhas* never have the five pure cognitions. Indeed, their five material sense-faculties (五色根) are definitively impure, being part of the image-part (*nimitta-bhāga* 相分) of the eighth cognition (or cognition that is retribution (*vipāka-vijñāna*),) (異熟識, #0563) that becomes pure only on the acquisition of the quality of *buddha* (#0739; #3194).

[Question:] – But why do the five impure (有漏) sense-faculties (根) not bring forth (發) pure cognitions (*vijñānas* 無漏識)?

[Answer:] – The five (impure) sense-faculties are the special (不共) support (*āśraya*) of the cognitions corresponding to them, <444> [in contrast to the store-cognition (*ālaya-vijñāna*), i.e., the general support of all the cognitions, which can be impure without mental cognition (*mano-vijñāna*) being necessarily impure].

They are necessarily simultaneous (必俱) with their corresponding cognitions [and cannot be compared to the impure *dharmas* that are the condition qua immediate antecedent of pure *dharmas*].

They have the same object (同境) as their corresponding cognitions (識); {7/30v.} [whereas the cogitation (*manas*) does not have the same object as mental cognition and, consequently, can be impure without the latter necessarily being so].

Thus, it does not correspond to reason that (1) the five impure faculties give rise to (2) pure cognitions. – (For, in regard to objects (於境), these two are different (異).) The five impure sense-faculties are “obscure” (昧) and cannot engender pure cognitions which must be clear (明). (Kuiji, *Shuji* 7B/67r.).

H.A.C. Condition qua object (*ālambana-pratyaya*)

#2468 The third is the condition qua object (*ālambana-pratyaya* 所緣緣) of the mind and mental factors and refers to the thing (*dharma*) that exists (*sad-dharma* 有法)—on which the mind and the mental factors rely (*tuo* 託)—which is cognized (*lū* 慮) by the mind and mental factors that arise similar to it (*dai jixiang* 帶己相).

La Vallée Poussin comments:

See #0535, #0540, #2405; AKB ii, F 306; *Samuccaya-vyākhyā*, T.31.1606.0714c.

- a. “The thing that exists” (*sad-dharma*), in contrast with the imagined (*parikalpita*) *dharma*, (e.g., the self [*ātman*], the sky-flower, etc.). According to some teachers, this thing can be either real (*dravya-sat*) or “as designation” (*prajñapti-sat*) (such as long, short, etc.). Cf. AKB vi, F 141 note.
- b. “On which the mind (*citta*) and the mental factors (*caittas*) rely” = “which is relied on (*yituo* 依託 or *tuo* 託) by the mind (*citta*) ...”. Only that which exists by itself is “support”; only that which exists by itself is condition (*pratyaya*) and, consequently, is the condition qua object (*ālambana-pratyaya*). – As it is explained by Dignāga, above, #0179.
- c. “Which is cognized” or “perceived”, which is thought of (*lū* 慮, *tark* ?) – The image in the mirror “relies” on the thing that is reflected: this thing is the condition (*pratyaya*), i.e., the condition of the image, but not its condition qua object, because it is not “cognized” or “perceived” by the mirror.
- d. “That arise similar to it [i.e., the thing]”:⁷⁸⁴ this is the general meaning, by picking up the words from #0176. It could be more precise. The text here has *dai jixiang* 帶己相.

We know the expression *dai bixiang* 帶彼相 (= *tad-ākārātā*), which occurs at #0183, in a phrase the translation of which was omitted above (*Siddhi* F 46), “inadvertently missing”:

We have shown that the atoms do not exist separate from cognition (*vijñāna*). It is thus established that the condition qua object is the image (*nimitta*) <445> (i.e., image-part [*nimitta-bhāga*]), having the aspect of visible form (*rūpa*), etc., which is developed from *vijñāna*. The seeing-part (*darśana-bhāga*) relies (*tuo*) on this [object (*ālambana*)] in order to arise [and to “perceive” it] by becoming intimately attached (*dai*) to its aspect (= *bixiang* 彼相).

This is very close to AKB ix, F 280, where Vasubandhu expresses the Sautrāntika doctrine of consciousness:

It is said that cognition (*vijñāna*) cognizes the object; but it does not take any action with regard to the object. It is said that it cognizes it because it arises or is constituted similar to the object (*sādrśyena ātmalābhāt*). Of what does this similarity consist? In that it has the aspect of the object (*tad-ākārātā*; *dai bixiang* 帶彼相).

⁷⁸⁴ Editors: For a detailed discussion of *dai-xiang* 帶相, see section 2.4 in Dhammajoti's Introduction.

To return to our *dai jixiang* 帶己相. – Kuiji, *Shuji* (7B/69r.), contrasts the opinion of Xuanzang with that of the Indian masters:

dai 帶 has two meanings:

1. [First meaning:] – The early Indian masters explain *ji* 己 by *jingti* 境體 = *artha-svabhāva*, the thing itself. The meaning of *dai* 帶 is that the mind (which is *ālambaka*) is similar to *xiang* 相, i.e., to *xiangzhuang* 相狀, to the image, or to the form, of the object.

For the Little Vehicle (see #0535), the *ākāra*, i.e., the aspect or mode of operation that is taken on by cognition (*viññāna*), is the *viññāna* itself at the time when it cognizes.

For the Great Vehicle, this aspect is the image-part (*nimitta-bhāga*) of *viññāna*. – One arrives thus at the following: “When the mind (*ālambaka*) is similar to the *xiang* 相, i.e., form or characteristic, of the *ji* 己, that is to say, of the visible form (*rūpa*), etc., then the visible form, etc., is the condition qua object (*ālambana-pratyaya*) of the mind”.

But master Prajñāgupta, of the Sāṃmitīya school,⁷⁸⁵ in his treatise against the Great Vehicle, criticizes this interpretation. Indeed, “the knowledge of pure intuition, i.e., the knowledge without conceptual figurating (*nirvikalpaka-jñāna*) (#2918), is not similar to suchness (*tathatā*) (does not take on the resemblance or the form of suchness); thus, it cannot be said that this knowledge has a condition qua object”.

2. [Second meaning:] – At the time of the distribution of alms by Śīlāditya, my teacher Xuanzang composed a treatise (*śāstra*) refuting wrong views (see *Vie* ..., p. 240).⁷⁸⁶

You do not understand my meaning:

dai 帶 signifies *jiadai* 挾帶, i.e., “adhering closely”;

xiang 相 signifies *tixiang* 體相, i.e., “the very nature, the essence”, and not *xiangzhuang* 相狀, [i.e., the image, or the form, of the object].

⁷⁸⁵ See Péri, *Date de Vasubandhu*, p. 52; Kuiji, *Shuji* (4A/20), commenting on the stanza of the *Saṃdhi-nirmocana*, above, #0824, talks about this student of Sthiramati, author of a treatise in 700 stanzas against the Great Vehicle and who does not understand the doctrine of innate afflicted view of a self (*ātma-dṛṣṭi*) ...

⁷⁸⁶ Editors: Life of Xuanzang; probably Stanislas Julien. The treatise is the *Zhi/po ejian lun* 制/破惡見論 (*Sanzang fashi Ci'en zhuan*, T.50.2053.0245c11, 0247a26); cf. Kuiji (T.43.1830.0500c08).

When correct knowledge (*samyag-jñāna* 正智) arises, it adheres closely to the very nature of suchness (挾帶真如之體相); it is neither identical with suchness, nor different from it (與真如不一。不異) ...

Thus, we translate:

The condition qua object (*ālambana-pratyaya*) is the thing of which the mind adopts the form (*xiang*), and the thing to which the mind adheres closely, [i.e., the thing the profound nature of which is penetrated by the mind *via* a complete match and which is the very “nature” of the mind].

#2470 The object (*ālambana*) (itself (體)) is of two kinds:

1. immediate (*sākṣāt* 親);
2. remote (疏).

1. If this *dharma* is not separate (*avisaṃyukta-svabhāva*, *avinirbhāgin*; 不相離) from the cognition (*viññāna*) (itself) (能緣體), which is directed at it,⁷⁸⁷ and is that on which the seeing-part (*darśana-bhāga*), etc., (or the awareness-part [*saṃvitti-bhāga*]) (internally (內)) relies (所託) and which is (internally) perceived (所慮) <446> by it, this is the “immediate” condition qua object (*sākṣād-ālambana-pratyaya* 親所緣緣).

Every⁷⁸⁸ cognition (i.e., every “subject” of cognition [*ālambaka* 能緣]) has this kind of (immediate condition qua) object (*ālambana*), for no cognition can arise without (離) relying (*tuō* 託) on and without cognizing (慮) an object that is internal (內) to (or “integrated” with) it.

La Vallée Poussin comments:

This object is either suchness (*tathatā*) or one of the parts (*bhāgas*) of *viññāna*: the image-part (*nimitta-bhāga*) is the object (*ālambana*) of the seeing-part (*darśana-bhāga*), the seeing-part is the object of the awareness-part (*saṃvitti-bhāga*), etc.; see #0540.

2. If this *dharma*—although it is separate (相離) from cognition (*viññāna*) (itself (體)), which is directed at it [i.e., separate from the *ālambaka* (能緣)]—is the archetype (*zhi* 質, see *Siddhi* F 18) generating (起), within *viññāna*, the image (i.e., image-part [*nimitta-bhāga*]) on which the seeing-part (*darśana-bhāga*) (internally (內)) relies (所託) and which is (internally) perceived (所慮) by it, this

⁷⁸⁷ I.e., the *ālambaka* (能緣).

⁷⁸⁸ *Editors:* LVP groups together the respective first and the respective second line of the passages #2470 and #2471.

is the “remote” (condition qua) object (*ālambana-pratyaya* 疏所緣緣).

La Vallée Poussin comments:

Note that the eight cognitions (*viññānas*) (i.e., with their mental factors, eight groups [*kalāpas*]) are separate from one another. The cognition of the eye does not directly see blue, a part of the receptacle-world, which is a development of the store-cognition (*ālaya-viññāna*) (which constitutes a part of the image-part [*nimitta-bhāga*] of the store-cognition): blue is the archetype which, as condition qua dominance (*adhipati-pratyaya*), conditions a blue image which is the image-part of the cognition of the eye. (See #2409.)

#2471 Not every cognition (*viññāna*) (i.e., every “subject” of cognition [*ālambaka* 能緣]) has this kind of (remote condition qua) object (*ālambana*), {731r.} for cognition can also arise without the existence of an archetype, (i.e., without (離) relying on (*tuo* 託) and without cognizing (*lū* 慮) an object that is) external (外) to [or “not integrated” with] it and corresponding to its image-part (*nimitta-bhāga*), [for example, past and future things, self (*ātman*), etc.]. (See *Siddhi* F 18, #0361, #0574.)

#2474 1. With regard to the object (*ālambana*) of the eighth cognition,⁷⁸⁹ there are three opinions.

a. (According to the first opinion,) the eighth has only the immediate (condition qua) object (親所緣緣), for, by the power of action and internal causes (隨業因力), it develops (變) spontaneously (任運) as objects (*viṣaya, artha*) (#0570).

La Vallée Poussin comments:

It does not have a remote object (*ālambanā*), which assumes an intense volition (*cetanā*), which is lacking to a cognition of retribution. It develops into the body of another (*para-āśraya-āyatana*), but by a spontaneous development which does not have the development of another's eighth cognition as archetype. <447>

#2475 b. (According to the second opinion,) the eighth [cognition] definitively also has the remote (condition qua) object (*ālambana* 疏所緣緣), for, when it develops as the body of another, it must, in order to do so, rely (*zhang* 仗) on the development of the other's eighth (i.e., the archetype) (他變質): thus, it itself can develop into an image (*nimitta*) which is its own immediate object.

⁷⁸⁹ Exactly the group of the eighth cognition (*aṣṭama-viññāna-kalāpa* 第八心品), i.e., mind (*citta*) and mental factors (*caittas*). – There are here—between between mind and mental factors—differences which Kuiji explains.

La Vallée Poussin comments:

This is the thesis of the Parendriyapariṇānavādins (變他根之師), #0565. – Archetype with regard to the other cognitions (*viññānas*) of the individual to whom it belongs, the eighth is “image” (*yingxiang* 影像, *pratibimba*), with regard to the other: one’s seeds (*bījas*) develop due to (仗) another.

#2476 c. ⟨According to the third opinion,⟩ these two theories are not reasonable:

- i. Different individuals can “experience” (*bhoga* 受用) the bodies (身) and the lands (土) of each other; (we see the corpse ..., *Siddhi* F 119, #0566), for the development of another’s eighth cognition (*viññāna*) (他所變者) is the archetype for the development of my eighth cognition (自質).
- ii. One does not experience (受用) another’s seeds (*bījas*) or sense-faculties (*indriyas*), ⟨for it is not reasonable that⟩ the eighth cognition of one individual develops into the seeds or faculties of another individual; ⟨for it is not the case that⟩ the seeds of different sentient beings are all equal (等) (in view of the difference of the families [*gotras*]).

Thus, we say that the eighth cognition, whether it is a case of non-*buddhas* or of *buddhas*, may or may not have a remote ⟨condition qua⟩ object (*ālambana* 疏所緣緣).

La Vallée Poussin comments:

Several complicated problems: the pure cognition (*viññāna*) of a *buddha* cognizes the impure, etc., Kuiji, *Shuji* (7B/73).

Among non-*buddhas*, the eighth develops into the body of another (*para-aśraya-āyatana*), of which he has the experience, but does not develop into its faculties (*para-aśraya*) and seeds (*bījas*), which he does not experience. In the realm of desire (*kāma-dhātu*) and the realm of fine-materiality, he thus develops in dependence of another, but not in the realm of immateriality (*ārūpya-dhātu*). – Among *buddhas*, the eighth has the unconditioned (*asaṃskṛta*) and the *dharma*s of the three times for its object.

- #2477 2. ⟨The seventh cognition⟩, i.e., cogitation (*manas*) (*manah-kalāpa* 第七心品), {7/31v.} before the transmutation ⟨of the support⟩ (*parāvṛtti*) (轉依, #1381), does definitively also have a remote ⟨condition qua⟩ object (*ālambana*) (疏所緣緣). Being always “innate” (*sahaja* 俱生, i.e., never “conceptually figured” [*parikalpa-udbhava*]), it develops into an immediate object (that is, its image-part [*nimitta-bhāga*]) only due to ⟨relying on⟩ an external archetype (外質) (namely,

the eighth cognition).

After the transmutation, it has or does not have a remote condition qua object: it does not have ⟨an external archetype (外質)⟩ when it has true suchness (*tathatā* 真如), etc., i.e., emptiness (*śūnyatā*) and past or future *dharma*s, for its object (緣) (#1417). <448>

#2478 3. ⟨The sixth cognition⟩, i.e., mental cognition (*mano-vijñāna-kalāpa*), before as well as after the transmutation, is “keen” ⟨in its mode of operation⟩ (*paṭu-ākāra* 行相猛利); it evolves independently (*svatantra-pravartana* 能自在轉) in all states, for it is either innate (*sahaja*) or “conceptually figured” (*parikalpa-udbhava*) (when it envisages a self [*ātman*] ...). Thus, it does or does not have, according to the case, a remote condition qua object (*ālambana* 疏所緣緣) ⟨by relying on an external archetype. Thus, the existence or non-existence of a remote condition qua object is not definitive⟩.

#2479 4. The first five cognitions (*pañca-vijñāna-kāya-kalāpa* 前五心品) (#3294), before the transmutation ⟨of the support⟩ (未轉依位), are coarse (麤), blunt (鈍) and feeble (劣): thus, they must rely on an ⟨external⟩ archetype (外質) (namely, the development, [i.e.,] image (*nimitta*), of the eighth or of the sixth cognition) [when the eye sees an illusion (*māyā*)]; thus, it ⟨also definitive that it⟩ always has a remote ⟨condition qua⟩ object (*ālambana* 疏所緣緣).

After the transmutation ⟨of the support⟩ (已轉依位), there is no rule, (i.e., it has or does not have a remote condition qua object, for) they do not have a remote [condition qua] object, (i.e., an external archetype (外質),) when they have past or future *dharma*s (過未), etc., for their object, [and also, as some claim, when they have suchness (*tathatā*) for their object].

H.A.D. Condition qua dominance (*adhipati-pratyaya*)

#2481 The fourth is the “condition qua dominance” or “general condition” [*adhipati-pratyaya*] (above, #1134)⁷⁹⁰ and refers to any real *dharma* (*sad-dharma*⁷⁹¹) that is energetic (i.e., of superior powerful activity [有勝勢用]) and {7/32r.} able to further (順) another *dharma* (i.e., the first nine causes [*hetus*] of #2499) or to hinder (違) (i.e., the tenth cause) another *dharma*.⁷⁹² [This is in contrast to the other conditions the activity of which is internal.]

⁷⁹⁰ AKB ii, F 307; *Samuccaya-vyākhyā* (T.31.1606.0715).

⁷⁹¹ I.e., conditioned or unconditioned, as opposed to imagined (*parikalpita*) *dharma*s.

⁷⁹² AKB ii, F 307; *Samuccaya-vyākhyā* (T.31.1606.0715).

Although the *dharmas* (of the previous three conditions), i.e., the condition qua cause (*hetu-pratyaya*), the condition qua object (*ālambana-pratyaya*) and the condition qua immediate antecedent (*samanantara-pratyaya*), are also the condition qua dominance [*adhipati-pratyaya* 增上], nevertheless, it is in order to show (the particular characteristics (差別相)) of the variety of modes (諸) of causality (*pratyayatā* 緣), that one designates the *dharmas* to be (the presently discussed fourth condition), i.e., the condition qua dominance, (comprising all other *dharmas*,) as there are *dharmas* that are conditions beyond or regardless of their causality as cause (*hetu*), etc. (除彼取餘).

#2482 The activity (用) of the condition qua dominance—(in terms of furthering and hindering (順違))—evolves in four levels (處), (distinguishing four aspects (事)):

1. Generating (*janana* 生) [of *dharmas* of the three realms (*dhātus*)].
2. Supporting (*pratiṣṭhā* 位) (reliance or support [*niśraya*?]), *hu* 住 = *li* 立⁷⁹³, [as the circle of water supports the circle of earth].
3. Realizing (*niṣpādana* 成) <449> [which is of two kinds, namely, [a] the reason and the example in debate (*chengli* 成立), i.e., and [b] the technique and work in industry (成辨)].
4. Obtaining (*prāpaṇa* 得) [*nirvāṇa* or worldly *dharmas*].

La Vallée Poussin comments:

See #2499. – Compare AKB ii, F 277, 297, 314; on *chengli* 成立, see *Samuccaya-vyākhyā*, T.31.1606.0713b, 0715c. Many opinions.

#2484 Although the activity (用) of the condition qua dominance (*adhipati-pratyaya* 增上) is multiple and varies according to the *dharmas* that function as it, by considering the essential (勝) and the manifest (顯), nevertheless, it comprises only twenty-two modes: these are the following twenty-two [controlling] faculties (*indriyas* 根):⁷⁹⁴

#2486 1–5. The first five material sense-faculties (*rūpīndriya* 色根) = *mūla-vijñāna-ādi-pariṇāma-caṣṣur-ādi-prasāda-rūpa-svabhāva*: “they have, for their nature, the subtle matter (*rūpa* 淨色) (of the eye, etc.,) which is the development (所變) of the root-cognition (*mūla-vijñāna* 本識), etc.” (see #0563).

6–7. The two (male and female) sexual organs (*vyañjana* 男女二根), being included in the bodily sense-faculty (*kāya-indriya* 身根), are, (in their nature, a

⁷⁹³ *li* 立 of AKB ii, F 314, and *anli* 安立 of AKB ii, F 297.

⁷⁹⁴ AKB ii, F 103–104; YBh, 57, 90; *Samuccaya-vyākhyā*, 5, etc.

small) part of this sense-faculty (*indriya*).

#2487 8. The vital faculty (*jīvita-indriya* 命根), however, does, (in its nature,) not exist separately (非別有性); as we have seen (#0260), it simply is a designation (假立) based, from a certain perspective, on the (immediate) seeds (*bījas* 親種) (of the root-cognition (*mūla-vijñāna*)). {7/32v.}

9. The mental sense-faculty (*mana-indriya* 意根), (in general, is, in its nature,) the eight cognitions.

10–14. The five faculties of sensation (*vedanā-indriya* 受根) have, for their nature, the five sensations (*vedanās*) that, as appropriate, are associated with the eight cognitions. [“As appropriate”: all cognitions have the faculty of neutral sensation (*upekṣā-indriya*), it is the mental cognition (*mano-vijñāna*) alone that has dissatisfaction (*daurmanasya*) and satisfaction (*saumanasya*); the first five cognitions have displeasure (*duḥkha*) and pleasure (*sukha*). However, Dharmapāla also attributes displeasure and pleasure to mental cognition; other masters, pleasure, see #1597–#1636.]

15–19. The five “praxis-oriented” faculties, i.e., faith (*śraddhā* 信), etc., have, for their nature, two good (善) mental factors (*caittas*), i.e., faith and vigor (*vīrya*), and, among the special mental factors, good memory (*smṛti* 念), good concentration (*samādhi*) and good understanding (*prajñā*) (#1699).

#2491 20. Faculty of coming to know what has not been known (*anājñātam-ājñāsyāmi-indriya* 未知當知根):⁷⁹⁵ <450>

a. Three states or three periods are to be distinguished.

i. The first is the root-period (*mūla-āvasthā* 根本位) and refers to the path of insight (*darśana-mārga* 見道) (#2915), excluding the last moment,⁷⁹⁶ i.e., the moment when there is nothing further unknown (無所未知) that could be known (可當知).

ii. The second is the period of preparation (*prayoga-avasthā* 加行位), i.e., the immediate preparation for the path of insight, and refers to the stages conducive to penetration (*nirvedha-bhāgīyas*), (i.e., heat (煖), summit (頂), receptivity (忍) and supreme mundane factors (世第一法)) (#2897), which lead close to (近能引發) the root-period (*mūla-avasthā* 根本位).

⁷⁹⁵ AKB ii, F 109, 112, 116; *Vibhāṣā* (T.27.1545.0734c).

⁷⁹⁶ I.e., the third mind in the path of insight of three moments of the Great Vehicle; the sixteenth mind of the followers of the Little Vehicle, AKB vi, F 192, is, according to them, the path of cultivation (*bhāvanā-mārga*).

iii. The third is the period of provision (*saṃbhāra-avasthā* 資糧位), i.e., the distant preparation [for the path of insight], and refers to the period after the aeon (*kalpa*) of entry, from the moment when—in view of obtaining (得) the direct realization of the truth (*satya-abhisamaya* 諦現觀)⁷⁹⁷—the practitioner brings forth (發起) the aspiration (*chanda* 欲) for the good *dharma* of beatitude (*naiḥśreyasika-kuśala-dharma* 勝善法 = *nirvāṇa*; see #3042),⁷⁹⁸ an aspiration that is free of doubt (*niyata* 決定, in contrast to the foreigners [*bāhya*]),⁷⁹⁹ up to, but not including, the stages conducive to penetration (*nirvedha-bhāgiyas* 順決擇分): all the roots of good (善根) in this interval constitute the period of provision (*saṃbhāra-avasthā*), a period of preparation, because {7/33r.} they assist and generate (資生) the root-period (*mūla-avasthā* 根本位) [indirectly] from a distance [in time] (遠).

- #2492 b. The five moral or “praxis-oriented” faculties of these three periods (三位), i.e., faith (*śraddhā*), etc., along with the mental sense-faculty (*manas* 意) and three sensations (i.e., satisfaction [*saumanasya* 喜], pleasure [*sukha* 樂], neutral sensation [*upekṣā* 捨]), [that is,] nine faculties (*indriyas*) in all, constitute (the nature of this faculty), i.e., the [faculty of coming to know] what has not been known (*anājñātam*).

Without a doubt—in the course of the two preparatory periods, (i.e., the period of preparation, etc.) (加行等位), when seeking (to realize) (求證) the supreme *dharma* (勝法)—“sorrow” (*śoka* 愁惑) [for having not yet realized it] is also generated, and thus a tenth faculty, i.e., dissatisfaction (*daurmanasya*). But dissatisfaction (憂根) is (often) not counted by YBh in the number of faculties that constitute the [faculty of coming to know] what has not been known because it is not, properly speaking (正), a root of good (善根). [For Sthiramati, the faculty of coming to know what has not been known includes ten faculties; for AKB, it includes nine faculties: see explanations, ii, F 116, note.]

- #2493 c. [The faculty of coming to know] what has not been known (*anājñātam*) exists in the first three formless meditative attainments (*ārūpyas* 無色), for the higher path of insight (*darśana-mārga* 勝見道) may include the accessory (傍) possession of these attainments (or cultivations) (修得).

⁷⁹⁷ See #2968; AKB vi, F 185.

⁷⁹⁸ There is an interesting verse (*śloka*) in the *Ratna-āvali*:

naiḥśreyasaḥ punar dharmāḥ sūkṣmo gambhīradarśanaḥ |
bālānām aśrutavatām uktas trāsakaro jinaiḥ ||

⁷⁹⁹ This is direct realization qua faith (*śraddhā-abhisamaya*), #2972, not pure faith (*śraddhā*).

Or else, for followers of <451> the two vehicles who, in possession of the third fruit (i.e., the non-returners [*anāgāmins*]) [thus possessing the faculty of perfect knowledge (*ājñā-indriya*)], turn their mind toward (迴趣) great *bodhi*, generate (起)—in view of realizing (證) the emptiness of *dharma*s (*dharma-sūnyatā* 法空) (i.e., path of insight, the first stage [*bhūmi*]) and before entering into this stage—a pure knowledge of the emptiness of the person (*pudgala-sūnyatā* 生空) “which is included in” (= by taking its support on) nine stages (九地).⁸⁰⁰ [This knowledge, generated in view of the contemplation of the *bodhisattvas* (i.e., emptiness of *dharma*s), leads to this contemplation: it is thus the (faculty of coming to know) what has not been known (*anājñātam*).] Thus, these *bodhisattvas* have the faculty of coming to know what has not been known. [Before they have “turned”, they had the faculty of perfect knowledge (*ājñā-indriya*).]

La Vallée Poussin comments:

The doctrine of the Great Vehicle is that one cannot practice the path of insight (*darśana-mārga*) by relying on the formless (*ārūpya*) [meditative] attainments. – This is the teaching in the *Siddhi* (#2971).

Objection: – It has been said that, among the twenty-two [controlling] faculties (*indriyas*), [the faculty of coming to know] what has not been known (*anājñātam*) also belongs to the formless meditative attainments, for the *bodhisattva* acquires (cultivates-obtains [*bhāvayati-prāpnoti*]: cultivation of acquisition) them incidentally in the path of insight. Now, if they were not the support of the path of insight and of the four stages leading to penetration (*nirvedha-bhāgīyas*), how could one say that they acquire (*bhāvayati*) them?

Answer: – YBh, 79, says: When he enters into the path of insight, the “seeds (*bījas*) of conventional knowledge (*saṃvṛti-jñāna*)” (= faculty of coming to know what has not been known [*anājñātam-ājñāsyāmi-indriya*]), as practiced previously [i.e., by relying on the formless meditative attainments], become pure. Thus, they are said to be acquired. They are called conventional knowledge derived at the immediate end of a direct realization (*abhisamaya-antika-saṃvṛti-jñāna*). It is after having departed from the path of insight that this knowledge (*jñāna*) is generated ... (Kuiji, *Shuji* 9B/70v.).

Kuiji, *Shuji* (7B/81r.) – There are *bodhisattvas* who—before the path of insight, thus,

⁸⁰⁰ That is to say, six [meditative attainments related to] *rūpas*, i.e., four root [meditations] (*mūlas*), preparatory meditation (*anāgāmya*), intermediate meditation (*dhyānāntara*); plus three formless [meditative attainments] [*ārūpyas*].

still as ordinary worldlings (*prthagjanas*)—"cultivate-obtain" these attainments; later, entering into the path of insight, they "cultivate" these [attainments] accessorially (傍), due to the seeds of conventional knowledge that they had generated earlier. These seeds are given the name of *indriya* (faculty). Thus, it is said that the [three formless meditative attainments] have [the faculty of coming to know what has not been known]. Later too, the *bodhisattva* generates [the faculty of coming to know what has not been known]: there is nothing wrong in it being generated outside of the path of insight.

Samuccaya-vyākhyā (T.31.1606.0756c17), explaining direct realization of reality (*tattva-abhisamaya* 真現觀), says:

... In the path of insight (*darśana-mārga*), the *abhisamaya-antika-vyavasthita-satya-saṃvṛti-jñāna*, i.e., "the conventional knowledge where the truths are understood analytically and which is included in the direct realization (*abhisamaya*)", for, due to supramundane knowledge (*lokottara jñāna* = path of insight [*darśana-mārga*]) acting as the condition qua dominance (*adhipati-pratyaya*), the seeds (*bījas*) of this knowledge are nourished: this is what is called obtaining this knowledge. But it is not made active, for the sixteen moments successively follow one another uninterruptedly and do not permit the possibility of the conventional knowledge (*saṃvṛti-jñāna*) to manifest ...

For the *abhisamaya-antika* ["at the end of direct realization"], see #2975. <452>

#2494 The path of insight (*darśana-mārga* 見道) of the *bodhisattvas* also includes [the faculty of coming to know] what has not been known (*anājñātam*) as we have said; but YBh mentions it only in the period prior to the ten stages (*bhūmis* 地前) (i.e., stage of resolute conduct [*adhimukti-caryā*]) [placing the faculty of perfect knowledge (*ājñā-indriya*) in the course of the ten stages and the faculty of final and perfect knowledge (*ājñātāvi-indriya*) in the stage of the *buddhas*], because the time of the path of insight where it exists (i.e., the "stage of entry" of the first stage which includes the stage of entry, the stage of dwelling and the stage of leaving) is fairly short (時促).

#2495 21. Faculty of perfect knowledge (*ājñā-indriya* 已知根): – From the last moment (最後剎那) of the path of insight (*darśana-mārga* 見道), yet including it, up {733v.} to the adamant concentration (*vajra-upamā-samādhi* 金剛喻定), the nine pure faculties (*indriyas*, 無漏九根): (1–5) faith (*śraddhā* 信), etc., (6) mental sense-faculty (*manas*), (7) satisfaction (*saumanasya*), (8) pleasure (*sukha*), and (9) neutral sensation (*upekṣā*), {all constitute the nature (性) of the faculty of perfect knowledge}.

In the search for liberation (*vimukti* 解脱), the non-detached (*avītarāga* 未離欲) experience sorrow (*śoka* 愁感) [for not having yet realized it]; thus, the faculty of dissatisfaction (*daurmanasya-indriya* 憂根) is also part of the faculty of perfect knowledge (*ājñā-indriya*): but this faculty is often not named, for it is not, properly speaking (正), a root of good (善根).

La Vallée Poussin comments:

Thus the first two of the last three controlling faculties (*indriyas*) include impure *dharma*s (Kuiji, *Shuji* 7B/84r.).

- #2496 22. Faculty of final and perfect knowledge (*ājñātāvi-indriya* 具知根): – Nine pure faculties (*indriyas* 無漏九根) in the non-trainee (*aśaikṣa* 無學) state, all constitute the nature of the faculty of final and perfect knowledge.

Although pure discursive contemplation (遊觀無漏) occurs at the summit of cyclic existence (*bhavāgra* 有頂) (see #0068, #2296), nevertheless, it does not include the last three faculties (*indriyas*); indeed, [this contemplation] is not clear (明) (and acute (利)) there.

- #2497 Such is the (intrinsic) nature (*svabhāva*) of the twenty-two controlling faculties (*indriyas*). The explanation of (the various other) topics concerning them should be understood according to YBh (T.30.1579.0614a). <453>

H.B. *Ten and two causes (hetus)*

B.A. Ten causes (*hetus*) and fifteen bases (*adhiṣṭhānas*); #2499

B.B. Ten causes and two causes; #2515

B.C. Four conditions, fifteen bases, and the ten and two causes; #2532

H.B.A. *Ten causes (hetus) and fifteen bases (adhiṣṭhānas)*

#2499 The four conditions (*pratyayas* 四緣) are differentiated by relying on fifteen bases (*adhiṣṭhānas* 十五處) and they constitute, in this way, ten causes (*hetus* 十因).

The ten causes are:

1. “conventional experience in accordance with speech” cause (*anuvyavahāra-hetu* 隨說因);
2. considering cause (*apekṣā-hetu* 觀待因);
3. projecting cause (*ākṣepa-hetu* 牽引因);
4. bringing forth-cause (*abhinirvṛtti-hetu* 生起因);
5. assisting cause (*parigraha-hetu* 攝受因);
6. inducing cause (*āvāhaka-hetu* 引發因);
7. determining (or special) cause (*pratiniyama-hetu* 定異因);
8. co-operating cause (*sahakāri-hetu* 同事因);
9. impeding cause (*virodha-hetu* 相違因);
10. non-impeding cause (*avirodha-hetu* 不相違因).

La Vallée Poussin comments:

A. *Adhiṣṭhāna* (basis) is a conjectural translation of *chu* 處, variant *yichu* 依處. – *Chu* 處 usually corresponds to sense-sphere (*āyatana*); *yichu* 依處 = *adhiṣṭhāna*, above, #2029, and AKB 2/3v.7 [ii, F 56], where the basis of the eye (*caḥsur-adhiṣṭhāna*), i.e., the visible eye, is contrasted with the sense-sphere of the eye (*caḥsur-āyatana*), i.e., the eye of subtle matter, that is, the sense-faculty of the eye (*caḥsur-indriya*).

The names of the ten causes are known by the *Bodhisattva-bhūmi* (= *Yogācāra-bhūmi-śāstra* [YBh], 38).

B. The theory of the ten causes (*hetu*), applied to pollution (*saṃkleśa*), purification (*vyavadāna*) and to the external dependent origination (*pratītya-samutpāda*) (i.e., wheat, rice, etc.), as it is explained in the *Bodhisattva-bhūmi*, fol. 39, is analyzed and summarized in *Muséon*, 1911: 176, and in *Douze Causes*.

C. Our text is closely related to the *Vikhyāpana* (T.31.1602.0570), which names the ten causes and the fifteen bases (*adhiṣṭhānas*).

The *Bodhisattva-bhūmi* ignores the bases.

The *Samuccaya-vyākhyā* (T.31.1606.0713b01) enumerates twenty causes, the first ten of which are those of the *Madhyānta* (T.31.1599.0454a23),⁸⁰¹ the last ten of which are our ten causes:

Every cause is included in the efficient cause (*kāraṇa-hetu* 能作因), which is of twenty kinds:⁸⁰²

1. generating cause (*janana-hetu* 生能作), such as the complex of the causes (*sāmagrī*) of the *viññāna* that generates *viññāna*;
2. cause of duration (*sthiti-hetu* 住能作), such as the food (*āhāra*) that supports sentient beings born and wishing to be reborn (AKB iii, F 122);
3. maintaining cause (*upastambha-hetu*) or maintenance cause (*ādhāra-hetu* 持能作), such as the land (*prthivī*) that supports sentient beings;
4. revealing cause (*vyāñjana-hetu* 照能作), such as the lamp (*pradīpa*) that reveals color (*rūpa*);
5. destroying cause (*dhvaṃsana-hetu* 變壞能作), such as the fire (*agni*) that destroys the combustible (*indhana*);
6. cutting cause (*chedana-hetu*) (? 分離能作), such as the sickle (*dātra*) for something to be cut (*chedya*);
7. cause of transformation (*vikāra-hetu* ? 轉變能作), such as the skilled craft (*śilpa*) that works with metals (*hiraṇya*), etc.;
8. indicating cause (*jñāpana-hetu* 信解能作), such as smoke (*dhūma*) that makes fire (*agni*) known;
9. understanding cause (*avaḡama-hetu* ? 顯了能作), such as the proposition (*pratijñā*), reason (*hetu*) and example (*drṣṭānta*) with regard to the thing to be proven (*sādhya*);

⁸⁰¹ Editors: The *Madhyānta-vibhāga-bhāṣya* gives the following ten causes (*kāraṇas*):

1. *utpatti*; 2. *sthiti*; 3. *dhṛti*; 4. *abhivyakti*; 5. *vikāra*; 6. *viśleṣa*; 7. *pariṇati*; 8. *saṃpratyaḡaya*; 9. *saṃpratyaḡayana*; 10. *prāpti*. – See Stefan Anacker (1986): 225–227. – See Chan Ngan Che *A Study of Yogācāra Theory of the Ten Causes* (2007): 228ff.

⁸⁰² Editors: Asaṅga's *Abhidharma-samuccaya* gives the following twenty causes (*kāraṇas*):

1. *utpatti*; 2. *sthiti*; 3. *dhṛti*; 4. *prakāśa*; 5. *vikāra*; 6. *viyoga*; 7. *pariṇati*; 8. *saṃpratyaḡaya*; 9. *saṃpratyaḡayana*; 10. *prāpaṇa*; 11. *vyavahāra*; 12. *apekṣā*; 13. *ākṣepa*; 14. *abhinirvṛtti*; 15. *parigraha*; 16. *āvāhaka*; 17. *pratiniyama*; 18. *sahakāri*; 19. *virodhi*; 20. *avirodhi*. – See Chan Ngan Che *A Study of Yogācāra Theory of the Ten Causes* (2007): 228ff.

10. attaining cause (*prāpti-hetu* 等至能作), such as the path (*mārga*) leading towards *nirvāṇa*.

These ten are followed by:

11. “conventional experience in accordance with speech” cause (*anuvyavahāra-hetu*);
- 12.–20. etc.

D. Some of the above restorations are confirmed by AKB ii, F 314, where there are five kinds of efficient cause (*kāraṇa-hetu*):

1. generating cause (*janana-hetu*; *sheng* 生) or cause of birth (*janma-hetu*) (*qi* 起), parents and child;
2. reliance cause (*niśraya-hetu*), (*yi* 依) or cause of transformation (*vikāra-hetu*) (*bian* 變), <454> teacher and monk;
3. supporting cause (*pratiṣṭhā-hetu*) (*li* 立) or maintenance cause (*ādhāra-hetu*) (*chi* 持), the wall and the painting;
4. maintaining cause (*upastambha-hetu*) (*chi* 持) or cause of duration (*sthiti-hetu*) (*zhu* 住);
5. nourishing cause (*upabr̥mhaṇa-hetu*) (*yang* 養) or cause of growth or increase (*vṛddhi-hetu*) (*zhang* 長).

Vyākhyā, see AKB ii, F 277, lists:

1. efficacious cause (*kāraka-hetu*), seed for the bud;
2. indicating cause (*jñāpaka-hetu*), smoke for fire;
3. revealing cause (*vyañjaka-hetu*), lamp for the pitcher;
4. destructive cause (*dhvaṃsaka-hetu*), hammer for pitcher;
5. reaching cause (*prāpaka-hetu*), chariot for a place.

Four fruits of the Westerners, AKB ii, F 297:

1. fruit of supporting (*pratiṣṭhā-phala*) (*anli* 安立), circle of water supported by the circle of wind;
2. fruit of preparatory practice (*prayoga-phala*);
3. fruit of concourse or complex (*sāmagrī-phala*) (*hehe* 和合);
4. fruit of cultivation (*bhāvanā-phala*).

Bukkyō Daijiten (1307b) enumerates pairs: [a] generating cause (*janana-hetu*) and understanding cause (*avagama-hetu*); [b] generative cause (*janaka-hetu*) and supporting cause (*upāya-hetu*); [c] etc. (see #2515).

E. The six causes of the Sarvāstivādins, AKB ii, F 245:

1. efficient (*kāraṇa*) cause;
2. co-existent (*sahabhū*) cause;
3. homogeneous (*sabhāga*) cause;
4. associated (*samprayuktaka*) cause;
5. pervasive (*sarvatraga*) cause;
6. ripening (*vipāka*) cause;

only the sixth is good, says *Vikhyāpana*, T.31.1602.0570.

Sixfold cause (*hetu*), *Laṅkāvatāra*, Chapter II, p. 83 (T.16.0671.0530b16; translation by Suzuki; correlation with other conditions, etc., based on Chan Ngan Che⁸⁰³):

1. The possibility cause (*bhaviṣyad-hetu* 當因) means, Mahāmati, that when a cause to be becomes effective there is the rising of things inner and outer (當因者,作因已,能生內外法).

[Related with condition qua cause (*hetu-pratyaya*).]

2. The connection cause (*sambandha-hetu* 相續因) means, Mahāmati, that when conditions to be become effective there is the rising of the Skandha-seeds, etc., inner and outer (相續因者,能攀緣內外法陰種子等).

[Related with condition qua object (*ālambana-pratyaya*).]

3. The objectivity-cause (*lakṣaṇa-hetu* 相因) means, Mahāmati, that bound by the objective world [the *Vijñāna*] keeps up its continuous activity (相因者,能生相續次第作事而不斷絕).

[Related with condition qua immediate antecedent (*samanantara-pratyaya*).]

4. The agency-cause (*kāraṇa-hetu* 作因) means, Mahāmati, that like a sovereign king a cause invested with supreme authority asserts itself (作因者,能作增上因,如轉輪王).

[Related with condition qua dominance (*adhipati-pratyaya*).]

5. The manifesting-cause (*vyañjana-hetu* 了因) means that when the discriminating faculty rises, as the result it reveals individual marks as a lamp does forms, etc. (了因者,妄想事生已,能顯示,如燈照色等).

[Related with figurating (*vikalpa*).]

6. The indifference-cause (*upekṣā-hetu* 捨因) means that when there is a dissolution the power of combination discontinues, and there rises a state of

⁸⁰³ A Study of Yogācāra Theory of the Ten Causes (2007).

non-discrimination (相待因者,於滅時不見虛妄生法,相續事斷絕故).⁸⁰⁴

[Related with non-figuring (*avikalpa*).]

[The fifteen bases are:

1. speech-basis (*vacana-* or *vāg-adhiṣṭhāna* 語依處);
2. experience-basis (*anubhava-adhiṣṭhāna* 領受依處);
3. trace-basis (*vāsanā-adhiṣṭhāna* 習氣依處);
4. “moistened seeds”-basis (*śasneha-bīja-adhiṣṭhāna* 有潤種子依處);
5. “immediate antecedent cessation”-basis (*anantara-niruddha-adhiṣṭhāna* 無間滅依處);
6. object-basis (*viṣaya-adhiṣṭhāna* 境界依處);
7. sense-faculty-basis (*indriya-adhiṣṭhāna* 根依處);
8. activity-basis (*karaṇa-adhiṣṭhāna* 作用依處);
9. “human activity”-basis (*puruṣa-kāra-adhiṣṭhāna* 士用依處);
10. “insight into reality”-basis as (*tattva-darśana-adhiṣṭhāna* 真實見依處);
11. promotion-basis (*anupratipatti-adhiṣṭhāna* ?, 隨順依處);
12. “specialized efficacy”-basis (*kāritra-viśeṣa-adhiṣṭhāna* ?, 差別功能依處);
13. concourse- or complex-basis (*sāmagrī-adhiṣṭhāna* 和合依處);
14. obstacle-basis (*pratibandha-adhiṣṭhāna* ?, 障礙依處);
15. non-obstacle-basis (*apratibandha-adhiṣṭhāna* 不障礙依處).]

#2502 1. “Conventional experience in accordance with speech” cause (*anuvyavahāra-hetu* 隨說因) and speech-basis (*vacana-* or *vāg-adhiṣṭhāna* 語依處):⁸⁰⁵

a. [According to one explanation,] ⟨the first base (依處)⟩, i.e., the speech-basis (*vāg-adhiṣṭhāna*), has, for its nature, speech (*vāc* 語) that is generated (起) by *dharma* (法), name (*nāman* 名) and ideation (*saṃjñā* 想).

[Thus, the term *vāg-adhiṣṭhāna* is a descriptive compound (*karmadhāraya*) and means “basis (*adhiṣṭhāna*) consisting of speech (*vāc*)”: this is the explanation of YBh. Speech (*vāc*) is generated by the thing (*dharma*) that it names,⁸⁰⁶ the name and the ideation.]

⁸⁰⁴ Editors: LVP: read *apekṣā-hetu*. – Suzuki footnotes: “The Chinese 觀待 (T’ang), 相待 (Wei), or simply 待 (Sung) points to *apekṣa* rather than to *upekṣa*. In this case, ‘mutual reference’ is better.”

⁸⁰⁵ See #2597.

⁸⁰⁶ The thing named is a *nimitta*, i.e., a mental image proceeding from an earlier speech.

[The “conventional experience in accordance with speech” cause (*anuvyavahāra-hetu* 隨說因) is established by relying on (*vi* 依, locative case) this (speech-) basis.] – This means that it is by relying on (依) speech (語) and in conformity with (隨) [speech] that there occurs conventional experience (*vyavahāra* 說) of the various things (*artha* 義) that are seen (見), heard (聞), thought of and cognized (*drṣṭa-śruta-mata-vijñāta*, Upanishads⁸⁰⁷).

This means that the expressing (*abhilāpa* 能說, i.e., speech that expresses) is the cause of the expressed (*abhilāpya* 所說, i.e., all *dharma*s).⁸⁰⁸

b. Or else, there is a treatise [according to which the term *vāg-adhiṣṭhāna* is a determinative compound (*tatpuruṣa*) and means “basis (*adhiṣṭhāna*) of speech (*vāc*)”: this is the explanation of the *Samuccaya-vyākhyā* (T.31.1606.0713b)].

The “conventional experience in accordance with speech” cause will thus be that which is the “support of” speech, namely, [i] name (*nāman* 名), [ii] ideation (*saṃjñā* 想) and [iii] view (*drṣṭi* 見), for conventional experience (*vyavahāra* 說) <455> relies on (依) and occurs in conformity with (隨) [i] name (*nāman*; syllables, etc.) which names an object (名字), [ii] ideation which seizes the marks (取相), [iii] view (*drṣṭi*) which adheres (執著) to it.⁸⁰⁹

According to this explanation, (this cause (此因), that is,) these three *dharma*s, i.e., name, etc., is the “basis” of speech (語依處, [whereby speech is defined as that which has name, ideation and view for its cause (*nāma-saṃjñā-drṣṭi-hetu-kā*)]. {8/1v.}

La Vallée Poussin comments:

i. Speech (*vacana* or *vāc*). – The word *yu* 語 usually translates *vāc*, AKB ii, F 240 and elsewhere. In the *Vyutpatti*, 98, 23, *vāc* is represented by *yuyan* 語言. On the other hand, in the *Laṅkāvatāra*, pp. 85–87, there is *vāg-vikalpa*, *yanshuo* 言說 and *vacana-vikalpa*, *yanyu* 言語. – Kuiji, *Shuji* (8A/14r.4), designates our basis (*adhiṣṭhāna*) as *yanshuo*.

ii. *Bodhisattva-bhūmi* (chapter viii: “Balagotra-pāṭala”) [transl. Bendall-LVP]:

tatra sarvadharmāṇaṃ yaṇ nāma nāmapūrvikā ca saṃjñā saṃjñāpūrviko 'bhi-

⁸⁰⁷ AKB iv, F 160.

⁸⁰⁸ *Laṅkāvatāra*, p. 280: *abhilāpa-hetuko bhāvaḥ*.

⁸⁰⁹ Editors: *Sammuccaya-śāstra*:

11. *vyavahārakāraṇaṃ tadyathā nāma saṃjñā drṣṭiśca* ||

11. Conventional experience cause, such as name, ideation and view.

lāpaḥ (= *shuo*) [41a] [*ayam anuvyavahārahetuḥ*]

The name (*nāman*) given to things (*sarva-dharma*), the ideation (*saṃjñā*) that follows this name (*-pūrvikā*); the expressing, any manner of speaking (*abhi-lāpa*) of these things that follows this ideation, this is what is called the *anuvyavahāra-hetu* of various things.

Same phrase in *Vikhyāpana* (T.31.1602.0570c).

In the definition of the process of defilement (“Balagotra-*paṭala*”) [transl. Bendall-LVP]:

tatra sarvasya pratītyasamutpādasya yadidaṃ nāma saṃjñā vāg vyāhāras tad-yathā avidyā saṃskārā vijñānaṃ nāmarūpaṃvistareṇa yāvajjarāmarāṇaśoka-paridevaduḥkhadaurmanasyopāyāsā ity ayaṃ tāvat saṃkleśasyānuvyavahārahetuḥ.

If one applies the theory of the ten categories of causes to the dependent origination (*pratītyasamutpāda*) considered in its progression (*anuloma*), i.e., as pollution (*saṃkleśa*), we see that pollution has for its *anuvyavahāra-hetu*, the use (*vyavahāra*) of names (*nāma*), ideations (*saṃjñā*), appellations (*vāk*), such as *avidyā*, *karma*-formations, etc.

In the definition of the process of purification (“Balagotra-*paṭala*”) [transl. Bendall-LVP]:

tatra yā śarveṣu vyavadānapakṣyeṣu dharmeṣu nirodhe ca nirvāṇe ca nāma saṃjñā vāg vyāhāraḥ ayaṃ vyavadānasyānuvyavahārahetuḥ.

We have, in regard to purification, the *anuvyavahāra-hetu*: the use of names, ideations, appellations relative to all the factors favorable to purification (*vyavadānapakṣyeṣu*) and to cessation (*nirodha*), i.e., *nirvāṇa*.

iii. There is great variety in the definition of “speech-basis” (*vāg-adhiṣṭhāna*) and in the interpretation of Xuanzang’s definition.

Kuiji comments:

According to YBh, conventional experience (*vyavahāra*) (*drṣṭa*, *śruta*, *mata*, *vijñāta*) is the cause; names, etc., are the fruit.

According to the *Samuccaya*-*vyākhyā*, names, etc., are the cause, the conventional experience (*vyavahāra*) is the fruit.

There is no contradiction there.

#2503 2. Considering cause (*apekṣā-hetu* 觀待因) and experience-basis (*anubhava-adhiṣṭhāna* 領受依處) (?):

⟨The second base⟩, i.e., the experience-basis, has ⟨for its nature⟩ “that which senses” (*vedaka* 能受; sensation [*vedanā*]) and “that which is sensed” (*vedya* 所受; all *dharma*s), insofar as [that which senses and that which is sensed] are “that which is considered [or encountered]” (*apekṣya*, *suoguandai* 所觀待), [i.e., the motive, *guandui* 觀對; or the condition, *dai* 待 = *jie* 藉]: this is the considering cause.

⟨The considering cause is, namely, established by relying on this [experience-] basis⟩. – This means that if—by considering (觀) this [basis] (此), by depending (待) on this [basis]—⟨various⟩ things are either generated (生) or supported (住) or realized (成) or obtained (得) (#2482), then this is the considering cause (*apekṣā-hetu* 觀待因) of these things.

La Vallée Poussin comments:

a. *Apekṣā*, *guandai* 觀待 (i.e., consideration and dependence), (which corresponds to equanimity or “indifference” (*upekṣā*), [i.e., the sixth cause] in *Laṅkāvatāra*, p. 83), glossed as *duijie* 對藉.

Anubhava, conjectural translation of *lingshou* 領受 (experience) = *pariyavāpnoti* (*Daśa-bhūmi*); glossed as *lingna* 領納 and *sheshou* 攝受.

b. “That which senses”, i.e., the mental factor (*caitta*) called *vedanā* (sensation); but it is wrong when some say: “This basis (*adhiṣṭhāna*) has for its nature the three-fold sensation”. Indeed, it also includes that which is sensed. – Sometimes “that which senses is the cause of that which senses”, e.g., when there is displeasure due to pleasure; sometimes “that which is <456> sensed is the cause of that which senses”, “that which senses is the cause of that which is sensed”, ... – Long explanations by Kuiji, *Shuji* (8A/5r.–7v.).

c. *Samuccaya-vyākhyā* (T.31.1606.0713b): “Dependent (*apekṣya*) on this, the search for that arises; e.g., dependent on hunger and thirst, there is the search for food and drink”.

YBh, 38: “Dependent on the hand, there is the action of taking; dependent on the foot, there is the action of walking”.

d. *Bodhisattva-bhūmi* (“Balagotra-ṭāṭala”) [transl. Bendall-LVP]:

Definition of the process of pollution:

avidyāpratya-yāḥ saṃskārā yāvaj jātipratya-yāḥ jarāmarāṇam ity evaṃbhāgīyasya anuvya-vahārasya yā viśayāsvādāpekṣā eṣu bhavāṅgeṣu pravṛttir ayam asya saṃkleśasya apekṣāhetuḥ ...

apekṣā-hetu, the non-consideration of the harmful characteristic of the *karma*-formations, etc., of the process of *avidyā*, etc.

Definition of the process of purification:

... *yā saṃskārādīnavāpekṣā* ...

... consideration of the distress or disadvantages inherent in the *karma*-formations ...

- #2504 3. Projecting cause (*ākṣepa-hetu* 牽引因) and trace-basis (*vāsanā-adhiṣṭhāna* 習氣依處):

⟨The third base, i.e., the trace-basis or⟩ the basis that consists of “perfume”, consists of the (pure or impure) internal seeds (*bījas*) and external seeds (內外種) in the state of immaturity (未成熟位).

⟨The projecting cause is established by relying on this [trace-]basis⟩. – This means that the “projecting cause” (*ākṣepa-hetu*) projects (牽引) its fruit (自果) [indirectly or] distantly (遠).

La Vallée Poussin comments:

The seeds (*bījas*) that have not been “moistened” by the power of spiritual friends, by thirst, by water, etc., are projecting (*ākṣepaka*). Action at a distance: ignorance (*avidyā*) is the projector of the distant old-age-and-death (*jarā-maraṇa*) (*Samuccaya-vyākhyā*).

“Which projects ‘its’ fruit”, i.e., a fruit corresponding to its nature; *Bodhisattva-bhūmi* (“Balagotra-paṭala”): *yato yataḥ svabījād yasya yasya prādurbhāvo bhavati tad bījaṃ tasyākṣepahetuḥ*.

- #2505 4. Bringing-forth cause (*abhinirvṛtti-hetu* 生起因) and “moistened seeds”-basis (*sasneha-bīja-adhiṣṭhāna* 有潤種子依處):

⟨The fourth base, i.e., the “moistened seeds”-basis,⟩ consists of moist (潤) internal and external (內外) seeds (*bījas*) in the state of ⟨complete⟩ maturity (已成熟位).

⟨The bringing-forth cause is established by relying on this [“moistened seeds”-] basis⟩. – This means that the bringing-forth cause (*abhinirvṛtti-hetu*), “generates its fruit immediately” (近自果).

La Vallée Poussin comments:

a. *Sasneha*, (Ch.) *yourun* 有潤, also *sābhiṣyanda*, see #2653. – *Avidyā* is this type of cause with regard to (*karma*-)formations (*saṃskāras*) (*Samuccaya-vyākhyā*).

b. The order of the causes (*hetus*) differs in the *Bodhisattva-bhūmi* (“Balagotra-

patāla”), where [the CWSL’s fifth cause, i.e., the assisting cause (*parigraha-hetu*) precedes the bringing-forth cause (*abhinirvṛtti-hetu*). – Here are [the *Bodhisattva-bhūmi*’s] definitions relative to the causes of purification (*vyavadāna*) [translation Bendall-LVP]:

3. *yā gotrasthasya pudgalasya gotrasaṃpat sopadhiśeṣanirupadhiśeṣa-nirvāṇasya adhigamāya pūrvaṃgamāya ayaṃ vyavadānasya ākṣepahetuḥ*
ākṣepa-hetu: the possession of a family (*gotra*) is—for the one who is endowed with it—the cause for *nirvāṇa* with remainder or without remainder;
4. *satpuruṣasaṃsevā saddharmaśravaṇaṃ yoniśōmanaskāraḥ pūrvakṛtaś cendriya-paripākaḥ parigraha-hetuḥ*
parigraha-hetu: the opposite of the four causes of the process of pollution (*saṃkleśa*) [association with good people; hearing of the good law; correct mental application; maturity of the sense-faculties previously obtained (opposed to the propelling of acquired habits [*pūrvābhyāsāvedha*])];
5. *tāni gotrasaṃgrhītāny anāsravabodhipakṣyabījāni teṣāṃ bodhipakṣyānāṃ dharmāṇāṃ abhinirvṛtтиhetuḥ*
abhinirvṛtti-hetu: seeds of the pure qualities (*dharma*) conducive to *bodhi*, seeds included (*saṃgrhīta*) in the family (*gotra*) [i.e., constituting the family], realizing these qualities;
6. *te punaḥ svabījānirvṛttāḥ bodhipakṣyadharmāḥ sopadhiśeṣanirupadhiśeṣa-nirvāṇadhātvoḥ krameṇa āvāhakahetuḥ*
āvāhaka-hetu: pure qualities conducive to *bodhi*, realized by their seeds, “lead” through successive states (*krameṇa*) to the *nirvāṇa-dhātu* (with or without remainder). <457>

For the external dependent origination (*pratītya-samutpāda*):

3. projecting cause (*ākṣepa-hetu*), i.e., the seed as it projects all its fruits up to the last one;
4. assisting cause (*parigraha-hetu*), i.e., the aiding causes for the generation of the sprout, earth, water, etc.;
5. bringing-forth cause (*abhinirvṛtti-hetu*), i.e., the seed as it realizes its fruit thanks to the auxiliaries;
6. inducing cause (*āvāhaka-hetu*), i.e., the various moments of the plant’s development, that is, sprout, stem, etc., are the inducing causes (*āvāhaka-hetus*) of the later moments.

#2506 5. Assisting cause (*parigraha-hetu* 攝受因) and the bases (*adhiṣṭhānas*) 5–10: The assisting cause (*parigraha-hetu*) includes six bases (*adhiṣṭhānas*).

a. 〈The fifth base〉, i.e., the “immediate antecedent cessation”-basis (*anantara-niruddha-adhiṣṭhāna* 無間滅依處). – This refers to the condition qua immediate antecedent (*samanantara-pratyaya* 等無間緣) of the mind and mental factors (*citta-caittas*); the fruit is the mind and mental factors (see #1187).

b. 〈The sixth base〉, i.e., the object-basis (*viṣaya-adhiṣṭhāna* 境界依處). – This refers to the condition qua object (*ālambana-pratyaya* 所緣緣) of the mind and mental factors. {8/2r.}

c. 〈The seventh base〉, i.e., the sense-faculty-basis (*indriya-adhiṣṭhāna* 根依處). – This refers to the six sense-faculties that are the support (*āśraya*) of the mind and mental factors (所依六根, see #1134).

d. 〈The eighth base〉, i.e., the activity-basis (*karaṇa-adhiṣṭhāna* 作用依處). – This refers to the action (*karman*) to be done (所作業), i.e., the activity of the instrument (*kriyā-upakaraṇa* 作具作用), [such as the axe in the operation of cutting]. – With the exception of the seeds (*bījas* 種子), this basis (*adhiṣṭhāna*) includes all the 〈remaining〉 actual (現) aiding (助) conditions (*pratyayas* 緣).

e. 〈The ninth base〉, i.e., the “human activity”-basis⁸¹⁰ (*puruṣa-kāra-adhiṣṭhāna* 士用依處). – This refers to the action to be done (所作業), the activity (-kāra 作用) of the agent (*kartar*) (作者). – With the exception of the seeds, this basis includes all the 〈remaining〉 actual effecting (*kāraka* 作) conditions (*pratyayas* 緣) (see #2547–#2552).

f. 〈The tenth base〉, i.e., the “insight into reality”-basis (*tattva-darśana-adhiṣṭhāna* 真實見依處).⁸¹¹ – This refers to the pure view (*anāsravā dṛṣṭi* 無漏見) as it leads to pure *dharma*s. – With the exception of the operation by which [this insight] induces 〈its own〉 seeds that generate it anew, [this insight] aids (助), induces (引) and realizes (證) pure *dharma*s).

⁸¹⁰ Editors: AKB ii, F 289: “What should one understand by this so-called human activity (*puruṣa-kāra*)? – The ‘activity’ (*kāritra*; *kriyā*; *karman*) of a factor (*dharma*) is termed its ‘human activity’ (*puruṣa-kāra*), because this activity is like the action of a human (*puruṣa*). In the same way, in the world, a certain plant (*oṣadhi*) is called *kāka-jaṅghā* (‘foot of a crow’) because it resembles the foot of a crow; a hero (*manuṣya*) is called *matta-hastin* (‘furious elephant’) because he resembles a furious elephant.”

⁸¹¹ *zhenshi* 真實, [which is rendered as] *bhūta* (true) in *bhūta-koṭi* (true limit), but as *tattva* (reality) in *tattva-artha*, #2807.

⟨Generally speaking (總), the assisting cause (攝受因) is established by relying on these six [bases]. – This means that five [bases] of the assisting [cause] provide (辦) impure *dharma*s, and all six [bases] of the assisting [cause] provide (具) pure *dharma*s.⟩

[The assisting cause (*parigraha-hetu* 攝受因) is so called because it “envelops”, “aids”, the condition qua cause (*hetu-pratyaya*), i.e., the seeds (*bījas*). Rice arises from its seed (i.e., the condition qua cause [*hetu-pratyaya*]), but dependent on that, the seed is assisted (*parigrhīta*) by water, etc. – Not all *dharma*s have these six bases (*adhiṣṭhānas*); only the mind and mental factors (*cittas-caittas*) have the bases 5–7; etc.] <458>

#2507 6. Inducing cause (*āvāhaka-hetu* 引發因) and the promotion-basis (*anupratipatti-adhiṣṭhāna* ?, 隨順依處):

The eleventh basis, ⟨the promotion-basis, refers to⟩ various conditioning forces (*saṃskāras* 諸行 = conditioned factors [*saṃskṛta-dharma*s])—as seeds (*bījas* 種) and as actual (現) [factor], as non-defined (無記), defiled (染) or good (善) (including pure)—which {8/2v.} “promote” (隨順) *dharma*s of the same kind (同類) and of a higher category (勝品).

⟨The inducing cause (引發因) is established by relying on this [promotion-] basis.⟩ – This means that the inducing cause induces and generates (引起) conditioning forces (*saṃskāras*) of the same type and of a higher category (勝行), and induces and obtains (引得) unconditioned factors (*asaṃskṛtas*).

La Vallée Poussin comments:

a. *suishun* 隨順, *pratipatti*, *anupratipatti*, *anukūla*, *ānulomika*, *anugamana*, *anuvīdhāna*, etc.

yinfa 引發, *āvāhaka* (inducing).

b. The actual [factor] leads to the seed (*bīja*); the seed leads to the actual [factor]; the actual [factor] leads to the actual [factor]; the seed leads to the seed (YBh).

“Of the same type”, in contrast to that which is the cause of *dharma*s of a different type.

“Of a higher category”, in contrast to that which is a cause of *dharma*s of the same type but of a lower category.

The non-defined is a cause of the good and of the defiled.

The *dharma*s of the realm of desire (*kāma-dhātu*) are the cause of *dharma*s of the

three realms (*dhātus*) and of pure *dharma*s. The *dharma*s of the realm of fine-materiality are the cause of *dharma*s of the two higher realms and of pure *dharma*s. The *dharma*s of the realm of immateriality (*ārūpya-dhātu*) are the cause of *dharma*s of the realm of immateriality (*ārūpya*) and of pure *dharma*s. Pure *dharma*s are the cause of pure *dharma*s (*Vikhyāpana*).

- #2508 7. Determining cause (*pratiniyama-hetu* 定異因) and the “specialized efficacy”-basis (*kāritra-viśeṣa-adhiṣṭhāna* ?, 差別功能依處):

The twelfth basis, (i.e., the “specialized efficacy”-basis, refers to) the conditioning forces (*saṃskāras*) as having a special power (差別勢力) to generate (and realize) (起證) their own fruit (自果).

⟨The determining cause or⟩ particular cause (*pratiniyama-hetu* 定異因) ⟨is established by relying on this [“specialized efficacy”-]basis⟩. – This means that each *dharma* engenders (生) a fruit of its own realm (*dhātu* 自界), etc.; each *dharma* causing the obtaining (得) of a fruit of its own vehicle (自乘).

La Vallée Poussin comments:

a. *Chabie gongneng* 差別功能, “specialized efficacy”.

b. The fruit is of the same nature as the cause, or, if it is of another nature, it corresponds (*xiangcheng* 相稱) to the cause: a good action generates an eighth cognition of a human or of a god, not an eighth cognition of a bad destiny. – The *dharma* of a given realm (*dhātu*) generates a *dharma* of this same realm; [generates] a *dharma* of its nature of this realm; among the *dharma*s of its nature, matter (*rūpa*) is the cause of matter; internal matter (*rūpa*) is the cause of internal matter; internal matter and matter as [an effect] of accumulation (*aupacayika*) (AKB i, F 69; ii, F 125, 290, 301; vi, F 157) is the cause of internal matter and of matter as [an effect] of accumulation. – And so on up to: the seed (*bīja*) of a given vehicle is the cause of a conditioned (*saṃskṛta*) and unconditioned (*asaṃskṛta*) fruit of this vehicle. <459>

- #2509 8. Co-operating cause (*sahakāri-hetu* 同事因) and the concourse- or complex-basis (*sāmagrī-adhiṣṭhāna* 和合依處):

The thirteenth basis, i.e., ⟨the concourse- or complex-basis (*sāmagrī* 和合) of conditions, refers to⟩ all the *dharma*s included in the bases (*adhiṣṭhānas*) 2–12, ⟨i.e., from the experience-basis (領受) up to the “specialized efficacy”-basis (差別功能)⟩. [All these *dharma*s] constitute a powerful complex or concourse (和合力) with regard to generating (生), supporting (住), realizing (成) and obtaining the fruit (得果) (#2481–#2487): [they are included in the co-operating cause (*sahakāri-hetu* 同事因), {8/3r.} i.e., an aiding cause].

⟨The co-operating cause is established by relying on this basis [as the concourse or complex of conditions].⟩ – This means that the co-operating cause thus includes the causes (*hetus*) 2–7, i.e., from the considering cause (*apekṣā-hetu* 觀待) up to the determining cause (*pratiniyama-hetu* 定異), which apply themselves to the same actions of generating, etc. (同生等一事業). [I.e., the “conventional experience in accordance with speech” cause (*anuvyavahāra-hetu*) is excluded, for, being distant, it does not constitute a complex or concurs (*xiang-hehe* 相和合) with regard to the *dharma* to be generated, etc.]

La Vallée Poussin comments:

Bodhisattva-bhūmi (“Balagotra-pāṭala”): *sarve caite apekṣāhetum upādāya pratiniyamahetvantahetavaḥ sasyasayābhiniṣpattaye ... sahakārihetuḥ | na hi tadanya-tamahetuvaikalyān niṣpadyate tasmāt sarvā sa sāmagrī sahakārihetur ity ucyate.*

- #2510 9. Impeding cause (*virodha-hetu* 相違因) and the obstacle-basis (*pratibandha-adhiṣṭhāna* ?, 障礙依處):

The fourteenth basis, i.e., ⟨the obstacle-basis, refers to⟩ the *dharma*s that form an obstacle (障礙) to the activities (事) consisting of generating (生), supporting (住), realizing (成) and obtaining (得) the fruit: [this is the impeding cause].

⟨The impeding cause (相違因) is established by relying on this [obstacle-]basis. – This means that those [*dharma*s] impede (違) the activities of generating, etc., the fruit.⟩

La Vallée Poussin comments:

Bodhisattva-bhūmi (“Balagotra-pāṭala”):

tasya punaḥ saṃkleśasya virodhahetuḥ gotrasaṃpad buddhānām utpādaḥ satpuruṣasaṃsevā saddharmadeśanā satpuruṣasaṃsevā saddharmaśravaṇaṃ yoniśomanaskāro dharmānudharmapratipattiḥ sarve ca bodhipakṣyadharmāḥ.

virodha-hetu: the fortunate possession of a family (*gotra-saṃpad*), i.e., being qualified to enter into one of the paths to *nirvāṇa*, the appearance of a Buddha, the teaching of the good law, association with good people (*satpuruṣa*), the hearing of the good law, correct mental application, conformity to the law (*dharmānudharmapratipatti*): all the qualities and factors conducive to *bodhi* (*bodhipakṣya*).

- #2511 10. Non-impeding cause (*avirodha-hetu* 不相違因) and the non-obstacle-basis (*apratibandha-adhiṣṭhāna* 不障礙依處):

The fifteenth basis, i.e., ⟨the non-obstacle-basis, refers to⟩ the *dharma*s that do not

form an obstacle to the activities (事) consisting of generating (生), supporting (住), realizing (成) and obtaining (得) the fruit: [this is the non-impeding cause].

⟨The non-impeding cause (不相違因) is established by relying on this [non-obstacle-]basis. – This means that those (*dharmas*) do not impede (違) the activities of generating, etc., the fruit.⟩

[The last two causes are pure or impure *dharmas*. They bring it about that the pure conditioned factors (*saṃskṛtas*) arise or do not arise, that the conditioned factors manifest or do not manifest.]

H.B.B. *Ten causes (hetus) and two causes (hetus)*

#2515 These ten causes (*hetu* 因) are included in two causes (*hetu* 因):

- a. generative cause (*janaka-hetu*) (能生);
- b. secondary cause (*upāya-hetu* 方便). <460>

[There are two masters who explain two passages of YBh.]

A. First master.

1. [First passage:] – The *Bodhisattva-bhūmi* says:⁸¹²

The seeds (*bījas* 種子) that project [their fruit] (*ākṣepaka* 牽引) and the seeds that realize ⟨or bring forth [their fruit]⟩ (*abhinirvartaka* 生起) are {8/3v.} given the name “generative cause” (*janaka-hetu*).

All other causes (餘諸因) are included in the “secondary cause” (*upāya-hetu* 方便因).

#2517 The meaning of this passage is as follows.

[First, in regard to the generative cause (*janaka-hetu*):]

Considering six causes, i.e.,

- i. projecting cause (*ākṣepa-hetu* 牽引);
- ii. bringing-forth cause (*abhinirvṛtti-hetu* 生起);
- iii. inducing cause (*āvāhaka-hetu* 引發);
- iv. determining cause (*pratiniyama-hetu* 定異);
- v. co-operating cause (*sahakāri-hetu* 同事);
- vi. non-impeding cause (*avirodha-hetu* 不相違);

⁸¹² Cambridge Manuscript, fol. 42, lost; Tibetan, fol. 58b.

a. all seeds (*bījas*) as condition qua cause (*hetu-pratyaya* 因緣) in an unripe state (未成熟位) and occurring [as these six causes] are ⟨given the name⟩ “seeds that project [their fruit]” (*ākṣepaka* 牽引種);

b. all [seeds as condition qua cause] in a ripe state (已成熟位) are ⟨given the name⟩ “seeds that bring forth [their fruit]” (*abhinirvartaka* 生起).

All seeds ⟨as condition qua cause (因緣種)⟩ occurring as these six causes, ⟨all are included here in two states⟩, i.e., unripe or ripe.

But we also know that four among these causes (四因) (i.e., excluding the projecting [*ākṣepa*] cause and the bringing forth [*abhinirvṛtti*] cause) contain actual (現起) *dharma*s that give rise (生) to ⟨their own⟩ seeds (*bījas*) and that are thus generative causes (*janaka-hetu* 能生因).

[In regard to this, there are two opinions:]

First opinion. – The outlined passage (略) of the *Bodhisattva-bhūmi* passes over these actual *dharma*s in silence, because they are ⟨often⟩ interrupted.

Second opinion. – The outlined passage, under the name of *bījas* (種), also designates the actual *dharma*s that arise immediately as their fruit (親辦果), just as when one speaks about seeds (種) of ⟨actual (現行) rice⟩ (*bījas*) (穀), barley (麥), etc. (#0481, #2538).

#2518 [Second:] – As for ⟨the other causes (餘因)⟩—i.e., the *dharma*s included in causes 1, 2, 5, 9, and those included in the six above-mentioned causes that are not the condition qua cause (*hetu-pratyaya* 因緣), {8/4r.} all being different from ⟨or other (餘) than⟩ the unripe (生) or ripe (熟) seeds (*bījas*) ⟨as condition qua cause⟩—they are summarily referred to as “included in the secondary cause (*upāya-hetu*)” (方便因攝).

#2519 It would not be correct to say that these two categories of seeds (*bījas*), i.e., the seeds that project [their fruit] (*ākṣepaka*) and the seeds that bring forth [their fruit] (*abhinirvartaka*), are derived from only the two causes of the same name, i.e., from the “projecting cause” (*ākṣepa-hetu*) and the “bringing-forth cause” (*abhinirvṛtti-hetu*), for, in four other causes,⁸¹³ there are seeds that are condition qua cause (*hetu-pratyaya* 因緣).

It is not only those eight causes—excluding the “projecting cause” (*ākṣepa-hetu*) and the “bringing-forth cause” (*abhinirvṛtti-hetu*)—that are, in the *Bodhi-*

⁸¹³ 1. Inducing cause (*āvāhaka-hetu*), 2. determining cause (*pratiniyama-hetu*), 3. co-operating cause (*sahakāri-hetu*), 4. non-impeding cause (*avirodha-hetu*).

sattva-bhūmi, designated as “all other causes” (所餘因) that are a secondary cause (*upāya-hetu*), for, in ⟨these⟩ two [excluded] causes, there occur also seeds (*bījas*) that are not condition qua cause (*hetu-pratyaya*). <461>

#2521 2. [Second passage:] – YBh (T.301.579.0302a29) (chapter on the *Savitarka-bhūmi*) says:

The bringing-forth cause (*abhinirvṛtti-hetu* 生起因) is the generative cause (*janaka-hetu* 能生因).

The other causes are included in the secondary cause (*upāya-hetu* 方便).

#2522 The meaning of this passage is as follows:

The name “bringing-forth cause” (*abhinirvṛtti-hetu* 生起因) is given to all the *dharma*s (皆), i.e., seeds (*bījas* 種) or actual *dharma*s (現), which are included in the above-mentioned six causes⁸¹⁴ and which are condition qua cause (*hetu-pratyaya* 因緣), because they bring forth (生起) immediately (親) their own kind of fruit.

The other causes (餘因) are all included in the secondary cause (*upāya-hetu* 方便).

#2523 It would be wrong to say that only the “bringing-forth cause” (*abhinirvṛtti-hetu* 生起因) [of the list of six], which YBh says is the generative cause (*janaka-hetu*), is the “bringing-forth cause”, i.e., the fourth cause (*hetu*) of the list of ten, for, among the other five causes that form, along with it, a group of six in the said list, there are *dharma*s that are the condition qua cause (*hetu-pratyaya*).

In the same way, it is not only the nine causes—excluding the “bringing-forth cause”—of the list of ten which are “the other causes (所餘因) that are included in the secondary cause (*upāya-hetu*)”, {8/4v.} for this [excluded] “bringing-forth cause” contains *dharma*s that are not condition qua cause.

B. Second master.

#2526 1. [First passage:] – By “seeds that project (*ākṣepaka* 牽引) [a fruit]” and “seeds that bring forth (*abhinirvartaka* 生起) [a fruit]”, the *Bodhisattva-bhūmi* means two causes, i.e., the “projecting cause” (*ākṣepa-hetu*) and the “bringing-forth cause” (*abhinirvṛtti-hetu* 生起因).

By “all other causes” (餘諸因), it means the other eight causes.

⁸¹⁴ I.e., 1. projecting cause (*ākṣepa-hetu*), 2. bringing-forth cause (*abhinirvṛtti-hetu*), 3. inducing cause (*āvāhaka-hetu*), 4. determining cause (*partiniyama-hetu*), 5. co-operating cause (*sahakāri-hetu*), 6. non-impeding cause (*avirodha-hetu*).

#2527 Although the two ⟨causes (因)⟩ contain *dharma*s that are not the generative cause (*janaka-hetu* 能生因), nevertheless, in these two [causes], the seeds (*bījas*) that are condition qua cause (*hetu-pratyaya* 因緣) are essential (勝) and manifest (顯); one can thus, though loosely, designate these two [causes] as generative cause.

Although the ⟨other⟩ four causes that form, with these two [causes], the group of six [causes]⁸¹⁵ contain *dharma*s that are not a secondary cause (*upāya-hetu* 方便因), that are the generative cause (*janaka-hetu*), nevertheless, the *dharma*s that are condition qua dominance (*adhipati-pratyaya* 增上) therein are numerous (多) and manifest (顯); one can thus, though loosely, designate (偏說) these four causes as secondary cause.

#2529 2. [Second passage:] – YBh (= *Savitarka-bhūmi*) says that “the bringing-forth cause” (*abhinirvṛtti-hetu* 生起因) is the generative cause (*janaka-hetu* 能生因). ⟨The other (餘) [causes of the list of ten] are the secondary (方便) [cause].⟩

The “bringing forth (生起) [cause]” is indeed the same as the bringing-forth cause (生起因) [of the list of ten]; and the “other causes” (餘因), ⟨one should understand,⟩ are the nine other causes in this list. <462>

#2530 Although the “bringing-forth cause” (*abhinirvṛtti-hetu* 生起) of this list contains *dharma*s, ⟨i.e., seeds (種),⟩ that are not condition qua cause (*hetu-pratyaya* 因緣) (e.g., the seeds brought forth by action [*karma-bījas*], #2585), nevertheless, it may, though loosely, be designated (偏說) as generative cause (*janaka-hetu*), because—in contrast to the projecting cause (*ākṣepa-hetu*)—the seeds (*bījas*) therein are moistened (ripe) and very close to the fruit (去果近); because the seeds of “speech” (#2597) which are the immediate or “parent” (親) seeds (#2574) are manifest (顯) therein, since they are of the same type as their fruits. {8/5r.}

Although the projecting cause (*ākṣepa-hetu* 牽引) contains also seeds that are condition qua cause (*hetu-pratyaya* 因緣) [—and this is why the *Bodhisattva-bhūmi* considers this cause (*hetu*) as generative cause (*janaka-hetu*)—], nevertheless, all the seeds that it contains are distant [in time] from the fruit (去果遠); the seeds of speech, which are the ⟨immediate or⟩ parent (親) seeds, are obscure (隱) therein (whereas the seeds brought forth by action [*karma-bījas*] are manifest therein). This is why YBh does not designate the projecting cause (*ākṣepa-hetu*) as generative cause (*janaka-hetu*).

As for “the other [eight] causes included in the secondary cause (*upāya-hetu*) (餘方便攝)”, the same explanation as above, #2523.

⁸¹⁵ See above footnote.

H.B.C. *Four conditions, the fifteen bases, and the ten and two causes*

#2532 ⟨On which basis do the four discussed conditions rely? Again, how do [the four conditions] include the ten causes and the two causes?⟩

#2535 1. The four conditions (*pratyayas*) and the fifteen bases (*adhiṣṭhānas*).

YBh (T.30.1579.0302a20) says:

- i. condition qua cause (*hetu-pratyaya* 因緣) is established in terms (依) of seeds (*bījas* 種子);
- ii. condition qua immediate antecedent (*samanantara-pratyaya* 等無間) is established in terms of immediate antecedent cessation (*anantara-niruddha* 無間滅);
- iii. condition qua object (*ālambana-pratyaya* 所緣) is established in terms of the object (*viṣaya* 境界);
- iv. condition qua dominance (*adhipati-pratyaya* 增上) is established in terms of the other bases (*adhiṣṭhānas*).

#2538 What should be understood here by “seeds” (*bījas* 種子)?

Two opinions:

a. ⟨Among these [conditions], “seeds” (種子) refer to⟩ all that which, among the six bases (*adhiṣṭhānas*), i.e., 3, 4, 5, 12, 13 and 15, ⟨is included as⟩ being, in its nature, seeds, i.e., condition qua cause (*hetu-pratyaya* 因緣).

Although the actual (現) *dharma*s in the bases 11, 12, 13 and 15 are also the condition qua cause (因緣), nevertheless, being often discontinuous (間斷), they are here not spoken of in this passage (此略不說).

Or else, those [actual *dharma*s] are here also designated as seeds because, just as external seeds (種) of rice (外麥), etc., they also arise immediately as their fruit (親辦自果) {8/5v.} (see above, #0481).

#2539 b. Or, by the term seeds (種子), one should understand only the moistened seeds of the fourth basis; ⟨accepting (取) what is immediate (親) and manifest (顯),⟩ eliminating (捨) what is distant (疏) and hidden (隱), as above, #2529.

#2540 As for the terms “immediate cessation” (*anantara-niruddha* 無間滅) and “object” (*viṣaya* 境界), there are two opinions:

a. they designate ⟨generally (總) the bases (*adhiṣṭhānas*) of the two prominent (顯) conditions⟩, i.e., not only the bases 5 and 6, for the other bases contain *dharma*s that are ⟨also the two middle conditions⟩, i.e., the condition qua imme-

mediate antecedent (*samanantara-pratyaya*) <463> and the condition qua object (*ālambana-pratyaya*);

b. they designate only the bases 5 and 6: the *dharma*s of the other bases that are the condition qua immediate antecedent and the condition qua object are small (少) and hidden (隱), and are, consequently, not spoken of in the passage.

#2542 2. The four conditions (*pratyayas*), the ten and the two causes (*hetus*).

YBh (T.30.1579.0501b14) says:

- i. the condition qua cause (*hetu-pratyaya* 因緣) is included in the generative cause (*janaka-hetu* 能生因);
- ii. the condition qua dominance (*adhipati-pratyaya* 增上緣) is, (in its nature,) the secondary cause (*upāya-hetu* 方便因);
- iii–iv. the middle (中間) two conditions (*pratyayas*) are included in the assisting cause (*parigraha-hetu* 攝受因).

#2543 Although the secondary cause (*upāya-hetu* 方便) includes the last three conditions (*pratyayas*), nevertheless, considering the place the condition qua dominance (*adhipati-pratyaya* 增上) occupies therein, (i.e., being many (多)), the text loosely says (偏說) that it is the condition qua dominance. {8/6r.}

It is not the assisting cause (*parigraha-hetu* 攝受) alone that is the condition qua immediate antecedent (*samanantara-pratyaya*) and the condition qua object (*ālambana-pratyaya*), (i.e., the other causes are also these two conditions (餘因亦有中間二緣)), but these (middle) two conditions are prominent (顯) (as assisting cause), hence the loose definition of the text.

As for the inclusion of (the first), i.e., the condition qua cause (*hetu-pratyaya*), in the generative cause (*janaka-hetu* 能生), see as above. <464>

H.C. *Five fruits (phalas)*⁸¹⁶

#2545 The discussed ten causes (*hetus*) and the four conditions (*pratītyas*) must have fruits. How many fruits are there and by relying on what bases (*adhiṣṭhānas*) <are they obtained>?

#2547 There are five <kinds of> fruit (果有五種).

1. Fruit of retribution (*vipāka-phala* 異熟果):

<This fruit refers to> non-defined (無記) *dharma*s that are “arisen from retribution” (*vipākaja* 異熟生) (i.e., [a] the eighth cognition which is really retribution [*vipāka*], but which is also given the name the “non-defined arisen from retribution” (*vipākaja-avyākṛta*), and [b] the other seven cognitions when they are “arisen from retribution”), i.e., personal *dharma*s (*svāsāmtānika* 自相續, in contrast to the *dharma*s of others and of things), which are brought forth (*utpād*, *nirvart* 所招) by good-impure (漏善) and by bad (不善) *dharma*s.

La Vallée Poussin comments:

Kuiji notes the opinion which Vasumitra (*Treatise on the Sects* [Yibu zonglun lun, T.49.2031]; Matsuda, p. 60) attributes to the Mahīśāsakas (thesis 16) according to which the good (*kuśala*) *dharma*s do not carry any retribution. Kuiji comments that in China this opinion is attributed to Zhu Daosheng 竺道生” (355-433).

2. Fruit of equal outflow (*niṣyanda-phala* 等流果):

<This fruit refers to> similar (*sabhāga* 同類) *dharma*s induced (*āvah* 所引) by the practice (*bhāvanā*, *sevana*, etc., *xi* 習) of the good, of the non-defined, of the bad [i.e., the higher is fruit of the lower, not inversely]; or else, it refers to a subsequent fruit (後果) developing (隨轉) in harmony with a previous action (先業).

La Vallée Poussin comments:

pūrva-karmavat paścāt-phala-anuvartana (?) – The murderer, reborn as a human after hell, will have a short life, a violent death: premature death is improperly designated as the fruit of equal outflow (*niṣyanda-phala*). In fact, it is the fruit of dominance (*adhipati-phala*). – *Morale Bouddhique*, F 176; AKB iv, F 180.

3. Fruit of disconnection (*viśaṃyoga-phala* 離繫果):

<This fruit refers to> good unconditioned *dharma*s (*asaṃskṛtas*) (善無為法) that are “realized” or “obtained” (所證) by the abandoning of the veil or hindrance (*āvaraṇa* 障), due to the pure path (無漏道).

⁸¹⁶ See AKB i, F 8; ii, F 275; iv, F 191.

La Vallée Poussin comments:

See #3244 – AKB i, F 8; ii, F 278; iv, F 191; vi, F 233.

Among the eight unconditioned factors (*asaṃskṛtas*), #0323 and #3256, [this refers to] the immovable (*āniñjya*), the attainment of cessation (*nirodha-samāpatti*), <465> the cessation due to deliberation (*pratisaṃkhyā-nirodha*) and the suchness of the three natures (*svabhāva-traya-tathatā*). – According to some, [the fruit of disconnection is realized] by the abandoning of the hindrance of defilements (*kleśa-āvaraṇa*) alone; according to others, by the abandoning of the hindrance to what is to be known (*jñeya-āvarāṇa*) as well (#2873). – The cessation of the defilements (*kleśas*) obtained by ordinary worldlings (*prthagjanas*) on the mundane path is not the issue here. (Cf. AKB iv, F 191).

4. Fruit of human activity (*puruṣakāra-phala* 土用果):

That which is active (*sakriya* ?) is figuratively designated as agent (*kartar* 作者). – <This fruit refers to> the operation (事業) carried out (辦) by <various> agents <employing various means (諸作具)> (sowing, harvesting).

La Vallée Poussin comments:

Two opinions: (1) the cause of this fruit is what is called *puruṣa* (human), i.e., a fictive entity: [this cause] does not refer to the co-existent cause (*sahabhū-hetu*) of #0509; (2) one recognizes in the *dharmas*, i.e., mind (*citta*) and mental factors (*caittas*), an activity similar to a supposed action of a human (*puruṣa*): “human activity of the *dharmas*” (*dharma-puruṣa-kāra*). [This is the explanation of the AKB ii, F 288; iv, F 192; vi, F 167.]

5. <Fruit of dominance or> the fruit of the dominant cause (*adhipati-phala* 增上果): {8/6v.}

<This fruit refers to> all the <remaining> fruits that can be obtained (餘所得果), i.e., pure, impure, etc., and that are not included in the four preceding fruits (除前四).

H.C.A. *Five fruits (phalas) and fifteen bases (adhiṣṭhānas)*

#2549 According to YBh (T.30.1579.0302a23) and *Vikhyāpana* (T.31.1602.0571c):

1. the fruit of retribution (*vipāka-phala* 異熟果) is obtained by the trace-basis (*vāsanā-adhiṣṭhāna* 習氣依處);
2. the fruit of equal outflow (*niṣyanda* 等流果) is obtained by the promotion-basis (*anupratipatti* 隨順依處);

3. the fruit of disconnection (*viśaṃyoga-phala* 離繫果) is obtained by the “insight into reality”-basis (*tattva-darśana* 真見依處);
4. the fruit of “human activity” (*puruṣa-kāra-phala* 士用果) is obtained by the “human activity”-basis (*puruṣa-kāra* 士用依處);
5. the fruit of dominance (*adhipati-pratyaya-phala* 增上果) is obtained by the other bases (*adhiṣṭhānas*) (所餘依處).

There are two interpretations:

A. According to the first masters:

- #2552 1. By the words “trace-basis” (*vāsanā-adhiṣṭhāna* 習氣處), one should understand all efficacies (功能) (of the various bases) from whence the fruit of retribution (*vipāka-phala* 異熟果) are brought forth (感):

[that is, the bases (*adhiṣṭhāna*) to which they refer are the five bases 3, 4, 12, 13 and 15; and if one includes “human activity”(-basis) (*puruṣa-kāra*), i.e., 9, (part of the assisting cause [*parigraha-hetu*]) in the sense of “human activity of the *dharma*” (*dharma-puruṣa-kāra*) (above, #2552 [point 4]), then it should be added: thus, six bases].

2. By the words “promotion-basis” (*anupratipatti-adhiṣṭhāna* 隨順處), one should understand all the efficacies (of the various bases) from whence the fruit of equal outflow (*niṣyanda-phala* 等流果) proceeds (引):

[that is, the bases to which they refer are: seven bases, i.e., 3, 4, 10, 11, 12, 13 and 15; eight bases, by adding 9].

3. By the words “insight into reality” (*tattva-darśana* 真見處), one should understand all the efficacies (of the various bases) <466> that actualize (證) the fruit of disconnection (*viśaṃyoga-phala* 離繫果):

[that is, the bases to which they refer are: five bases, i.e., 10, 11, 12, 13 and 15; six bases, by adding 9; seven bases, by adding the very unconditioned (*asaṃskṛta*) that is actualized].

4. By the words “human activity” (*puruṣa-kāra* 士用處), one should understand all the efficacies (of the various bases) that generate (招) the fruit of “human activity” (*puruṣa-kāra-phala* 士用果):

[that is, the bases to which they refer are: four bases, i.e., 2, 9, 13 and 15; and if one understands “human activity” in the sense of “human activity of the *dharma*” (*dharma-puruṣa-kāra*), ten bases, by adding 3, 4, 5, 10, 11 and 12].

5. [By the words “other bases” (*adhiṣṭhānas* 處), one should understand all the efficacies ⟨of the various bases⟩ that obtain (得) the fruit of dominance (*adhipati-phala* 增上果):]

that is, the “other bases” [exclusive to] the definition of the fruit of dominance (*adhipati-phala* 增上果) are four bases in all, i.e., 1, 6, 7 and 14,⁸¹⁷ {8/7r.} and, in the others, everything that gives the fruit of dominance.

#2553 In understanding the text otherwise, there would be the fault of the relationships (應) [of the fruits and of the bases] as being either too wide or too narrow (太寬太狹).

B. According to the second masters:

#2554 1. The “trace-basis” (*vāsanā-adhiṣṭhāna* 習氣) of the above YBh passage refers only to the third category of the bases [i.e., the trace-basis, #2504].

Although in four other bases (4, 12, 13 and 15), there also occur *dharma*s that are cause of retribution (*vipāka-hetu* 異熟因); and although, in this basis, there also occur *dharma*s that are not cause of retribution (i.e., seeds of cognitions that engender actual cognitions), nevertheless, like the cause of retribution, the trace-basis is also distant [in time] from its fruit (去果相遠):

thus, it may loosely be said (偏說) [by YBh] that the fruit of retribution is generated by this basis.

2. The “promotion-basis” (*anupratipatti-adhiṣṭhāna* 隨順) of the above YBh passage refers only to the eleventh category of the bases (*adhiṣṭhāna*) [i.e., the promotion-basis, #2507].

Although in seven or eight other bases, there also occur *dharma*s that obtain the fruit of equal outflow (*niṣyanda-phala* 等流果), and although this basis ⟨also obtains *dharma*s that are not the fruit of equal outflow⟩, i.e., the fruit of disconnection (*viśamyoga-phala*), nevertheless, like the cause of equal outflow (*niṣyanda-hetu*), the promotion-basis generates (招) higher *dharma*s and its mode of operation is manifest (勝行相顯):

thus, the loose definition (偏說) of the text.

3. The words “insight into reality”-basis (*tattva-darśana-adhiṣṭhāna* 真見處) of the above YBh passage explain only the tenth basis [i.e., the basis as insight into reality, #2506].

⁸¹⁷ Editors: LVP has 15, which seems to be a mistake. Han Jingqing (p. 3205, based on Kuiji, T.43.1830.0510b17) lists: 1 (語依處), 6 (境界依處), 7 (根依處), 14 (障礙依處).

Although other bases, i.e., four or six, also realize (證) the fruit of disconnection (*viśaṃyoga-phala* 離繫), {8/7v.} and although the tenth basis (also obtains *dharmas* that are not the fruit of disconnection), i.e., the fruit of equal outflow (*niṣyanda-phala*), nevertheless, its activity of realizing (證) the fruit of disconnection is manifest:

thus, the loose definition (偏說) of the text.

4. The words “human activity”-basis (*puruṣa-kāra-adhiṣṭhāna* 土用處) of the above YBh passage explains only the ninth basis [i.e., the basis as human activity, #2506].

Although other bases, i.e., four or ten, also bring forth <467> the fruit of human activity (*puruṣa-kāra-phala*), and although the ninth basis also generates (招) the fruit of dominance (*adhipati-phala* 增上), etc., nevertheless, the name (名) and characteristic (相) of this basis are clear (or manifest) (顯):

thus, the loose definition (偏說) of the text.

5. The words “other bases (*adhiṣṭhānas*)” (所餘依處) of the above YBh passage refer only to the other (餘) eleven categories of basis [i.e., the bases 1, 2, 4, 5, 6, 7, 8, 12, 13, 14 and 15].

Although (the eleven bases) also obtain other (餘) fruits than the fruit of dominance (*adhipati-phala*) (i.e., the other four fruits), and although the other (餘) four bases—which we have specified as obtaining the first four fruits—also bring forth (the other), i.e., the fruit of dominance (*adhipati-phala* 增上果), nevertheless, the eleven bases bring forth, above all (多), the fruit of dominance; (the others), i.e., the four bases, manifestly (顯) bring forth (the other) fruits, i.e., the first four:

thus, it may loosely be said [by YBh] that the eleven [bases] bring forth the fruit of dominance

H.C.B. Five fruits (*phalas*) and ten causes (*hetus*) and four conditions (*pratyayas*)

Thus, as for (these five discussed) fruits and as for the [ten] causes (*hetus*) and [four] conditions (*pratyayas*):

#2555 1. The fruit of retribution (*vipāka-phala* 異熟果) is obtained by five causes (*hetus*):

- i. projecting cause (*ākṣepa-hetu* 牽引);
- ii. bringing-forth cause (*abhinirvṛtti-hetu* 生起);

- iii. determining cause (*pratiniyama-hetu* 定異);
- iv. co-operating cause (*sahakāri-hetu* 同事);
- v. non-impeding cause (*avirodha-hetu* 不相違);

and by the condition qua dominance (*adhipati-pratyaya* 增上緣).

2. The fruit of equal outflow (*niṣyanda-phala* 等流果) {8/8r.} is obtained by seven causes (*hetus*):

- i. projecting cause (*ākṣepa-hetu* 牽引);
- ii. bringing-forth cause (*abhinirvṛtti-hetu* 生起);
- iii. assisting cause (*parigraha-hetu* 攝受);
- iv. inducing cause (*āvāhaka-hetu* 引發);
- v. determining cause (*pratiniyama-hetu* 定異);
- vi. co-operating cause (*sahakāri-hetu* 同事);
- vii. non-impeding cause (*avirodha-hetu* 不相違);

and by the condition qua cause (*hetu-pratyayas*) and by the condition qua dominance (*adhipati-pratyaya*).

3. The fruit of disconnection (*viśamyoga-phala* 離繫果) is obtained by five causes (*hetus*):

- i. assisting cause (*parigraha-hetu* 攝受);
- ii. inducing cause (*āvāhaka-hetu* 引發);
- iii. determining cause (*pratiniyama-hetu* 定異);
- iv. co-operating cause (*sahakāri-hetu* 同事);
- v. non-impeding cause [*avirodha-hetu* 不相違];

and by the condition qua dominance (*adhipati-pratyaya* 增上緣).

4. The fruit of human activity (*puruṣa-kāra-phala* 士用果)—for the masters who understand this fruit as the result of human activity—is obtained by four causes (*hetus*):

- i. considering cause (*apekṣā-hetu* 觀待);
- ii. assisting cause (*parigraha-hetu* 攝受);
- iii. co-operating cause (*sahakāri-hetu* 同事);
- iv. non-impeding cause (*avirodha-hetu* 不相違);

and by the condition qua dominance (*adhipati-pratyaya* 不相違因).

[The fruit of human activity]—for the masters who consider the “human” acti-

vity of *dharma*s—is obtained by eight causes (*hetu*s):

- i. considering cause (*apekṣā-hetu* 觀待);
- ii. projecting cause (*ākṣepa-hetu* 牽引);
- iii. bringing-forth cause (*abhinirvṛtti-hetu* 生起);
- iv. assisting cause (*parigraha-hetu* 攝受);
- v. inducing cause (*āvāhaka-hetu* 引發);
- vi. determining cause (*pratiniyama-hetu* 定異);
- vii. co-operating cause (*sahakāri-hetu* 同事);
- viii. non-impeding cause (*avirodha-hetu* 不相違);

and by the other three conditions (*pratyayas*), excluding the condition qua object (*ā lambana-pratyaya* 所緣緣).

5. The fruit of dominance (*adhipati-phala* 增上果) is obtained by all ten causes (*hetu*s 因) and four conditions (*pratyayas* 緣).

#2556 Now we have concluded the examination of this subsidiary subject (or digression) (*ānusāṅgika śāstra* 傍論) and now we will return to discuss our (main) subject (正論). <468>

H.D. *Causality of the seeds (bījas) and of actual dharmas*

#2561 {8/8b.} The seeds (*bījas*) of the root-cognition (*mūla-vijñāna* 本識) are—in the generation of actual kinds of figurating (*vikalpas* 現分別; see #2577)—of three kinds of condition (*pratyaya*), with the exception of the condition qua immediate antecedent (*samanantara-pratyaya* 等無間).

Indeed:

a. Each parent-seed (親種) is the condition qua cause (*hetu-pratyaya* 因緣) of that of which it is the parent-seed. [All *dharmas*, i.e., image-part (*nimitta-bhāga*), seeing-part (*darśana-bhāga*), etc., proceed from the condition qua cause that is their parent-seed.]

b. The seeds (*bījas*) are the condition qua object (*ālambana-pratyaya* 所緣緣) of the mind and mental factors (*citta-caittas*) that take them for their object (能緣). [They are always the object of the seeing-part of the eighth, sometimes of the seeing-part of the sixth; never of the image-part or the awareness-part (*svasaṃvitti-bhāga*) of the eighth.]

c. [The seeds] are the condition qua dominance (*adhipati-pratyaya* 增上緣) of the *dharma* for which they have efficacy (or power to aid) (能助力) or to which they are not an obstacle (不障礙). [The faculty-seeds (*indriya-bījas*) are efficacious towards the seeds of cognition (*vijñāna-bījas*), the mental-application-seeds (*manasikāra-bījas*) are efficacious towards the cognitions (*vijñānas*), etc.: the seeds of a given cognition is not an obstacle to a different cognition, etc.]

#2562 Such is the causality of the seeds with respect to the defiled actual kinds of figurating (*vikalpas*). Like that, ⟨one should also understand⟩ their causality in the generation of pure actual figurating.⁸¹⁸

#2565 The actual (現起) kinds of figurating (*vikalpas* 分別) may, among each other (展轉相望), be of three kinds of condition (*pratyaya*), for they are never the condition qua cause (*hetu-pratyaya* 因緣). ⟨That is:⟩

#2567 1. In considering various sentient beings (有情類), the figuratings (*vikalpas*) of different sentient beings may be, for each other (自他展轉), ⟨two conditions⟩, i.e., the condition qua object (*ālambana-pratyaya*) and the condition qua dominance (*adhipati-pratyaya*), but not condition qua immediate antecedent (*sam-*

⁸¹⁸ This is a general statement. There are differences. In the *buddha*, the seeds (*bījas*) are the object of all the seeing-parts (*darśana-bhāgas*), and also of the awareness-part (*saṃvitti-bhāga*) of the eighth which takes all *dharmas* for its object.

anantara-pratyaya 等無間).⁸¹⁹ <469>

- #2568 2. In considering a single individual, his eight groups of cognition (*viññāna-kalāpa* 識聚) are, among each other (展轉相望), neither condition qua cause (*hetu-pratyaya*) nor condition qua immediate antecedent. They are definitively condition qua dominance; they are or are not condition qua object.

The eighth is the object (*ālambana*) for the other seven (八於七有).

The seven {8/9r.} are not the object for the eighth (七於八無), because (the other seven) are not the archetype (質) on which the eighth relies (所仗).

The seventh is not the object for the five cognitions (*viññānas*); but it is the object of the sixth.

The first six are not the object of the seventh.

The sixth is not the object of the five, for the five rely (託) only on the image[-part] (*nimitta*) of the eighth. [They do not take the matter (*rūpa*) developed (as image-part) for the sixth for their object (*viṣaya*): with the eye, one does not see a second moon.] The five are the object (*ālambana*) of the sixth.

- #2569 3. In considering the successive moments of their own type (自類)—i.e., the successive moments of the same kind of cognition (*viññāna*)—the earlier (前) sixth towards the later (後) sixth is (three conditions), i.e., condition qua immediate antecedent, condition qua object and condition qua dominance; but the earlier other seven cognitions are not the [condition qua] object (*ālambana*) of the later seven [cognitions], for the seven seize only a present thing (取現境).

[However, Dignāga, in the *Ālambana-parīkṣā* (T.31.1624.0888c26), says: “Or else, the image (*nimitta*) of the earlier cognition (*viññāna*) is the condition (*pratyaya*) of the subsequent cognition”] Thus, there are masters for whom the later seeing-part (*darśana-bhāga* 後見) of the five [cognitions] is directed (緣) at the earlier image-part (*nimitta-bhāga* 前相) For these masters, the earlier moments of the five cognitions and of the seventh are thus three kinds of condition (*pratyaya*) of the later moments, as is the case for the sixth.

Moreover, according to the principle formulated by Dignāga, the earlier mo-

⁸¹⁹ The five cognitions (*viññānas*) are directed at (*ālamb*) other sentient beings [i.e., we see another's body], but only rely (*tuo* 託) on the development of the eighth (i.e., the image-part [*nimitta-bhāga*] of the eighth). The eighth has, directly, the development of *viññāna* for its archetype, and is directed at it. [In truth, it relies on its own development; but when the divine eye (*divya-cakṣus*), which is directed at another realm (*dhātu*), occurs, it relies on the development of another's cognition.]

ments of the seven [cognitions] are the object (*ālambana* 所緣) of the eighth because the seven bring forth (or perfume 能熏) the seeds (*bījas*) of the image-part (相) and seeing-part (見) of the eighth.

La Vallée Poussin comments:

There are subtle distinctions here and only the most patient will unravel them. – For these masters, the image-part (*nimitta-bhāga*) is mixed up with the aspect (*ākāra*), and the archetype (本質) is mixed up with the distant object (*ālambana*). In truth, the close archetype fits into the broad distant object. For example, the mental factors (*caittas*) associated with the eighth rely (*to* 託) on the development of the eighth: it is their distant object, but it is not their archetype [for they do not reproduce the aspect]. <470>

#2570 4. In considering the *dharmas* of the same group (同聚) but of differing substance (異體), for example, visual cognition (*cakṣur-vijñāna*) and its mental factors (*caittas*), there are two opinions.

a. They are, among each other (展轉相望), only condition qua dominance. [It is out of the question that they are condition qua cause or condition qua immediate antecedent. But, are they not condition qua object? No,] for associated *dharmas* (相應法) do not take one another as object (不相緣) and, if it is said that they have the same object (*ālambana*), it is because the same archetype (質同) serves as support (所仗) for their image-part (*nimitta-bhāga*).

La Vallée Poussin comments:

[Question:] – How can one define the associates (*saṃprayukta*), i.e., mind (*citta*) and its mental factors (*caittas*), as having the same object (*ālambana*)?

[Answer:] – Because they rely on the same archetype. Indeed, we do not mean to say that the different seeing-parts (*darśana-bhāgas*) (of mind and mental factors) are directed at a single image-part (*nimitta-bhāga*).

[Reply:] – But it happens that the eighth cognition and the sixth (directed at the past, etc.) do not have an archetype; if mind and mental factors are not mutually directed at their respective image-parts, how can it be said that they have the same object?

[Answer:] – This phrase “the same object” (*ālambana*) must be understood in two ways:

1. mind and mental factors rely on the same archetype: this is always the case for the five cognitions and their mental factors of which the image-part (*nimitta-*

bhāga) has the development (*pariṇāma*) of the eighth cognition for its archetype;

2. “same” means “similar”. When the eighth and the sixth, i.e., mind and mental factors, do not have an archetype, do not depend on the development of another *viñāna*, that does not prevent the development of minds and mental factors into the image-part (*nimitta-bhāga*) to not be alike. It can be said that they have the same object (*ālambana*).

b. [According to Dignāga, who is mistaken], it is {8/9v.} by relying (依) on the seeing-part (*darśana-bhāga* 見分) that it is said: “mind (*citta*) and mental factors (*caittas*) do not take one another as object (相緣) [i.e., among non-*buddhas*]”. But (it is by relying on the image-part (*nimitta-bhāga* 相分) that it is said that) mind and mental factors take one another as object. The (various) image-parts of mind and of each mental factor arise by mutually (互) taking one another for their archetypes (質).

In the same way, the seeds (*bījas*) of the eighth cognition are the archetype (質) of the image-part of the five associates of the eighth, i.e., contact (*sparśa* 觸), etc. Indeed, if these five were not directed at the seeds of the image-part of the eighth, these five would occur without object (*viṣaya* 境) during an existence in the realm of immateriality (*ārūpya* 無色).⁸²⁰

If it is accepted, with the second masters, that the eighth cognition of the realm of immateriality (*ārūpya-dhātu*) develops as matter (*rūpa*) (變色) of a lower realm (*dhātu*), it definitively must <471> also be that the mental factors (*caittas*) of this cognition are directed at the seeds (*bījas*) (緣種), for, as the first masters say, if it were otherwise, the immediate object (境) of the seeing-parts (*darśana-bhāgas* 見分) of mind and of mental factors would not depend on the same archetype (質).⁸²¹

#2571 5. When considering (the same substance (同體)), i.e., one cognition (*viñāna*) (see #0539):

a. The image-part (*nimitta-bhāga* 相分) is (two conditions), i.e., the condition qua object (*ālambana-pratyaya*) and the condition qua dominance (*adhipati-pratyaya*), of the seeing-part (*darśana-bhāga*).

b. The seeing-part (*darśana-bhāga* 見分) is only the condition qua dominance

⁸²⁰ Kuiji, *Shuji* 8A/47r.–v.

⁸²¹ This gives rise to a discussion in which we learn that the sixth cognition (*viñāna*), when it is directed at space (*ākāśa*), has the name of space (*ākāśa*) for its archetype.

Kuiji, *Shuji* 8A/47v.–48r.

(増上) of the image-part.

#2572 c. The relationships are also the same between the seeing-part (*darśana-bhāga* 見) and the awareness-part (*svasaṃvitti-bhāga* 自證): the seeing-part is condition qua object and condition qua dominance of the awareness-part (*saṃvitti-bhāga*); the latter is only condition qua dominance of the seeing-part. [The seeing-part is only the condition qua dominance of the awareness-knowing-part (*svasaṃvitti-saṃvitti-bhāga*); it is also its distant condition qua object.]

d. The last two [of the four] parts (*bhāgas*)⁸²² are, amongst each other, (two conditions), i.e., condition qua object and condition qua dominance.

[When we say that the image-part (*nimitta-bhāga*) is just condition qua object and condition qua dominance of the seeing-part,] we do not forget that the seeds (*bījas*) can be part of the image-part and that they are the condition qua cause (*hetu-pratyaya*). But here we are concerned only with the (mutual (互)) causal relations (緣) of actual *dharma*s (現).

#2573 6. The (group of) eight pure cognitions (*viññānas* 淨八識聚) are the condition qua object (所緣) (*ālambana-pratyaya*) for each other (自他展轉)—the parts (*bhāgas*) of each of them likewise—(for all are able to have all things (遍緣) as objects (所緣)); {8/10r.} however, excluding the seeing-part (*darśana-bhāga* 見分), which is not condition qua object (所緣) of the image-part (*nimitta-bhāga* 相分), the latter lacking the function of taking an object (能緣用).

#2574 Since the actual kinds of figurating (*vikalpas* 現分別) arise conditioned by (緣) seeds (*bījas* 種) and by actual kinds of figurating (現), the seeds also arise conditioned by (緣) actual kinds of figurating and by seeds. – What is the causal relationship—(how many conditions can there be)—between the actual kinds of figurating (現) and the seeds (種), on the one hand, and the seeds, on the other hand?

The seeds do not arise due to the two middle conditions (*pratyayas*), i.e., the condition qua immediate antecedent (*samanantara-pratyaya*) and the condition qua object (*ālambana-pratyaya*), for these two conditions (are established (立) in dependence (待) on) minds (*cittas* 心) and mental factors (*caittas* 心所), i.e., actual *dharma*s. <472>

[Among non-*buddhas*,] actual figurating (*vikalpa*)—with regard to the parent (or immediate) seed (*bīja* 親種) [i.e., with regard to the seed that it brings about

⁸²² Editors: The awareness-part (*svasaṃvitti-bhāga*) and the awareness-knowing-part (*svasaṃvitti-saṃvitti-bhāga*).

or perfumes]—functions as (two conditions), i.e., as condition qua cause (*hetu-pratyaya*) and as condition qua dominance (*adhipati-pratyaya* 増上); with regard to the non-immediate seed (非親種), it functions only as condition qua dominance.⁸²³

The seed, i.e., previous moment, with regard to the immediate seed (親種) (= the seed which it engenders) functions as (two conditions), i.e., as condition qua cause and as condition qua dominance; with regard to the non-immediate seed, it functions only as condition qua dominance.⁸²⁴

#2576 The teachings and reasoning thus establish that the causal succession of minds and mental factors (*cittas-caittas*) (i.e., the cause and fruit of figurating [*vikalpa-hetu-phala* 分別因果]) is according to the mutual causality of internal *dharma*s, i.e., the *viññānas*, either as seeds (*bījas*) or actual [*dharma*s]. Even if one were to assume the existence of the conceived (所執) external conditions (*pratyayas* 外縁) of the Little Vehicle, they would have no function (無用). Why stubbornly assume (固執) their existence, counter to reasoning (理) and teachings (教)? {8/10v.}

#2577 Although the term figurating (*vikalpa* 分別), designates the minds and mental factors of the three realms (*dhātus* 三界) (i.e., the entire impure [*sāsrava*] mind), nevertheless, due to the importance (勝) of certain kinds of figurating (*vikalpas*), the noble teachings establish various lists: two, three, four, five, etc., kinds of figurating (*vikalpa*). These lists are fully explained in other treatises. (See #2752.) <473>

⁸²³ The actual mind, with regard to the seed (*bīja*) which it “perfumes”, is condition qua cause (*hetu-pratyaya*); however, the eighth cognition, and the first six cognitions, when they are non-defined and very weak, do not perfume. With regard to the non-parent seed (*bīja*)—as the actual mind does not perfume it—it is only condition qua dominance (*adhipati-pratyaya*).

⁸²⁴ In every state (i.e., cause- and fruit-state [*hetu- and phala-avasthā*]), the seed is two conditions (*pratyayas*) with regard to the parent-seed. With regard to the non-parent-seed of differing nature, it is only condition qua dominance.

I. *SAṂSĀRA AND THE THREE TRACES (VĀSANAS)*⁸²⁵

#2579 Although there is this internal *viññāna*, nevertheless, how can, in the absence of external conditions (*pratyaya* 外緣), the uninterrupted succession of existences (生死相續) be explained?

#2580 Vasubandhu replies in stanza (*kārikā*) 19. ⟨The stanza says:⟩

karmaṇo vāsanā grāha-dvaya-vāsanayā saha |
kṣīṇe pūrva-vipāke 'nyad-vipākam janayanti tat || 19

由諸業習氣 · 二取習氣俱 · |
前異熟既盡 · 復生餘異熟 · || 19

19. The seeds (*bījas* 習氣) ⟨or traces (習氣)⟩ of actions (業), together with (俱) the seeds ⟨or traces 習氣⟩ of the two kinds of conceiving or seizing (*grāhas* 取), when the previous retribution (前異熟) is exhausted (盡), generate another retribution (餘異熟).

La Vallée Poussin comments:

Sthiramati, *Trentaine* (Lévi), F 37, explains [transl. based on LVP and Lévi]:

kṣīṇe pūrva-vipāke 'nyam vipākam janayanti tad | 19cd

iti | pūrva-janmopacitena karmaṇā ya iha vipāko 'bhinirvṛttas, tasmin kṣīṇa iti
ākṣepa-kāle paryantāvasthite yathābalaṃ karma-vāsanā grāha-dvaya-vāsanā-
sahitā upabhuktād vipākād anyam vipākam tad evālaya-viññānam janayanty |
ālaya-viññāna-vyatirekeṇānyasya vipākasyābhāvāt |

[The traces,] when the previous retribution is exhausted, generate again another retribution.

I.e., when the retribution (*vipāka*) [= the store-cognition (*ālaya-viññāna*) of a given existence] which has been brought forth by the “accumulated” (*upacita*) action (see AKB iv, F 242) of previous existences (*pūrva-janma*) has been exhausted (*kṣīṇa*), [then the traces]—the trace (*vāsanā*) of action (*karma*), assisted by the traces of the two kinds of conceiving (*grāhas*), ⟨and in accordance with their strength (*yathābala*)⟩—having reached the limit of time for which they have been projected, will engender a “retribution” (*vipāka*) different from that which has just been used up (*upabhukta*), i.e., a “retribution” that is the

store-cognition, for there is no other “retribution” than the store-cognition (see #0407).

This stanza (*kārikā*) is explained in four ways, for the two kinds of conceiving (*grāhas*) may be understood in several ways.

* * *

- I.A. First three explanations; #2585
- I.B. Theory of the twelve members (*aṅgas*); #2611
- I.C. Two modes of existence; #2690
- I.D. Fourth explanation; #2713

I.A. *First three explanations*I.A.A. *First explanation*

#2585 The Treatise:

1. “*The seeds (bījas) or traces of actions (karmaṇo vāsanā)*”:⁸²⁶

⟨ACTIONS (諸業).⟩ – This means: action, which is meritorious (*punya* 福), non-meritorious (*apunya* 非福), immovable or non-agitated (*āniñjya* 不動).⁸²⁷ – It refers here to good but impure (*kuśala sāsrava*) action and to bad (*akuśala*) action. <474>

La Vallée Poussin comments:

Kuiji, *Shuji* (8A/54v.–56v.), cites the *Samuccaya-vyākhyā*, 7, 8, and YBh, 9, 53.

According to the *Samuccaya-vyākhyā* (T.31.1606.0729b), “the good action of the realm of desire (*kāma-dhātuvāpta*) is called meritorious (*punya*)”.

According to YBh (T.30.1579.0319c21):

Meritorious action (福業) is (1) the good (*kuśala*) action that generates, as retribution, a good destiny (*gati*, see #0938) [= the action with “general reward”, i.e., the action “that projects” (AKB iv, F 198), which generates a human or divine birth] (感善趣異熟), and also (2) the good action (善業) that is experienced agreeably in the five destinies [= the action with “specific reward” or “complementary” action (AKB iv, F 199), which generates agreeable retributions in any of the five destinies] (順五趣受).

For the scholars who—listing the demi-gods (*asuras*) as a destiny (AKB iii, F 11; *Da zhidu lun*, T.25.1509.0280)—accept six [destinies], the five destinies of YBh are the non-hell destinies, i.e., demi-gods (*asuras*), hungry ghosts (*pretas*), animals, humans, gods.

[Question:] – But, when only five destinies are recognized, should one think that the hell destiny entails the retribution of good actions of “specific reward” [see #1628, in the places of exclusive suffering]?

[Answer:] – It is said that the hells include the “specific reward” of good action. In fact, [however,] one experiences there only the agreeable fruits of equal out-flow (*niṣyanda-phala*), i.e., when the cool wind refreshes the body (AKB iii, F 149), etc. The actions the effects of which are similar to those of the good action of spe-

⁸²⁶ Compare the traces of the cause of existence (*bhavāṅga-vāsanā*), #2602. – On the role and nature of the seeds brought forth by action (*karma-bījas*), #0268 and *Siddhi* F 92.

⁸²⁷ AKB iv, F 106.

cific reward are called “good”: that which alleviates the suffering of the hells is thus called “good action”, as in the case where the roots of good are not broken (AKB iv, F 173).

According to YBh (T.30.1579.0319c22):

Non-meritorious (*apunya*) action (非福業) is (1) the bad (*akuśala*) action that generates, as retribution, a bad destiny (感惡趣異熟), and also (2) the bad action that is experienced disagreeably in the five destinies (順五趣受不善業).

[On the one hand, the action that projects the three bad destinies; on the other hand, the action that is retributed disagreeably in the five destinies.]

According to YBh (T.30.1579.0319c23):

Immovable or non-agitated (*āniñjya*) action (不動業) is (1) the good action that generates, as retribution, an existence in the realm of fine-materiality (*rūpa-dhātu*) or in the realm of immateriality (*ārūpya-dhātu*) (感色無色界異熟), and also (2) the action that is experienced in these two realms (*dhātus*), [i.e. the action that projects, complementary action] (順色無色界受善業).

Samuccaya-vyākhyā (T.31.1606.0728c04):

[Question:] – Why call *āniñjya*—fixed, unmodifiable or immovable—the action that is retributed in the realm of fine-materiality and in the realm of immateriality (何故色無色繫善業名不動)?

[Answer:] – The action that ought to be retributed in a destiny such as the realm of desire (*kāma-dhātu*) can, due to certain causes, be retributed in some other destiny (遇緣轉得餘趣異熟). It is not the same for the action of the realm of fine-materiality and in the realm of immateriality: this action is necessarily retributed in the place to which it corresponds (非色無色繫業有如是事。所受異熟界地決定故). [This is the doctrine of AKB iv, F 108.]

[Question:] – Why is that?

[Answer:] – Because it is assisted (*parigrhīta*) by concentration (*samādhi*); the action of the state of distraction differs in this regard. (是故約與異熟不可移轉。名為不動。又定地攝故說為不動)

But if the place of retribution of the immovable (*āniñjya*) action cannot be modified, how can the saints be reborn among the Śuddhāvāsikas by “conditioning” (see #2668) former actions that should have been rewarded among the Anabhrakas, etc.? Thus, the explanation of the *Samuccaya-vyākhyā* is incorrect. If the action of the stages of concentration is called immovable or non-agitated (*āniñjya*), it is because equipoise fixes therein the mind on an object. The name “meritorious”

(*punya*) is applied to good actions of the three realms (*dhātus*) (= to good actions generating a retribution of any realm); but the higher good action (= generating a retribution in the two higher realms) has a special strength and is thus called immovable or non-agitated (*āniñjya*). <475>

This problem is re-examined, #2626, *Siddhi* F 494. – On the word *āniñjya*, see AKB iii, F 216; iv, F 106; vi, F 177; viii, F 161. – As for the modification of the place of retribution or of the time of retribution of the action of the realm of desire, AKB iii, F 50; ii, F 120; vi, F 205, etc. (*Morale Bouddhique*, F 204f.). [The immovable (*āniñjya*) of #0337 is different from the immovable (*āniñjya*) action, (discussed here).]

Every activity is action of the mind (*cetanā-karman*, #0187).

The accompaniment (*parivāra* 眷屬) of *karman* itself (i.e., of the action of mind)—that is to say, the five aggregates (*skandhas*) occurring simultaneously with *karman*—is also designated by the word ACTION (*karman* 業), because, along with *karman*, this accompaniment induces (招引) or completes (滿) the fruit of retribution (異熟果, above, #0205).⁸²⁸ {8/11r.} 諸業

#2586 Although action ceases (滅) immediately (無間) after having arisen (起)—thus, it cannot be accepted that it could induce (招) the fruit {of retribution} by itself—nevertheless, it imprints (*ādadhāti* 熏), in the root-cognition (*mūla-vijñāna* 本識), its own efficacies (*śakti*, *sāmarthya* 自功能) or seeds (*bījas*) that will generate their fruit.

These efficacies (功能) are given the name of “perfuming” or TRACES (*vāsanā* 習氣). They are, indeed, the “vapor” or “exhalation” (氣 = 氣分)⁸²⁹ of action; and they are generated by the impregnation (習 = 熏習)⁸³⁰ which the action brings about.

⟨Past (曾) and present (現) action are excluded (簡):⟩ [the teaching of the trace (*vāsanā*) contradicts the theory that conceives of past action as the generator of the actual fruit (Sarvāstivādin); it also contradicts the theory that thinks that action generates its fruit at the time it is accomplished (Lokāyatikas).⁸³¹] ⟨Thus, stanza 19a speaks of TRACES (習氣).⟩

⁸²⁸ AKB ix, F 1, 12

⁸²⁹ *qi* 氣 = *qifen* 氣分; *fen* 分, undoubtedly a wrong reading for *fen* 氣.

⁸³⁰ *xi* 習 = *xunxi* 熏習, #0504.

⁸³¹ Kuiji mentions the opinion of the Sarvāstivādins (AKB ii, F 293; v, F 52), of the Mahīśāsakas and of the Nirgranthas. – See Kuiji, *Commentarial Record on the Treatise on the Sects* (*Yibu zonglun lun shu shuji*, X.53.0844.0567]), in several places (Kāśyapīyas), and *Kathā-vatthu*, i, 8, etc.

#2587 The efficacies (or traces) (習氣) constitute an uninterrupted series (展轉相續) up to the time when they are ripe (成熟), when the last efficacy induces (招) the fruit (of retribution) (異熟果).

⟨This shows that⟩ action, of this kind, is the supreme (勝) condition qua dominance (*adhipati-pratyaya* 增上緣) (#2481) of the generation of the ⟨future⟩ fruit of retribution, either general or specific; [not the condition qua cause (*hetu-pratyaya*) (#2441), because the fruit, which is non-defined, is not of the nature of the action; because the fruit is not immediately engendered by the action; see *Siddhi* F 60 and #0390]. <476>

#2589 2. “Together with the seeds (*bījas*) or traces (*vāsanā*) of the two kinds of conceiving (*grāhas*) (*grāha-dvaya-vāsanayā saha*)”:

The conceiving (取):

- a. of the image (*nimitta* 相) and of seeing (*darśana* 見);
- b. of “name” [i.e., of “mind”] (*nāman* 名) and of matter (*rūpa* 色);
- c. of mind (*citta* 心) and of mental factors (*caittas* 心所);
- d. of the root (*mūla* 本) and of the branches (*śākhās* 末).

⟨All these kinds of conceiving (彼取)⟩ are included in two kinds of “conceiving” (*grāhas* 取), [i.e., “to conceive as persons (*pudgalas*) or as *dharma*s”—namely, the two kinds of conceiving (i) of the “conceived” (*grāhya* 所取, “that which is conceived”; object of cognition) and (ii) of the “conceiver” (*grāhaka* 能取, “that which conceives”, subject of cognition)].

La Vallée Poussin comments:

Translating word for word: *nimitta-darśana-nāma-rūpa-citta-caitta-mūla-śākhās tad-grāho grāha-dvaya-saṃgrhitāḥ*.

a. “Conceiving of the image and of seeing” (*nimitta-darśana-grāha*) = conceiving of that which is conceived (*grāhya-grāha*), conceiving of that which conceives (*grāhaka-grāha*): conceiving (*grah*) that there is a real subject (i.e., that which conceives [*grāhaka*]) in the seeing-part (*darśana-bhāga*), that there is a real object (i.e., that which is conceived [*grāhya*]) in the image-part (*nimitta-bhāga*): this is what is called the two kinds of conceiving (*grāhas*).

b. “Conceiving of name and of matter” (*nāma-rūpa-grāha*). – “Matter” (*rūpa*) means the aggregate of matter (*rūpa-skandha*); “name” (*nāman*) means the four aggregates (*skandhas*) that are not “matter”. The meaning is, thus, the conceiving of the five aggregates (*pañca-skandha-grāha*).

The term *nimitta* (image), in the above paragraph (= a.), includes also the uncondi-

tioned (*asaṃskṛta*), insofar as the latter is the archetype or “patron” of the images of the unconditioned. Here, it refers uniquely to the immediate object of the mind (*sākṣād-ā lambana*) which attains nothing that would be external to the mind.

The term *nāman* (compare #2042) includes that part of the image-part (*nimitta-bhāga*) which is a development of the mind as images of the unconditioned: a part that is not external to the mind.

c. “Conceiving of mind and of mental factors” (*citta-caitta-grāha*). – That is to say, the conceiving of the five aggregates (*skandhas*) that are only the minds (*cittas*) and the mental factors (*caittas*).

d. “Conceiving of the root and of the branches” (*mūla-śākhā-grāha*). – The conceiving of the actual fruit, i.e., of the eighth cognition, which is called root (*mūla*), because it is the root of retribution (*vipāka*); the retribution that is a part of the other cognitions is called *śākhā* (branches), because it is the subsidiary fruit of the eighth cognition. Thus, it means the conceiving of the two retractions (*vipāka-dvaya-grāha*). – Or else, it refers to the eighth cognition (“general reward”), of the other seven cognitions (“specific reward”), and the expression includes, thus, all *dharma*s: the domain of retribution (*vipāka*) being more restricted.

e. “All these kinds of conceiving” (*tad-grāha* 彼取). – By “these” (*tad*) is meant the four preceding kinds of conceiving. – That is to say, there is a *grāha* that conceives in terms of the first *grāhaka-grāhya-grāha* (“conceiving of that which conceives and of that which is conceived”)—and likewise there is a *grāha* that conceives in terms of the following ones: thus, there are eight explanations [= four pairs] for this last kind of *grāha*. These eight are included in the two kinds of conceiving ...

Or else, the four pairs, i.e., image and seeing (*nimitta-darśana*), etc., are the object (*viṣaya* = the conceived [*grāhya*]); the expression “conceiving of that” (*tad-grāha*) designates the subject (*grāhaka*): see #2642.

By THE TRACES (*vāsanā*) OF THE TWO KINDS OF CONCEIVING (*grāhas*) (二取習氣) is meant the efficacies (功能) imprinted (所熏發) in the root-cognition (*mūla-vijñāna* 本識) by the two kinds of conceiving, i.e., efficacies that engender immediately (親能生) the same two kinds of conceiving. <477> [Thus, the meaning of trace (*vāsanā*) is twofold:

- a. efficacy that proceeds from the two kinds of conceiving;
- b. efficacy that generates the two kinds of conceiving.]

This shows that these traces (or seeds (種)) are the condition qua cause (*hetu*-

pratya 因緣) of the future (來世) mind (*citta*) (i.e., as fruit of retribution [異熟果]) and of its associates (相應): (in fact, of the five aggregates [*skandhas*]). {8/11v.}

The words TOGETHER WITH (*saha* 俱) show that the seeds (*bījas*) brought forth by action (*karma-bījas* 業種), i.e., as a distant (疏) condition (*pratya* 緣), together with (俱) the seeds proceeding from the two kinds of conceiving (*grāhas*) (二取種), i.e., as an immediate condition (*sākṣāt-pratya* 親緣), help one another (互相助) to generate the future fruit of retribution, i.e., rebirth.

#2590 The power which the action (業) that induces (招) rebirth (生) possesses is very manifest (顯): this is why Vasubandhu [in stanza 19] names “action” first.

#2592 3. “When the previous retribution is exhausted, [the traces] generate another retribution” (*kṣiṇe pūrva-vipāke ’nyad-vipākam janayanti tat*):

PREVIOUS RETRIBUTION (前異熟). – This means, the fruit of retribution of actions of previous existences (前前生) [that ought to ripen in a given existence, which, indeed, always includes the retribution of many actions].

ANOTHER RETRIBUTION (*anyad-vipākam* 餘異熟). – This means, the fruit of retribution of actions that should ripen in later existences (後後生) [for one and the same action is retributed in many existences].

[When the former is exhausted, the traces generate the latter.]

#2593 Although the seeds derived from the two kinds of conceiving (*grāhas*) (二取種) yield (受, *grah*⁸³²) their fruits inexhaustibly (無窮), i.e., fruits of equal outflow (*niṣyanda-phala*; see #2547),⁸³³ nevertheless, the seeds (or traces) derived from [any particular] action (*karma*) (業習氣) are exhausted (盡) by yielding their fruit (受果), which is a fruit of retribution (*vipāka*).⁸³⁴

Indeed, the fruit of retribution (異熟果) is not of the same nature as its cause (性別); it is not readily (難) generated (招), [for it is generated in another existence]. The fruits of equal outflow (and of dominance) (等流增上), on the other hand, are of the same nature (性同) as their cause; they are readily (易) brought forth (感).

#2594 Due to the maturity (*paripāka* 熟) of the seeds of the two categories that generate a future existence, [these seeds] GENERATE ANOTHER, i.e., a later, fruit of RETRIBUTION (復 ... 生餘異熟) WHEN the enjoyment (or experience) (受用) of THE

⁸³² AKB ii, F 293.

⁸³³ *Samgraha* (T.31.1598.0398a).

⁸³⁴ See the discussion in AKB ix, F 295.

PREVIOUS fruit of RETRIBUTION (前異熟) IS EXHAUSTED (盡).

#2595 Therefore, the wheel of *saṃsāra* turns inexhaustibly (無窮), so why would it be necessary to assume external {8/12r.} conditions (*pratyayas*) to explain the continuity ⟨or uninterrupted succession⟩ (相續) of existences? <478>

Thus, the meaning of the above stanza (*kārikā* 19) is as follows:

The wheel of *saṃsāra* (生死輪迴) turns due to action (業) and the two kinds of conceiving (*grāhas* 取); nothing here is separate from ⟨*viññāna* (識)⟩, i.e., the minds and mental factors (*cittas-caittas*), because cause and fruit are minds and mental factors (心心所法) in their nature.

I.A.B. *Second explanation*

#2597 Next, the uninterrupted procession of *saṃsāra* (生死) is due to TRACES (*vāsanā* 習氣), in other words, the seeds (*bījas*). <#2600> ⟨In general (總),⟩ the trace is of three kinds.⁸³⁵

1. The trace (*vāsanā* 習氣) of “speech” (*mingyan* 名言), the perfume brought forth by “speech”.⁸³⁶ – This means the seeds that are the immediate (*sākṣāt* 親) seeds of the respective (各別) conditioned (有為) *dharmas*. (See #0268, #0390.)

La Vallée Poussin comments:

We have here *mingyan-vāsanā*, 名言習氣. – It is difficult to translate with confidence the expression *mingyan* 名言, literally *nāma-ukti*, *nāma-abhilāpa*, *nāma-vyāhāra*. Without a doubt, the original includes the word *nāman*.

In the small anonymous treatise on the three kinds of naturelessness (*niḥsva-bhāvas*): *San wuxing lun* 三無性論 (T.31.1617.0867b25), the imagined nature (*parikalpita-svabhāva* 分別性) is defined: “The nature (*svabhāva*) of *dharmas* as manifested through *mingyan* 名言” (名言所顯諸法自性即似塵識分).

[In the *Sam̐dhi-nirmocana* (T.16.0676.0693b), the same imagined (*parikalpita*) (nature) “is established by *mingjia* 名假”, in Sanskrit *nāma-saṃketa*, as witnessed by the Tibetan.]

In the *Buddhabhūmi-śāstra* (T.26.1530.0302b), the *dharma-dhātu* is separate from any image (*nimitta*), any figurating (*vikalpa*), any *mingyan* 名言.

“Speech” (*mingyan* 名言) is of two kinds:

⁸³⁵ *Sam̐graha*, p. 138, col. 1, F 398f.

⁸³⁶ This is the “conventional experience in accordance with speech” cause (*anuvyavahāra-hetu*) of #2502.

- a. speech which makes meaning known to another (*artha-vijñapti* 表義名言): a certain kind of vocal sound (*ghoṣa-viśeṣa* 音聲差別) that indicates meaning (能詮義); [external speech, #0307, non-defined in its nature],⁸³⁷
- b. speech which manifests or makes present the object (*viśaya-prakāśaka*, *jñāpaka* 顯境名言), i.e., the minds and mental factors (*cittas-caittas*) that cognize the object (能了境) [internal speech].

La Vallée Poussin comments:

On the first kind of “speech”, *biaoyi mingyan* 表義名言. – *Nāman* cannot bring forth seeds (*bījas*). But, due to *nāman*, the mind, in <479> harmony with *nāman*, develops as *dharma*s of three natures (i.e., the five aggregates [*skandhas*]). Thus, it imprints seeds of matter (*rūpa*) and of mind (*citta*) in the root-cognition (*mūla-vijñāna*).

On the second kind of “speech”, *xianjing mingyan* 顯境名言. – It refers to the seeing-part (*darśana-bhāga*), etc., of the seven cognitions but with the exception of their image-part (*nimitta-bhāga*). – This seeing-part is not, in truth, “speech”. But, just as the uttered *nāman* (name) makes the meaning known, so the seeing-part throws light on the object to be cognized (*jñeya*) and can thus be called speech. [We know that the last four aggregates (*skandhas*) are called *nāman* (name), and this for the same reason.] In its nature, this kind of [speech] is not *nāman* (name); *nāman* is the dissociated [factor] (*viprayukta*) discussed in section #0302. – The object to be cognized is the impure and the pure. YBh, considering only the first speech, the “uttered *nāman*”, defines the object of speech as impure.

The seeds (*bījas* 種) which, due to these two kinds of speech, are imprinted, (or brought forth and perfumed (熏成),) in the root-cognition (*mūla-vijñāna*) (i.e., image-part [*nimitta-bhāga*]) are the condition qua cause (*hetu-pratyaya*) of the respective conditioned factors (*samskṛtas*).⁸³⁸

- #2601 2. The trace (*vāsanā* 習氣) of the conceiving of a self (*ātma-grāha* 我執).⁸³⁹ – This means the seeds (*bījas* 種) that proceed from the false (虛妄) {8/12v.} conceiving (執) of “I” and of “mine” (*ahamiti-grāha*, *mameti-grāha* 我我所).

Conceiving of a self (我執) is of two kinds (see #0062):

⁸³⁷ Speaking of the five *dharma*s (viii, 33b), YBh says that name (*nāman*) is non-defined; but the name that is the “informing action of speech” (*vāg-vijñapti-karman*), is good, etc.

⁸³⁸ These are the *anādi-kālika-nānā-prapañca-bījas*, *Samgraha* (T.31.1594.0137c04).

⁸³⁹ *Samgraha*: afflicted view of self (*ātma-dṛṣṭi*).

- a. innate (*sahaja* 俱生) ⟨conceiving of a self⟩ [—belonging to the sixth and seventh cognitions, and not solely to the seventh as the *Sam̐graha* teaches—] ⟨namely, the conceiving (執) of “I” and of “mine”⟩ that is abandoned by the path of cultivation (*bhāvanā-heya* 修所斷);
- b. figured (*vikalpita* 分別)⁸⁴⁰ ⟨conceiving of a self⟩ [—belonging to the sixth cognition—] ⟨namely, the conceiving (執) of “I” and of “mine”⟩ that is abandoned by the path of insight (*darśana-heya* 見所斷).

The seeds which are brought forth and perfumed (熏成) by these two kinds of conceiving of a self (*ātma-grāhas*) (i.e., seeing-part [*darśana-bhāga*]) have, for their outcome, the distinction of self and of other (自他差別) in regard to sentient beings (*sattva*), etc.⁸⁴¹ [The seeds—as generators of the five aggregates (*skandhas*)—which the belief in a self (*ātma-grāha*) brings about, as does any internal “speech”, are included in the first (of the threefold) trace (*vāsanā*): we “speak” of the aggregates that are conceived as a self (*ātman*)]

- #2602 3. The trace (*vāsanā* 習氣) of the cause of existence (*bhavāṅga* 有支, i.e., *bhava* = threefold existence, *ṅga* = *hetu* [cause]). – This means the seeds (*bījas* 種) brought forth from action (業) (*karma-bījas*), which generate (招) retribution in the three realms (*trai-dhātu-vipāka*).

Cause of existence (有支) is of two kinds:

- a. impure but good (*sāsrava-kuśala* 有漏善) [actions], namely, actions that generate (招) an agreeable fruit (可愛果);
- b. bad (*akuśala* 不善) [actions], namely, actions that generate a disagreeable fruit (非愛果). <480>

The seeds brought forth and perfumed (熏成) by these two kinds of cause of existence have, for their outcome, the difference (別) of the fruits of retribution, i.e., good and bad destinies (*sugati-durgati-bheda* 善惡趣).

The second and third traces (*vāsanās* 習氣), (i.e., the trace of the conceiving of a self (我執) and the trace of the cause of existence (有支),) are the condition qua dominance (*adhipati-pratyaya* 增上緣) with regard to the {8/13r.} fruit of retribution (literally, special fruit [*phala-viśeṣa* 差別果]).

- #2603 The stanza (i.e., *kārikā* 19) says:

- a. TRACES OF ACTION (*karma-vāsanā* 業習氣), ⟨which should be understood as⟩

⁸⁴⁰ Proceeding from imagination (*parikalpa-udbhava*).

⁸⁴¹ I.e., the *vijñāna* of distinction between oneself and others [*sva-para-viśeṣa-vijñāna*] in the list of eleven *vijñānas* of the *Sam̐graha-upanibandhana* (T.31.1598.0399a).

the trace qua the cause of existence (*bhavāṅga-vāsanā* 有支習氣);

b. TRACES OF THE TWO KINDS OF CONCEIVING (*grāha-dvaya-vāsanā* 二取習氣),
 〈which should be understood as〉 the trace qua the two kinds of seeds: i.e.,

- i. [the seeds] of the conceiving of a self (*ātma-grāha* 我執);
- ii. [the seeds] of *nāman* (speech, 名言).

〈Both (皆) are called CONCEIVING (取) for,〉 indeed, there is [i] the “conceiving” (*grāha* 取) of the self (*ātman*) 〈and of mine (*ātmīya*)〉 (我我所), and [ii] the “conceiving” of *nāman* (名言) (as object) and, by this “conceiving”, there occurs the bringing forth and perfuming (熏成) of the seeds (*bījas*).

#2604 〈The meaning of〉 the rest of the stanza (i.e., *kārikā* 19) (i.e., the explanation of TOGETHER WITH [*saha*], etc.) is as explained by the first masters.

La Vallée Poussin comments:

Kuiji, *Shuji* (8A/66v.) – The last two classes of seeds (*bījas*), relative to retribution (*vipāka*), are the condition qua dominance (*adhipati-pratyaya*). In truth, the seeds brought forth by the image-part (*nimitta-bhāga*) of the belief in a self (*ātma-grāha*) are the condition qua cause (*hetu-pratyaya*) and engender immediately the root-cognition (*mūla-vijñāna*); but the seeds that proceed from the seeing-part (*darśana-bhāga*) of the belief in a self—having for their outcome the distinction of self and of other—are the condition qua dominance.

Kuiji (8A/67r.–68r.8) examines to which realm (*dhātu*), to which cognition (*vijñāna*), and to which category (i.e., impure [*sāsrava*], etc.), the first speech (*mingyan* 名言), etc., belongs; whether the saints (*āryas*) have the causes of existence (*bhavāṅgas*) ... (see #2668).

I.A.C. Third explanation

#2607 Next, the uninterrupted procession of *saṃsāra* (生死相續) is due to defilement (*kleśa* 惑), action (*karma* 業) and suffering (*duḥkha* 苦).

#2608 By “defilement” (*kleśa* 惑), we mean the defilements (煩惱) that cause action (*karma* 業) to originate (*samutthāna* 發) and that “moisten birth” (潤生) (#2625, #2650, #2672).

By “action” (*karma* 業), we mean ACTIONS (諸業) that bring forth (*abhinirvart*; 惑) rebirth 〈or subsequent existences〉 (後有) (in contrast to pure action and to non-defined action).

By “suffering” (*duḥkha* 苦), we mean all 〈the mass of〉 suffering (—everything

that the saints [*āryas*] consider as painful—) that is projected and generated (所引生) by action (*karma* 業). <481>

The seeds (*bījas* 種) of defilement, action and suffering (*kleśa-karma-duḥkha* 惑業苦) are all called TRACES.

The first two traces, i.e., of defilement and of action (i.e., the seeds (*bījas*) brought forth by defilement and action), are condition qua dominance (*adhipati-pratyaya* 增上緣) of “the suffering of *saṃsāra*” (生死苦) {8/13v.} because they contribute (or aid) (助) in the generation of this suffering.

The third trace, i.e., of suffering, is the condition qua cause (the *hetu-pratyaya* 因緣) of the suffering of *saṃsāra* because it immediately generates this suffering (親生苦). [It corresponds to the “trace of speech” on #2597.]

⟨The three traces in stanza 19 should be known like that.⟩

[The stanza uses the expression TWO KINDS OF SEIZING (*grāha-dvaya* 二取):] it gives the name SEIZING (*grāha* 取) (1) to defilement (*kleśa* 惑) because the latter is “that which seizes” (*grāhaka* 能取), and (2) to suffering (*duḥkha* 苦) because suffering is “what is seized” (*grāhya* 所取).

⟨Seizing (*grāha* 取) means “adhering” or “attaching” (著), and cannot be used to name “action” (業).⟩

[As for the trace proceeding from actions (*karma-vāsanā*), the stanza names it clearly.]

#2609 ⟨The meaning of⟩ the rest of the stanza (i.e., *kārikā* 19) (i.e., the explanation of TOGETHER WITH [*saha*], etc.) is as explained above.

#2611 It should be understood that these terms, i.e., defilements (*kleśa* 惑), actions (*karma* 業) and suffering (*duḥkha* 苦), ⟨fully⟩ include the twelve members of existence (*bhava-aṅgas* 有支) (or members of dependent origination [*pratītya-samutpāda*], see #1082) from ignorance (*avidyā* 無明) up to old-age-and-death (*jarā-maraṇa* 老死), as extensively (廣) explained in YBh (T.30.1579.0321a, 0324a) [and in this Treatise]. (See #2684.)

1.B. *Theory of the twelve members (aṅgas)*

La Vallée Poussin comments:

On *pratītya-samutpāda*, see Oltramare, *La formule bouddhique des douze causes*, 1909; La Vallée Poussin, *Douze Causes*, 1913. – AKB iii, F 60; *Śālistamba-sūtra* (in *Douze Causes*); *Bodhisattva-bhūmi* (ibid.). Our authors cite a very extended *Pratītyasamutpāda-sūtra* that is different from *Beiduo shuxia siwei shier yinyuan jing* (T16.0713), etc.

On the “subtle *pratītya-samutpāda*” (cf. *Bodhisattva-bhūmi*), commentary on *Nāma-saṃgīti*, 123. – Mañjuśrī-Bhagavat is any mind, *nānā-vijñapti-rūpa-artha*:

*nānāvijñaptirūpārtha iti | śaṭ pravṛttivijñānāni | cittam ity ālayavijñānam | vijñānam
iti kliṣṭamaṇaḥ | tataś cāyaṃ kramo bhavati | cittād ālayavijñānalakṣaṇāt kliṣṭa-
maṇaḥ | tasmāc ca śaṭ pravṛttivijñānāni viśayavijñaptilakṣaṇāni | tadvāsanāyās
ca punar ālayavijñānam | vāsītāc cālayavijñānāt punaḥ kliṣṭamanas tasmāc ca
punaḥ pravṛttivijñānānīty evaṃ sūkṣmapratītyasamutpādacakraṃ paribhramati |
tathā cokaṭaṃ*

vipāko mananākhyas ca vijñaptir viśayasya ceti |

*ataś ca kim uktaṃ bhavati | yāni śaḍviśayavijñaptilakṣaṇāni yac cittam yac ca
kliṣṭamanas tat sarvaṃ sa eva bhagavān |*

[Note that I was wrong in correcting *mananā* to *manyānā* on *Siddhi* F 6 and 90.⁸⁴²]

* * *

B.A. Four categories; #2614

B.B. Seventeen characteristics of the twelve members (*aṅgas*); #2659

1.B.A. *Four categories*

#2614 The twelve members (*aṅgas* 支) are included in four categories:⁸⁴³

#2617 A. Members that project (*ākṣepaka*) (能引支):

This refers to ignorance (*avidyā* 無明) and (*karma*-)formations (*saṃskāras* 行) which project (能引) seeds (*bījas* 種) of five fruits (五果) (that is: (1) cognition [*vijñāna*], (2) name-and-matter [*nāma-rūpa*], (3) the sixfold sense-sphere [*ṣaḍ-āyatana*], (4) contact [*sparṣa*] and (5) sensation [*vedanā*]). <482>

⁸⁴² Editors: We have re-adjusted the text on *Siddhi* F 6 and 90, but kept LVP's comments on F 90.

⁸⁴³ According to the *Samuccaya-vyākhyā*, T.31.1606.0711b.

#2618 Among these, the member “ignorance” (*avidyā-aṅga* 無明) is meant to be only the ignorance that gives rise (能發) to good and bad actions that directly (正) bring forth (感) re-existence (*punar-bhava-abhinirvartaka*). {8/14r.}

Namely, the actions that have their origin in this ignorance are called (*karma*)-formations (*saṃskāras* 行), i.e., the member “(*karma*)-formations” (*saṃskāra-aṅga* 行). ⟨Based on this,⟩ neither (1) the “actions (業) to be experienced in this life (*dr̥ṣṭa-dharma-vedanīya* 順現受)”⁸⁴⁴ [that generate an aspect of the specific reward of this life] nor (2) the aiding, completing or filling up (*paripūraka*) actions (業)⁸⁴⁵ that generate an aspect of the specific reward of the future life or future lives (*biezhudang* 別助當) (see #2668) make up part of this member (*aṅga*).

La Vallée Poussin comments:

The ignorance (*avidyā*) that is not defilement (i.e., hindrance of defilements [*kleśa-āvaraṇa*]) but only hindrance to what is to be known (*jñeya-āvaraṇa*), i.e., belief in a self (*dharma-grāha*)—which, therefore, is not an originating cause of action (*karma-samutthāna*)—is not the member “ignorance” (*avidyā-aṅga*), i.e., ignorance (*avidyā*) as cause of existence (*bhava*). – See *Siddhi* F 506.

#2620 B. Members that are projected (*ākṣipta*) (所引支):

This means that, within the root-cognition (*mūla-vijñāna* 本識), there are seeds (*bījas* 種) ⟨of the five members (五), i.e., cognition (識), etc.,⟩ that—in contrast to the seeds proceeding from action (i.e., seeds brought forth by action [*karma-bīja*])—immediately generate (親生) the five members of future (當來) existence (= of the future fruit of retribution [*vipāka-phala* 異熟果]), i.e., (1) cognition (*vijñāna* 識), (2) of name-and-matter (*nāma-rūpa*), (3) of the sixfold sense-sphere (*ṣaḍ-āyatana*), (4) of contact (*sparsa*) and (5) of sensation (*vedanā*).

These seeds are the five members called projected (*ākṣipta*) because they are ⟨that which is⟩ projected ⟨and brought forth⟩ (所引發) by ⟨the previous (前) two members⟩, i.e., the members “ignorance” (*avidyā*) and “(*karma*)-formations” (*saṃskāras*).

#2622 Thus, there are:

1. Seeds of cognition (*vijñāna-bījas* 識種). – This refers to the causes (因) for the root-cognition (*mūla-vijñāna* 本識; see #1087).
2. ⟨The other causes (餘因), excluding the last three, are all included in⟩ the

⁸⁴⁴ AKB iv, F 115, 121.

⁸⁴⁵ AKB iv, F 199.

seeds of name-and-matter (*nāma-rūpa-bījas* 名色種), [that is, the causes for the four non-material aggregates (*skandhas*) and for the aggregate of matter (*rūpa-skandha*), with the exception of the mentioned aggregates included in cognition (*viññāna*) and the sixfold sense-sphere (*ṣaḍ-āyatana*), contact (*sparsā*) and sensation (*vedanā*)].

⟨The last three causes (因) are the last three seeds (種), namely:⟩

[3. Seeds of the sixfold sense-sphere (*ṣaḍ-āyatana-bījas*) refers to the causes for the sixfold sense-spheres;

4. Seeds of contact (*sparsā-bījas*) refers to the causes for contact;

5. Seeds of sensation (*vedanā-bījas*) refers to the causes for sensation.]

Or else:

The seeds of name-and-matter (*nāma-rūpa-bījas* 名色種) include, in a general way (總), the seeds of the five ⟨causes (因)⟩ (i.e., the seeds of cognition [*viññāna*], the seeds of name-and-matter [*nāma-rūpa*], etc.) (see #1087).

Therein, the other four classes of seeds are established separately in accordance with their greater importance (*yathā-pradhānam* 隨勝), [that is:

- a. the seeds of the root-cognition (*mūla-viññāna*) that holds;
- b. the seeds of the sixfold sense-sphere (*ṣaḍ-āyatana*) that engenders the cognition;
- c. the seeds of contact (*sparsā*) that touches the object;
- d. the seeds of the sensation (*vedanā*) that experiences the object. <483>

In this way, the omission of the seeds of ideation (*saṃjñā-bījas*) is explained.]

Likewise, the sixfold sense-sphere (*ṣaḍ-āyatana* 六處), as a general term (總), includes the six sense-elements of cognition (*viññāna-dhātus*); whereas, cognition (*viññāna* 識), as a special term (別), is also the sense-element of the mental sense-faculty (*mano-dhātu*).

Five comments:

- #2623 1. According to the *Samuccaya-śāstra* (T.31.1605.0670c24) and *Samuccaya-vyākhyā* (T.31.1606.0711b26), cognition (*viññāna* 識) should also be listed among the projecting (*ākṣepakas* 能引) [members], for it is to the seeds brought forth by action (*karma-bījas* 業種)—which are in cognition (*viññāna*)—that the {8/14v.} name (名) member “cognition” (*viññāna-aṅga* 識支) is given. [These seeds (*bījas*), in the cognition, are both (*karma*-)formations (*saṃskāra*) and ignorance (*viññāna*).]

[Question: – But what does the *Samuccaya-śāstra* make of the seeds of cognition (*viññāna-bījas*), i.e., of the seeds that are the generators of the “cognition that is retribution” (*vipāka-viññāna*)?]

[The *Samuccaya-śāstra* answers:] – The seeds of the “cognition that is retribution” (異熟識種) are included in name-and-matter (*nāma-rūpa* 名色).

2. According to a *sūtra* (*Pratītyasamutpāda-sūtra*), the member “cognition” (*viññāna-aṅga* 識支) is both projecting and projected (通能所引), for the seeds brought forth by action (*karma-bījas* 業種) [= projected] and the seeds of cognition (*viññāna-bījas* 識種) [= projecting] are both designated by the name (名) cognition (*viññāna* 識).

The explanation of the *Samuccaya-śāstra* cannot be accepted, for cognition (*viññāna*) is the support (依) of name-and-matter (*nāma-rūpa* 名色), is not included in name-and-matter. (See #0998.)

3. Although the five seeds (*bījas*) (a) of cognition, (b) of name-and-matter, (c) of the sixfold sense-sphere, (d) of contact and (e) of sensation (*viññāna-nāma-rūpa-ṣaḍ-āyatana-sparśa-vedanā*), which are members (*aṅgas*) of this name—while being perfumed and brought forth (熏發) by action (*karma*)—are really simultaneous (同時), nevertheless, various noble teachings figuratively present (假說) these members to be successive (前後) due to the difference in their characteristics (相):

- a. cognition (*viññāna*) is the ruler (主) (eighth *viññāna*), the other four are companions (伴);
- b. name-and-matter (*nāma-rūpa*) is general (總), the last three members are specific (別);
- c. the sixfold sense-sphere (*ṣaḍ-āyatana*) is important ⟨or superior⟩ (勝), contact (*sparśa*) and sensation (*vedanā*) are incidental ⟨or inferior⟩ (劣);
- d. contact is cause (因) and sensation is fruit (果).

Or else:

It is said that the members are listed as being successive (前後)—although being seeds and in spite of being simultaneous—because, later, in their ⟨future⟩ state of actually manifesting (現起), when the seed generates the fruit, there is the succession (次第) between actual cognition (*viññāna*), actual name-and-matter (*nāma-rūpa*), etc.

4. It is from this last point of view that the texts (*Daśa-bhūmi*, *Samuccaya-*

vyākhyā, *Pratītyasamutpāda-sūtra*) also consider the five [members]—from cognition (*viññāna*) up to sensation (*vedanā*)—to be actual *dharma*s, for, at the time when they are in the state of cause (i.e., as seed), they are definitively not actual.

5. Again, <484> it is from this [last] point of view [that is, the state of fruit or actual *dharma*s,] that the *Pratītyasamutpāda-sūtra* indicates generation (*janana* 生) and projecting (*ākṣepa* 引) to be simultaneous (同時), for the time when the seed (*bīja*) is moistened and the time when it is not moistened (潤未潤時) are not simultaneous (俱). {8/15r.}

La Vallée Poussin comments:

The seed (*bīja*) can remain for 80,000 aeons (*kalpas*) without generating: in order to engender, it must be moistened by thirst (*trṣṇā*). At the moment when it is moistened, an actual *dharma* is generated and a future *dharma* is projected.

#2625 C. Members that generate (*janaka*) (能生支):

This means the three members, i.e., thirst (*trṣṇā* 愛), grasping (*upādāna* 取) and existence (*bhava* 有), because, being close (近), they generate (生) the future birth-old-age-and-death (生老死) (= the future existence).

#2626 1. That means—given the delusion (*moha* 愚) which is, <in a confused way (迷),> directed (緣) at the <internal> fruit of retribution (內異熟果) (= the root-cognition [*mūla-viññāna*], etc.)^a—actions are brought forth (發) which, as <conditions>, i.e., the condition qua dominance (*adhipati-pratyaya*), will engender the future existence (*punar-bhava* 後有) <directly (正)>; the seeds (*bījas*) of the five <fruits (果)>, (i.e., the members (*aṅgas*) cognition [*viññāna*], etc.,) are projected <and brought forth> (引發) which, as the condition qua cause (*hetu-pratyaya*), will <directly> generate (親生) <the state of birth and old-age-and-death (生老死位) of> the future existence (當來生).

2. Again—given the delusion which is, <in a confused way (迷),> directed at external (外) objects (i.e., the fruit of dominance [*adhipati-phala* 增上果])—conditioned by (緣) the sensation (*vedanā* 受) of external objects (境界),^b thirst (*trṣṇā* 貪愛) is brought forth (發起) and conditioned by (緣) thirst, the four kinds of grasping (*upādānas* 取), i.e., grasping qua desire (*kāma-upādānā*), etc.,^c are generated.

Thirst (*trṣṇā* 愛) and grasping (*upādāna* 取)—together (合)—“moisten” (run 潤),⁸⁴⁶ on the one hand, (1) the projecting (*ākṣepaka* 能引) seeds (*bījas*) proceed-

⁸⁴⁶ See #2008, #2142, #2276, #2306, #2504, #2650, #2670.

ing from action (業種) and, on the other hand, (2–6) the seeds of the five members, i.e., of cognition (*viññāna*), etc., which are the projected (*ākṣipta* 所引) 〈causes (因)〉. Hence, these six categories of seeds take the name (名) “existence” (*bhava* 有) because they are quite close (能近) 〈to the fruit of〉 the future existence (*bhava*) (後有).

3. According to one passage (YBh, T.30.1579.0326a), it is only the seeds proceeding from action (業種) that receive the name “existence” (*bhava*), because they directly (正) bring forth (感) the fruit of retribution.

4. Moreover, according to another passage (T.30.1579.0326a), the name “existence” (*bhava*) should be reserved for the seeds of the five [members], i.e., of cognition (*viññāna*), {8/15v.} etc., because these seeds immediately (親) generate (生) the future cognition, etc.

^a Kuiji, *Shuji* (8B1/12r.):

When one experiences the internal retribution (*vipāka*), due to ignorance of the internal conventional suffering (*saṃvṛti-duḥkha*), one generates non-meritorious (*apuṇya*) actions. The suffering (*duḥkha*) <485> the characteristic of which is coarse and easy to understand (麤顯) is called *saṃvṛti-duḥkha* (conventional suffering, 世俗苦).

When one is unable to understand the internal absolute suffering (*paramārtha-duḥkha* 勝義苦), one generates meritorious (*puṇya*) and immovable (*aniñjya*) actions. The characteristics of the suffering of humans and of gods is not coarse 〈and not easy to understand〉 (非麤顯). The excellent ones (*paramas*) understand this suffering; hence the name absolute suffering (*paramārtha-duḥkha*)

Then, when one experiences objects, seen through the ignorance of objects to be known (*jñeya*), one generates a defiled sensation; then, thirst (*tṛṣṇā*) grows

In fact, the error about the internal also moistens birth; the error about the external also generates action.

^b Sensation (*vedanā*) is of two kinds, namely, (1) sensation of an internal retribution (*abhyantara-vipāka-vedanā*), and (2) sensation of an external object (*bāhya-viṣaya-vedanā*).

^c The four graspings (*upādānas*), AKB v, F 76. – Thus called because they install the series into a new existence:

1. grasping qua desire (*kāma-upādāna*);
2. grasping qua doctrine of self (*ātma-vāda-upādāna*);

3. grasping qua afflicted views (*dṛṣṭi-upādāna*);
4. grasping qua morality and vows (*śīla-vrata-upādāna*).

#2628 D. Members that are generated (*janya*) (所生支):

This means birth and old-age-and-death (*jāti-jarā-maraṇa* 生老死), because they are <directly (近)> generated by thirst, grasping and existence (*trṣṇā-upādāna-bhava* 愛取有).

#2629 This means that everything from the beginning of the intermediate existence (*antarā-bhava* 中有⁸⁴⁷) up to primary existence (*mūla-bhava* 本有) (compare the prior[-to-death] existence [*pūrva-kāla-bhava*]⁸⁴⁸)—as long as it has not faded away (衰變)—is included in the member “birth” (生).

All the stages of fading away (衰變) are given the <general> name “old age” (老).⁸⁴⁹

The “breaking down” (*bhaṅga*) of the body (身壞) and the end of life (命終) are given the name “death” (死).

Seven comments:

#2631 1. [Question: – The other members (*aṅgas*) are listed as distinct things: why is old age associated with death?]

[Answer:] – Old age (*jarā* 老) does not <itself possess> definitive (*niyata*) <existence> (非定有); thus, it is associated (附) with death (死) to constitute a member (支).

#2632 [Question:] – Why is sickness (*vyādhi* 病) not a member?

[Answer:] – Because it is not definitive, because it is not universal (遍).

[Reply: – But old age is also not definitive.]

[Answer:] – Although <old age is not definitive>, nevertheless, it is universal: <thus it constitutes a member>

#2633 All the realms (*dhātus* 界), including the two higher realms despite appearing otherwise, all destinies (*gati* 趣) and all modes of birth (*yonis* 生) <486> involve old age. Apart from the case of premature death (*antarā-mṛtyu* 中夭⁸⁵⁰), all sen-

⁸⁴⁷ AKB iii, F 36.

⁸⁴⁸ AKB iii, F 45.

⁸⁴⁹ There are five kinds of old age: fading away (1) of the hair, (2) of the characteristics of the body (*kāya-lakṣaṇa*) (?), (3) of activity, (4) of sensitivity, (5) of the vital principle or vital faculty (*jīvita-indriya*); and the moment where the lifespan is exhausted.

⁸⁵⁰ AKB iii, F 176.

tient beings—faculties and cognitions (*viññāna*)—fade away (衰朽)—as the end approaches.

#2635 2. [Question:] – Name-and-matter (*nāma-rūpa* 名色) is not universal, [for, in the two higher realms (*dhātus*) and among apparitional (*aupapāduka*) sentient beings of the realm of desire (*kāma-dhātu*), the six sense-spheres (*āyatana*s) are generated at once⁸⁵¹]. Why does it constitute a member (*aṅga*)?

#2637 First of all, we say it is necessary (定), for sentient beings that are born from a womb (胎), from an egg (卵) or from exudation (濕) definitively have name-and-matter as long as the six sense-spheres (*āyatana*s 六處) are not complete. {8/16r.}

#2638 [Answer:] But the truth is that ⟨the member⟩ “name-and-matter” too is universal (遍有).

Although sentient beings of the realm of fine-materiality (*rūpa-dhātu* 有色) and the apparitional sentient beings (*aupapādukas* 化生) of the realm of desire (*kāma-dhātu*) possess the five faculties from the start, nevertheless, these faculties are not yet active (用): thus, they are, at first (時), not called ⟨member “six-fold” sense-sphere” (*āyatana*) (六處支).

Although sentient beings of the realm of immateriality (*ārūpya-dhātu* 無色) possess the mental sense-faculty (*mana-indriya* 意根) from the start, nevertheless, this faculty does, at first, not cognize clearly (明了): thus, it is, at first, not called sense-sphere of the mental sense-faculty (*mana-āyatana* 意處).

This is why YBh (T.30.1579.0327b) says:

The twelve members exist, at least partially, in the two higher realms (*dhātus*).⁸⁵²

#2640 3. [Question:] – Thirst (*tṛṣṇā* 愛) is not universal: why does it ⟨separately⟩ constitute a member (*aṅga*)? Indeed, the sentient beings of the bad destinies (惡趣) have no thirst with regard to their bad existence.

#2642 [Answer:] – First of all, we say that thirst is definitive (定) ⟨and thus separately constitutes [a member]⟩. Excluding those who seek (求) not to be reborn again, sentient beings of the good destinies definitively have thirst. It is true that the non-returners (*ānāgāmins*) do not generate thirst (愛) that moistens rebirth (潤生); but just as they have the “seizing of the self” (*tad-grāha* 彼取 = *ātma-*

⁸⁵¹ AKB ii, F 132.

⁸⁵² Compare AKB iii, F 61, on *paripūrin* (i.e., “complete” person).

bhāva-grāha, see #2589) [i.e., just as they have the seeds (*bījas*) of grasping (*upā-dāna*)], they definitively have the seeds of thirst. {8/16v.}

#2643 But the truth is that thirst too is universal. Sentient beings of the bad destinies also have thirst with regard to their present selves ⟨and objects⟩ (現我境) (#0866). They do not have the thirst that would become attached to ⟨or seek⟩ (希求) a life in hellish ⟨or bad destinies⟩ (*durgati-ātma-bhāva* 惡趣身愛): for this reason, the *Pratītyasamutpāda-sūtra* (T16.0717.837c) <487> says that thirst is absent in them; but it is not completely absent in them.

#2645 4. [Question:] – The fruit, insofar as it is “generated” (*janya* 所生), is summarily described ⟨and constituted⟩ as birth (*jāti*) and old-age-and-death (*jarā-maraṇa*), i.e., as two members (*aṅgas*). On the other hand, there are five members, i.e., cognition (*viññāna*), name-and-matter (*nāma-rūpa*), etc., ⟨that are constituted separately⟩ in order to designate this same fruit insofar as it is “projected” (*ākṣipta* 所引). Why is there this difference?

#2647 [Answer:] – a. It is difficult to know (難知) the particular characteristics (別相) of these five [members], i.e., of cognition (*viññāna*), etc., when they are in the causal state (因位). This is why scripture ⟨separately constitutes⟩ five members to describe the ⟨states of⟩ fruit that are called into existence (當果位).

#2648 This means that at “rebirth” (more precisely, “at the time of conception” [*pratisamḍhi-kāla* 續生時]), ⟨the characteristics of⟩ the cognition (*viññāna*) that existed at the causal state (因識相) become manifest (顯) (first moment or first week). [In other words, cognition at the state of fruit (*phala-viññāna*) appears: the activity of the seeds (*bījas*) of cognition is manifested.]

Then, and as long as the five faculties are not completely developed (未滿) (i.e., before the fourth week), ⟨the characteristics of⟩ name-and-matter (*nāma-rūpa* 名色) appear in the state of fruit, increasing (增) with the development of the sense-faculties.

Then, (i.e., after the fourth week), the sixfold sense-sphere (*ṣaḍ-āyatana* 六處), which was in the causal state, is clear (明) and complete ⟨or flourishing⟩ (盛); [it is completely transformed into the fruit].

Due to the sixfold sense-sphere, contact (*sparsa* 觸) ⟨is brought forth⟩; due to contact, sensation (*vedanā* 受) ⟨is generated⟩: in this way, we ⟨thus⟩ say that sensation, i.e., the cause, has arrived at the completion of its fruit (受果究竟).

It is due to this progressive development of [these] states of fruit (果位) that five members (*aṅga*) as causes are distinguished ⟨or [separately] constituted⟩.

b. On the other hand, it is easy to recognize (易了) the particular characteristics (別相) of the ⟨states of⟩ fruit (果位). {8/17r.} They are all included in the two members of “birth” and of “old-age-and-death”, in order to indicate the three kinds of suffering (*duḥkhatās* 三苦), [i.e., (1) birth, i.e., suffering qua the fact of being conditioned (*saṃskāra-duḥkhatā*); (2) old age, i.e., suffering qua [unfavorable] change (*pariṇāma-duḥkhatā*); (3) death, i.e., suffering qua pain (*duḥkha-duḥkhatā*)⁸⁵³].

In fact, when one considers the fruit that is “generated” (*janya* 所生) as future, it is described as “birth, old age and death”, in order to provoke weariness (生厭).

When one considers [this fruit] as having arrived in the present, it is described as the “five [members], i.e., cognition (*viññāna*), etc.”, in order to teach ⟨or recognize (了知)⟩ <488> the complex arising ⟨or generation⟩ (相生) of its various states (分位).

#2650 5. [Question:] – With regard to the origination (*samutthāna* 發) of action, only ignorance (*avidyā* 無明) ⟨is constituted generally (總立)⟩; with regard to the state of the moistening (潤) of action, thirst (*trṣṇā* 愛) and grasping (*upādāna* 取) are ⟨constituted separately (別立)⟩. Why is there this difference?

#2652 [Answer:] – Although all the defilements (*kleśas*) (a) bring forth (發) action and (b) moisten (潤) action (see #2672), nevertheless, with regard to the first operation, ⟨i.e., the state of bringing forth action,⟩ the power of ignorance (*avidyā*) is dominant (增) because ignorance possesses eleven particularities (*viśeṣa* 殊勝事), i.e., with regard to its object (所緣), etc. This is how the *Pratītyasamutpāda-sūtra* (T.16.0717.837c) ⟨extensively⟩ explains it.^a

#2653 With regard to the second operation, ⟨i.e., the state of moistening action,⟩ the power of thirst (*trṣṇā* 愛) is ⟨especially⟩ dominant (偏增), for it is said that thirst, like water, moistens (沃潤).^b

In order that this “sprout” which is “existence” (*bhava-aṅkura* 有芽) can generate (生), action must be “watered” (溉灌) repeatedly. So as to mark the series of moistenings—⟨its beginning and subsequent parts—two [members]⟩, i.e., thirst (*trṣṇā* 愛) and grasping (*upādāna* 取), are distinguished. {8/17v.}

On the contrary, the “bringing forth” (發) of action does not involve repetition: this is why ignorance (*avidyā*) alone is named ⟨or constituted⟩ as cause of action.

⁸⁵³ AKB vi, F 124.

〈Although the member〉 “grasping” includes all the defilements (*kleśas* 煩惱), nevertheless, since thirst is more important (勝) for the “moistening”, it is said that grasping is increased thirst (*trṣṇā-vivṛddhi* 愛增).^c

^a The particularities or qualities (*viśeṣa* 勝) of ignorance (*avidyā* 無明力) are listed in the *Pratītyasamutpāda-sūtra*, cited by Kuiji, *Shuji* (8B/27r.-v. = T.43.1830.0527b06):

1. the particularity of the object (*ālambana-viśeṣa* 所緣勝), for it is directed at the pure and the impure (遍緣染淨);
2. the particularity of the mode of operation (*ākāra-viśeṣa* 行相勝), for it hides the true and manifests the false (隱真顯妄);
3. the particularity of being a cause and condition (*hetu-pratyaya-viśeṣa* 因緣勝), for it brings about (defilement and) action, and gives rise to the root-cognition (*mūla[-vijñāna]*) (惑業生本) ... ⁸⁵⁴

^b AKB ii, F 271: “Pure *dharma*s do not generate a fruit of retribution because they are not moistened (*run* 潤, *abhiṣyandita*, *Vyutpatti*, 245, 181) by thirst, just like seeds that are still intact and are unmoistened (*worun* 沃潤) by water”. – See also AKB ix, F 298, *viklinna*.

AKB ii, F 130: “Sentient beings of the realm of fine-materiality (*rūpa-dhātu*) have their series moistened (*run* 潤, *snigdha*, *Vyutpatti*, 203, 16) by calm abiding (*śamatha*)”.

Majjhima, iii, 93, the *bhikkhu* fills (*abhisandeti*) his body with the joy of concentration, just as one fills (*abhisandeti*) a pool with water (cf. *Dīgha*, i, 73).

Daśa-bhūmi, Rahder, p. 48 (T.26.1522.0168b11):

citta-bījam ... *trṣṇā-sneham* (*run* 潤) *asmi-māna-pariṣyandanataḥ* (*jiguan* 溉灌)

The seed of the mind, moist with thirst (*trṣṇā*) ... by the watering of the conceit of egotism (*asmi-māna*).

“All the defilements (*kleśas*) moisten birth ... but the treatises (*śāstras*) say that the <489> four kinds of thirst (*trṣṇās*) are the ‘truth of the origin’ (*samudaya-satya*); the texts say that thirst is like water” (Kuiji).

Samyutta, iii, 54: delight and attachment (*nandī-rāga*) are compared to the element of water (*āpo-dhātu*). Thirst (*trṣṇā*) = truth of the origin (*samudaya-satya*), *Mahāvagga*, i, 6, 20; *Madhyama*, 7, fol. 22; AKB vi, F 138–139. [Thirst (*trṣṇā*) is the mother, ignorance (*avidyā*) is the father, *Laṅkāvatara*, p. 138.]

⁸⁵⁴ Editors: The others are: (4) 等起勝; (5) 轉異勝; (6) 邪行勝; (7) 相狀勝; (8) 作業勝; (9) 障礙勝; (10) 隨轉勝; (11) 對治勝.

The four kinds of thirst, which are the truth of the origin (*samudaya-satya*), a theory of the Sautrāntikas, AKB vi, F 136, note (cf. vi, F 123).

On the characteristics of the defilement (*kleśa*) that moistens, #2670.

- ^c *Śālistamba-sūtra*, in *Douze Causes*, F 80: *trṣṇā-vaipulyam upādānam*; but *Daśa-bhūmi*, Rahder, p. 48: *trṣṇā-vivṛddhir upādānam*.

- #2654 6. All members (*aṅgas*) ⟨of dependent origination (*pratītya-samutpāda* 緣起)⟩ all “rely” on their own respective stage (自地).

However, “(karma-)formations” (*saṃskāras* 行) of a higher stage may ⟨be brought about by⟩ relying on the ignorance (*avidyā* 無明) of a lower stage (他). This is the case when the ignorance of the realm of desire (*kāma-dhātu*), ⟨i.e., a lower stage (下)⟩ brings forth (發) the (karma-)formations of the concentration of the preparatory meditation (*anāgamyā-samādhi*), ⟨i.e., a higher stage (上地)⟩.⁸⁵⁵

- #2655 If this were not so, when one tames (伏), for the first time (初), the lower pollution (下地染), the obtained ⟨higher⟩ concentration (上定) of the preparatory meditation would not be the member “(karma-)formations” (*saṃskāra-aṅga*), for the ignorance (*avidyā*) of the first meditation (*mūla-dhyāna*) has not yet been generated. (See above, #2004.)

- #2656 [Question:] – When one must change stages, either by being reborn higher or being reborn lower, then, to which stage—the future stage or the stage in which one abides—does sensation (*vedanā* 受) belong due to which one is generating thirst (*trṣṇā* 愛) that moistens rebirth? [Should we accept that the sensation of one stage generates the thirst of another stage, as is the case for ignorance (*avidyā*) and (karma-)formations (*saṃskāras*)?]

[Answer:] – There is no conflict with reason (理無違) that ⟨this⟩ thirst also takes, for its object, the sensation of the stage where one will be reborn, whether the sensation is actual or as seeds (若現若種).⁸⁵⁶

- #2658 7. Period of the various members (*aṅgas*).

⁸⁵⁵ *Anāgamyā* (preparatory meditation) is the “preliminary concentration” (*sāmantaka*) of the first meditation (*dhyāna*) (AKB vi, F 228; viii, F 178, 181). – This concentration is necessarily the effect of the ignorance (*avidyā*) of the realm of desire (*kāma-dhātu*).

⁸⁵⁶ Obscure problem, Kuiji, *Shuji* (8B/30v).

I understand: thirst (*trṣṇā*) has, for its object, the sensation (*vedanā*) that one hopes to experience in the heaven of the first meditation (*dhyāna*) where one will be reborn, or the sensation of the order of the first meditation which one is experiencing during the concentration.

Among ⟨these⟩ twelve members, (1) the ten that are cause and (2) the two that are fruit are definitively (定) not of the same period (不同世) [= of the same “world”, of the same existence]. <490>

Among the ten members that are cause, {8/18r.} (1) the first seven and (2) thirst (*trṣṇā* 愛), grasping (*upādāna* 取) and existence (*bhava* 有) may be of the same period or of a different period.

Among [these ten members], (1) the first seven, (2) the [middle] three (i.e., thirst, grasping, existence) and (3) the last two are definitively of the same period.

In this way, the list of the twelve members—which indicates the cause once (一重) and the fruit once—is sufficient to show how the wheel turns (輪轉) without there being permanence or interruption (離斷常).

It is entirely futile to assume, as does the Little Vehicle,⁸⁵⁷ that the twelve members indicate the cause twice (兩重)⁸⁵⁸ and the fruit twice,⁸⁵⁹ [and this in order to eliminate the error regarding the past and the future, and regarding permanence and interruption].

Or else, [if you maintain that the repetition is necessary, we say that it is insufficient]: it would be necessary to postulate, endlessly (無窮), other members before and after.

1B.B. *Seventeen characteristics of the twelve members (aṅgas)*

#2659 1. ⟨These twelve members are distinguished in terms of meaning:⟩

Nine members (*aṅgas*) are realities (*dravya* 實).

Three members have “existence as designation” (*prajñapti* 假) only. Indeed:

a. existence (*bhava* 有) is not another thing than ⟨the combined (合) six members⟩, i.e., the five, that is, cognition (*vijñāna*), etc., plus action (*karma*), in the moistened state (已潤);

b. birth (*jāti* 生) and old-age-and-death (*jarā-maraṇa*) are the five, that is, cognition (*vijñāna*), etc., in ⟨the three distinct states of⟩ arising, aging and dying.

#2660 2. a. Five are only one thing (一事). – This refers to ignorance (*avidyā* 無明),

⁸⁵⁷ AKB iii, F 67.

⁸⁵⁸ I.e., the cause in two existences: (1) ignorance and [*karma*-]formations (*avidyā-saṃ-skāras*), (2) thirst (*trṣṇā*), etc.

⁸⁵⁹ I.e., the fruit in two existences: (1) cognition (*vijñāna*), etc., (2) birth (*jāti*), etc.

cognition (*viññāna* 識), contact (*sparsā* 觸), sensation (*vedanā* 受) and thirst (*tṛṣṇā* 愛).

b. The others are several things (非一事), e.g., the member “(karma-)formations” (*saṃskāra-aṅga*) consists of matter (*rūpa*) and mind (*citta*), etc.

#2661 3. a. Three are only defiled (*kliṣṭa* 染), because of being defilement (*kleśa* 煩惱) in their nature: ignorance (*avidyā*), thirst (*tṛṣṇā*) and grasping (*upādāna*).

b. Seven are only non-defiled (不染), because of being a fruit of retribution in their nature (異熟果): the five, i.e., cognition (*viññāna*), etc., and birth and old-age-and-death (*jāti-jarā-maraṇa*). {8/18v.}

However, YBh (T.30.1579.327b), figuratively speaking, teaches (假說) that these seven are ⟨both⟩, i.e., defiled or non-defiled, because, in the course of these seven states, defiled *dharma*s can be generated.

c. ⟨Pervading both (通二): – The rest⟩, i.e., (karma-)formations (*saṃskāras*) and existence (*bhava*), ⟨pervade both kinds⟩, i.e., defiled or non-defiled. <491>

#2662 4. a. Three members, i.e., ignorance (*avidyā* 無明), thirst (*tṛṣṇā* 愛) and grasping (*upādāna* 取) are in YBh (T.30.1579.0325c01) said ⟨to be characterized by⟩ being solitary (獨相), for they do not combine (交雜) with ⟨the characteristics of⟩ the other members.

b. The other members ⟨are characterized by⟩ being combined (雜相). [For example, the member “(karma-)formations” (*saṃskāra-aṅga*) and the five, i.e., cognition (*viññāna*), etc., together are given the name existence (*bhava*).]

#2663 5. a. Six members are only non-material (*arūpin* 非色), that is, ignorance (*avidyā* 無明), cognition (*viññāna* 識), contact (*sparsā* 觸), sensation (*vedanā* 受), thirst (*tṛṣṇā* 愛) and grasping (*upādāna* 取).

b. The other members ⟨pervade both⟩, i.e., are also material.

#2664 6–7. All members are ⟨included in⟩ being impure (*sāsrava* 有漏) and in being conditioned (*saṃskṛta* 有為) only, for pure and unconditioned *dharma*s are not the cause of existence (*bhava-aṅga* 有支).

#2665 8. Ignorance (*avidyā*), thirst (*tṛṣṇā*) and grasping (*upādāna*) pervade only either the bad (*akuśala* 不善) or the obscured-non-defined (*nivṛta-avyākṛta* 有覆無記). [The figured ignorance of the realm of desire (*kāma-dhātu*) is bad only; thirst and grasping may be of two types. In the higher realms (*dhātus*), the three are non-defined.]

(*Karma*-)formations (*saṃskāras* 行) are only good or bad, [not non-defined, for what is non-defined cannot generate a fruit].

Existence (*bhava* 有) pervades the good, bad or (non-obscured-)non-defined (無覆無記), [for it includes the five, i.e., cognition (*viññāna*), etc., and (*karma*)-formations (*saṃskāras*)].

The other seven members are only non-obscured-non-defined, [because they are of retribution]. [However, YBh teaches that, except for ignorance, thirst, grasping and old-age-and-death (*avidyā-trṣṇā-upādāna-jarā-māraṇa*), the other members are defiled or non-defiled, because] in the course of seven states, good or obscured *dharma*s may also be generated.

#2666 9. <Although all> twelve members (*aṅgas*) pervade the three realms (*dhātus*), <nevertheless, they do so> either fully or partially (有分有全). [Fully in the realm of desire (*kāma-dhātu*), partially in the two higher realms (*dhātus*) where the three sensations (*vedanās*), etc., are absent.]

#2667 10. The member “(*karma*-)formations” (*saṃskāra-aṅga* 行支) of a higher stage “tames” (*viṣkambh* 伏) {8/19r.} the lower stage, because it is generated by seeking (求) for a higher birth. This [lower stage] refers to six (kinds of) “mode of operation” (*ākāra* 行相), i.e., being coarse (麤), bad (苦), etc.

La Vallée Poussin comments:

This is the mundane path (#2003) constituted by the six good practices, see #1390; AKB vi, F 239, 297; vii, F 29, 30, 46; *Viññāna-kāya* (T.26.1539.0563). <492>

During a concentration (thus, [*karma*-]formations [*saṃskāra*] of a higher stage), a person in the realm of desire (*kāma-dhātu*) considers the twelve members (*aṅgas*) of the lower realm (*dhātu*) as (1) coarse (*audārika*), (2) bad (*duḥkhila*) and (3) constituting a thick wall (*sthūla-bhittika*), and the eleven members of the higher realm as (4) peaceful (*sānta*), (5) excellent (*praṇita*), (6) escape (*niḥsaraṇa*) (Kuiji, *Shuji* 8B/39v.). – This consideration is according to the ignorance (*avidyā*) of the realm of desire.

“Six modes of operation (*ākāras*)” are spoken of. Every mind comprises a mode of operation which is its seeing-part (*darśana-bhāga*). But by mode of operation, we mean here an understanding (*prajñā*).

The six kinds of understanding (*prajñās*) tame the lower stage, i.e., “stop” the members of the lower stage and generate a higher birth.

[Question:] – Do ordinary worldlings (*prthagjanas*) “abandon” the defilements (*kleśas*)

by the mundane path?

[Answers:] – No, according to Kuiji, *Shuji* (6A/47).

Yes, according to AKB v, F 14; viii, F 196.

Yes, according to Vasumitra, *Treatise on the sects (Yibu zonglun lun, T.49.2031)*: Sarvāstivādins, thesis 12; no, according to the Vātsīputrīyas, thesis 6, and according to the Mahīśāsakas, thesis 4.

Vibhāṣā (T.27.1545.0465a16) gives two opinions:

- a. the ordinary worldling abandons the proclivities related to the path of insight (*darśana-anuśayas*) (異生能斷見所斷隨眠),
- b. [the ordinary worldling] does not abandon the proclivities (*anuśayas*) but only tames them (不能斷諸隨眠唯能制伏),

and establishes the orthodoxy:

the ordinary worldling abandons the proclivities related to the path of insight and to the path of cultivation (*darśana- and bhāvanā-anuśayas*), excluding those of the summit of cyclic existence (*bhavāgra*).

The *Vibhāṣā* (T.27.1545.0264b) sets out and refutes the doctrine of the Sautrāntikas and of the Bhadanta, i.e., that the ordinary worldling does not abandon them.

[In truth, two types of abandoning (*prahāṇa*) should be distinguished: (1) definitive abandoning (*atyanta-prahāṇa*), AKB vii, F 83; (2) non-definitive abandoning: simple interruption of the possessions (*prāptis*). Due to the proclivities of the summit of cyclic existence, all the proclivities can be taken up again (*pratisamdhā*) among the most detached ordinary worldlings. – *Morale Bouddhique*, F 95.]

On *prahāṇa*, see #2676.

- #2668 11. All causes of existence (*bhava-aṅgas*) are only of the “neither trainee nor non-trainee” (*naiva-śaikṣa-na-aśaikṣa* 非學無學) category.

[Indeed, the *dharma*s of the trainee (*śaikṣa*) and of the non-trainee (*aśaikṣa*) are contradictory to *saṃsāra (pravṛtti)*;⁸⁶⁰ thus, they are not the causes of existence (*bhava-aṅgas*).⁸⁶¹]

Good-impure (*kuśala-sāsrava* 漏善) actions (generated by) the saints (*āryas* 聖者)—having clear knowledge (*vidyā* 明) as aiding cause (*pratyaya* 緣) and being opposed (*viruddha* 違) to the causes of existence (*bhava-aṅgas* 有支)—

⁸⁶⁰ AKB ii, F 111.

⁸⁶¹ On the *saṃkhāras* that are not *bhavaṅga*, *Nettipakaraṇa*, p. 64.

are not included in the causes of existence (are not the member “[*karma*]-formations”).

Therefore, it should be understood that the saints necessarily do not engage in actions that generate re-existence (*punar-bhava* 後有業), for they are not mistaken (*vipratipatti*, *bhrānti* 迷) with regard to the future fruit of suffering (後苦果), nor do they have desire (*prārthanā* 求) for re-existence, [seeing that they have abandoned the seeds (*bījas*) of solitary ignorance (*āveṇikī avidyā*), #1445].^a

[Question: – But the actions that generate existences among the <493> Śuddhāvāsika gods, existences which the Anāgāmins seize, are they not the member “(*karma*)-formations” (*saṃskāra-aṅga*)?]

[Answer:] – There is no conflict (with reason), for the Anāgāmins do not engage in new actions; it is by practicing the mixed fourth meditation (*dhyāna* 靜慮),^b by thus using the old action (故業) that should generate an existence in the three lower heavens of the realm of fine-materiality (*rūpa-dhātu*), that they are born in the Śuddhāvāsas (淨居) and [in the “abode of the supreme lord” (*maheśvara-bhuvana*)].^c

^a YBh, 10:

The twelve members (*aṅgas*) are neither “pertaining to the trainee” (*śaikṣa*), nor “pertaining to the non-trainee” (*aśaikṣa*). They are “pertaining to neither the trainee nor to the non-trainee” (*naiva-śaikṣa-na-aśaikṣa*).⁸⁶²

Samgraha:

The good-impure *dharma*s of the trainees are contradictory to the *saṃsāric* process (*pravṛtti*). They have clear knowledge (*vidyā*) as condition (*pratyaya*); thus, they are not part of the members.

Kuiji, *Shuji* (T.43.1830.0530a29):

Someone may say: – Since the Great Vehicle calls anyone trainee (*śaikṣa*) who has adopted the *kuśala-dharma-cchanda* (i.e., the “desire for the good”⁸⁶³) (取善法欲), we conclude that the “insider” ordinary worldlings (*prthagjanas*) (內法異生),⁸⁶⁴ once they have generated the mind [of *bodhi*], no longer perform any action involving “general reward” (= action that projects an existence)

⁸⁶² AKB ii, F 188; vi, F 232; *Samuccaya-vyākhyā*, T.31.1606.0710c, very clear.

⁸⁶³ AKB v, F 36, 39; viii, F 176.

⁸⁶⁴ Compare the *puṭhujjana-kalyāṇaka* (i.e., an ordinary man striving after his spiritual good), *Samanta-pasādikā*, i, pp. 168–169; AKB vi, F 206, etc.

(皆不發總報業): their actions do not proceed from ignorance (*avidyā*) (皆非無明發) and are not the member “(*karma*)-formations” (*saṃskāra-aṅga*) (皆非行支).

[Reply:] – That is not correct, for the *Pratītya-samutpāda* says:

The “outsider” ordinary worldlings (外法異生), endowed with the four kinds of ignorance, bring forth (*karma*)-formations (具四無明發行).

The “insider” ordinary worldlings when they are heedless (*pramatta* 放逸) (see #2093) are free of one kind of ignorance, i.e., the isolated one (*āveṇikī*), but they engender the (*karma*)-formations with the other three kinds of ignorance as condition (*pratyaya*) (彼除一種不共無明。餘三無明為緣生行).

The “insider” ordinary worldlings when they are heedful (*apramatta* 不放逸) and the saints that are trainees (*śaikṣa āryas* 聖有學)—with their three kinds of ignorance as conditions (三無明為緣)—although they project the demeritorious (*karma*)-formations (引非福行), these (*karma*)-formations do not generate the three bad destinies (不能招三惡趣). I [i.e., the Buddha] say that this here is not the (*karma*)-formations that are dependent on ignorance (*avidyā-pratyayāḥ saṃskārāḥ* 無明緣行). [We have seen, #2618, that complementary actions are not the member “(*karma*)-formations” (*saṃskāra-aṅga*).]

The “insider” ordinary worldlings when they are not heedless (*pramatta*) (不放逸內法異生) who perform meritorious (*puṇya*) and immovable (*āniñjya*) actions ... generate births in the good destinies (於善趣感殊勝生). It is of the trainees (*śaikṣas*) that the *sūtra* says that—having abandoned solitary ignorance (*āveṇikī avidyā*)—they no longer engage in new actions (不共無明已永斷故。不造新業). Thus, although the predilection for the good (*kuśala-dharma-cchanda*) is acquired, one continues to bring forth the member “(*karma*)-formations” (*saṃskāra-aṅgas*) (善法欲已去。皆猶造行支) ...

Samuccaya-vyākhyā, 7 (T.31.1606.0728c15), says:

The person who has not seen the truths (未見諦者), even though he engages in good actions, continues to be bound by the proclivities (*anuśayas*) and is called *bāla* (the foolish) (由彼隨眠所隨縛故。亦名愚癡). By the power of the proclivities, he does not truly know the suffering of the threefold realm (*dhātu*) and he continues to generate [43a] meritorious and immovable actions which, in their nature, are the cause of re-existence. Not so for the person who has seen the truths ...

Cf. Kuiji, *Commentarial Record on the Treatise on the Sects* (*Yibu zonglun lun shu*

- shuji*, X.53.0844): Sarvāstivādins, thesis 25, Mahīśāsakas, thesis 8.
- ^b On the “mixture” of the fourth meditation (*dhyāna*) (*ākīrṇa-bhāvanā*, *ākīryate*, *vyavakīryate*, *miśrī-kriyate*), see AKB vi, F 213–214, 221–223; vii, F 55. <494>
- ^c On the Śuddhāvāsikas, see *Siddhi* F 440, 474; AKB iii, F 216; vi, F 223; Foucher, ii, p. 194.

The saints who are reborn in one of the five Śuddhāvāsas (due to the variety of the “mixture” ...) attain *nirvāṇa* there, for they can neither descend nor pass into the realm of immateriality (*ārūpya*). Compare Kumāralāta in S. Lévi, *Drṣṭānta-pankti*, p. 110.

Kuiji, *Shuji* (8B/43v. = T.43.1830.0530c06):

The non-returners (*anāgāmins* 不還果)—mixing the fourth meditation (*dhyāna*) (雜修第四靜慮), “conditioning” (*pariṣkar*) the old action that should generate birth in one of the three lower heavens of the realm of fine-materiality (Anabhrakas, etc.) (資下無雲等三天故業) (see *Siddhi* F 474)—are born among the Śuddhāvāsikas (生淨居). There is no difficulty here:

When they were ordinary worldlings (*prthagjanas*), they engaged in action generating birth among the Anabhrakas, etc.

Later, having become non-returners, they “condition” this action by the power of pure cultivation (*bhāvanā*) and they are reborn among the Śuddhāvāsikas without accomplishing new actions for that (非聖者新造也). [For it is said: “Having completely abandoned the solitary ignorance (*āveṇikī avidyā*), the trainee (*śaikṣa*) does not engage in new actions”, Kuiji, *Shuji* (8B/42r.).]

But if, instead of being born among the Anabhrakas, they are reborn among the Śuddhāvāsikas, how can the action that generates births in the realm of fine-materiality be called *āniñjya* (immovable) (既異處受云何名為不動)? (see *Siddhi* F 474) ... The definition of *āniñjya*, in the *Samuccaya-sāstra*, is *bāhulika*, i.e., it covers the great majority of cases (然約多分). With the exception of the mixture of the fourth meditation and of the birth in the “abode of the supreme lord” (*maheśvara-bhuvana*), a similar modification of the place of retribution does not take place (除此雜修。及生自在宮者。所餘凡聖皆無此事). If the definition is not covering the majority of cases (*bāhulika*), hellish action would be *āniñjya* (immovable) (從多分說。如地獄業不可改轉); and what about the *arhats* who change heavy action into light action (仍許轉重為輕。阿羅漢身受)? (*Morale bouddhique*, F 211).

The text has: “in the Śuddhāvāsas, etc.” (淨居等者). By “etc.” we should understand “the abode of the supreme lord (*maheśvara-bhuvana*) of the *Daśa-bhūmikas*”; the *bodhisattvas* on the tenth stage (*bhūmi*) go there to be born (第十地大自在宮), YBh, 4; *Samuccaya-vyākhyā*, 6.

Maheśvara-bhuvana, #2456; *Ru dacheng lun* (T.32.1634.0046b); *Laṅkāvatāra*, p. 278; *Tattva-saṃgraha*, pp. 915–916; Rahder, p. xvii.

#2670 12. Abandonment (*prahāṇa*).

There are two opinions:

a. [According to one opinion,] ignorance (*avidyā* 無明) [—precisely, the member “ignorance” (*avidyā-aṅga*) that brings about action, that brings about the (*karma*-)formations (*saṃskāras*)—] is exclusively “to be abandoned by insight” (*darśana-heya* 見所斷), for, in order to bring forth (*karma*-)formations (發行), being mistaken about the truths (*satya-vipratipatti* 迷諦理) is necessary [and this mistake is abandoned by insight]; for the saints (*āryas*) do not engage (造) in action that brings forth a new existence (*paunar-bhavika* 後有業), [this, however, without having expelled the defilements (*kleśas*) to be expelled by cultivation (*bhāvanā*)].

La Vallée Poussin comments:

Kuiji (*Shuji* 8B/45r.–47r.; T.43.1830.0530c29) has lengthy explanations:

The *Samuccaya-vyākhyā* (T.31.1606.0728c09) says:

“The two kinds of delusion (*moha*) are to be abandoned by insight (*darśana-heya*); “having no further delusion regarding the absolute (*paramārtha*; *bhūta-artha*), <495> he who has seen the truths (*dr̥ṣṭa-satya*) does no longer engage in any good action, in any immovable (*ānīṇjya*) action” (已見諦。無真實義愚故。不造福、不動行).

If someone says:

The delusion (*moha*) regarding retribution of action (*phala-vipāka-moha*) is to be abandoned by cultivation (*bhāvanā-heya*), the delusion with regard to the absolute (*paramārtha*) is to be abandoned by insight (*darśana-heya*) (異熟愚修道斷。真實義愚見道斷),

he is mistaken ...

Kuiji then cites the *Pratītyasamutpāda-sūtra*.

(The two members of) thirst (*tr̥ṣṇā* 愛) and of grasping (*upādāna* 取) are exclu-

sively “to be abandoned by cultivation” (*bhāvanā-heya* 修所斷), for thirst that strives (*adhyavasāya* 求) for future existence {8/19v.} and moistens rebirth (潤生) is obviously not to be abandoned by insight (*darśana-heya*). [Thirst to be abandoned by insight is that which has the afflicted view of self (*sat-kāya-dṛṣṭi*), etc., for its object], for the *Samuccaya-vyākhyā* (T.31.1606.0714b27) says that the nine kinds of “mind at death”⁸⁶⁵ (*maraṇāntika-citta* 命終心) are accompanied by innate (*sahaja* 俱生) thirst (*trṣṇā*).

The other nine members are to be abandoned by insight and to be abandoned by cultivation (見修所斷).

- #2672 b. [According to another opinion,] all members are to be abandoned by two [paths], [i.e., to be abandoned by insight (*darśana-heya*), to be abandoned by cultivation (*bhāvanā-heya*).

Ignorance (*avidyā*) is also to be abandoned by cultivation.

Thirst and grasping (*trṣṇā-upādāna*) are also to be abandoned by insight.]

- #2673 Indeed, according to YBh (T.30.1579.327b25):

The stream-enterer (*srota-āpanna*) (預流果) has ⟨already⟩ abandoned all members ⟨or causes of existence⟩ (有支) partially (一分), but has not ⟨abandoned them⟩ completely (全).

If ⟨the member⟩ “ignorance” (*avidyā*) were entirely only to be abandoned by insight (*darśana-heya* 見所斷), could one say that the stream-enterer has not completely (全) abandoned it?

If ⟨the members⟩ thirst and grasping (*trṣṇā-upādāna* 愛取) were not partially abandoned by insight, ⟨i.e., were only abandoned by cultivation (唯修所斷)⟩, could one say that the stream-enterer has ⟨already⟩ partially (一分) abandoned ⟨all members⟩?

Moreover, YBh (T.30.1579.0629c10) says:

All defilements (*kleśas*) of all realms (*dhātus*) bind (結) (i.e., moisten) rebirth (*pratisaṃdhi-bandha* 結生).

[Thus, it is not only thirst (*trṣṇā*) to be abandoned by cultivation (*bhāvanā-heya*)

⁸⁶⁵ Nine kinds: (1–3) In the realm of desire (*kāma-dhātu*), the mind that moistens rebirth in the realm of desire (*kāma-dhātu*), in the realm of fine-materiality (*rūpa-dhātu*) and in the realm of immateriality (*ārūpya-dhātu*); (4–6) in the realm of fine-materiality, the mind that moistens rebirth in the realm of desire, ...

that moistens]; and again (T.30.1579.0627a07):

Only the defilements originating from figurating (*parikalpa-samutthita-kleśas* 分別起煩惱) provoke (能發) the (*karma*-)formations (*saṃskāras* 行) that generate bad destinies.

[Hence, we can conclude that it is innate ignorance (*avidyā*) which provokes actions that generate human and divine destinies. Now, innate ignorance is to be abandoned by cultivation.]

In short, the treatise (*sāstra*) does not say that the defilements (*kleśas*) moistening birth are only to be abandoned by cultivation (*bhāvanā-heya* 修所斷), that the (*karma*-)formations (*saṃskāras*) bringing forth re-existence {8/20r.} come only from defilements to be abandoned by insight (*darśana-heya* 見所斷).

#2675 <From this it should be understood that the three members in question—ignorance (*avidyā*), thirst (*trṣṇā*) and grasping (*upādāna*)—are abandoned by both insight and cultivation.> <496>

In fact, the member “ignorance” (*avidyā-aṅga* 無明支) is exclusively to be abandoned only by insight [—because it is coarse and powerful—] insofar as it primarily (*zheng* 正, *mukhya* ?) brings forth the (*karma*-)formations (*saṃskāras* 行) [that will be the actions generating bad destinies].⁸⁶⁶ But it is also (not definitive (不定), namely, is also) to be abandoned by cultivation insofar as it—secondarily and as aiding (助, see #2327)—brings forth the (*karma*-)formations [that will be the actions generating the human and divine existences]. (This is how the *Samuccaya-vyākhyā*, T.31.1606.0728c, and YBh, T.30.1579.0627a09, explain it.)

Conversely, (the members) “thirst” and “grasping” (*trṣṇā-upādāna* 愛取) are exclusively to be abandoned only by cultivation (修所斷) insofar as they, primarily, moisten birth (潤生). But they are also (not definitive (不定), i.e., are also) to be abandoned by insight insofar as they are [secondary and] aiding. (This is how YBh, 59 [T.30.1579.0629c10], explains it).

Note on prahāṇa, “cutting”, “abandoning”.⁸⁶⁷

#2676 Moreover, [we have to distinguish:

⁸⁶⁶ Gloss: Insofar as it provokes the actions generating the particular reward [of the bad destinies] (i.e., “the completing or filling-up actions” [*paripūraka*]), it is also to be abandoned by cultivation (*bhāvanā-heya*).

⁸⁶⁷ See #1902, #2003, #2020, #2152, #2601, #2667, #2670, #3068, #3143, #3190; AKB i, F 78–82; ii, F 269, 281; iv, F 38, 51, 103, 132, 191; v, F 10, 66, 102; vi, F 301; vii, F 83; viii, F 201.

- a. defiled (*kliṣṭa* 染污) *dharma*s;
- b. impure (*sāsrava* 有漏)⁸⁶⁸ but non-defiled (*akliṣṭa* 不染污) *dharma*s].

a. Defiled (染污) *dharma*s must be abandoned in terms of abandonment of their nature (*svabhāva-prahāṇa* 自性斷): they themselves must be abandoned. They are completely abandoned when their counteragent (*pratipakṣa* 對治), that is, pure clear knowledge (*vidyā*) (*pratipakṣa-udayāt*,⁸⁶⁹ which differs), occurs.

b. All impure (有漏) non-defiled (不染污) *dharma*s—namely, good (*kuśala*) and non-obscured-non-defined (*anivṛta-avyākṛta*) *dharma*s—(are not to be abandoned in terms of nature). They do not contradict the noble path and are not contradicted by the noble path. They are not “themselves to be abandoned”.

Nevertheless, (there are two explanations as for how these [impure non-defiled *dharma*s] are abandoned (*prahāṇa* 斷)):

- i. abandonment qua “separation (from bondage)” (離縛, *visaṃbandha* ?);
 - ii. abandonment qua non-arising (不生, *anutpatti*). <497>
- i. These *dharma*s are abandoned in terms of (abandonment qua) separation. – That is, when one abandons (—in terms of the abandonment of the nature [*svabhāva-prahāṇa*]—) the defilements (*kleśas*) that take them (彼) for their object (緣) (*tad-ālambaka-kleśa-prahāṇa*⁸⁷⁰) or that are connected (雜) with them (斷緣彼雜彼煩惱).

La Vallée Poussin comments:

“The defilements (*kleśas*) that are connected ...”: there is *za* 雜, glossed by *xiang-jianqi* 相間起. – Elsewhere, *xiangjianza* 相間雜 = *saṃbhinna*, “in close contact”.

Kuiji, *Shuji* (8B/50r.) – “When the defilements that have impure-non-defiled *dharma*s for their object (*-ālambaka*) are abandoned, these *dharma*s, i.e., the object (*ālambana*) of these defilements, are said to be ‘abandoned’.”

[Question:] – But what about the defilements of the seventh cognition (*vijñāna*) [and what about the purification resulting from the abandonment of these defilements]?

[Answer:] – Due to cogitation (*manas*) and its defilements, the six cognitions are impure (*sāsrava*) whether they are, for that matter, themselves defiled or non-defiled

⁸⁶⁸ On the *dharma*s that are “given up”, #3211.

⁸⁶⁹ AKB v, F 103.

⁸⁷⁰ AKB v, F 66.

(see #1496). These six impure cognitions are said to be “abandoned” when the defilements of cogitation are abandoned.

[Question:] – Why is that, since cogitation and its defilements do not have, for their object, the six cognitions and their objects?

[Answer: These defilements do not take these cognitions for their object but they are closely connected (*za* 雜) with them.]

The six good [praxis-oriented] faculties (*indriyas*), i.e., faith (*śraddhā*), etc., are to be abandoned by cultivation (*bhāvanā-heya*) or are not to be abandoned (*aheya*); they are always abandoned by cultivation with regard to the abandonment (*prahāṇa*) qua separation (*visaṃbandha*) (YBh, 57).

- ii. These *dharma*s are abandoned in terms of the abandonment qua non-arising (*anutpatti-prahāṇa* 不生). – That is, when the support (*āśraya* 依) is abandoned, they will never be generated again.

La Vallée Poussin comments:

By “support” (*āśraya*), one should understand “that which is supported” and “that which is support”, i.e., that which is fruit and that which is cause.

Kuiji (*Shuji* 8B/54r.–v.) defines abandonment qua non-arising (*anutpatti-prahāṇa*) according to YBh:

It is of two kinds:

- a. When the cause perishes (*wang* 亡), the fruit disappears (*sang* 喪) along with it. The fruit that consists of a bad destiny (*durgati-phala*), does absolutely not arise in the absence of its cause, i.e., defilement (*kleśa*) and action (*karma*). [Thus, it is abandoned by insight (*darśana-heya*), since the cause is abandoned by insight (*darśana*).]
- b. When the fruit is exhausted, the cause is abandoned. Good actions which should generate “the specific reward” of bad destinies—when the fruit (i.e., existence in hell) which should serve as support for them is absent—perish in keeping with the fruit.

This third abandonment (*prahāṇa*) [i.e., abandonment qua non-arising] is the cessation not due to deliberation (*apratisaṃkhyā-nirodha*) (#0338; #3255; AKB i, F 10; ii, F 279) which is defined in some of its aspects by AKB vi, F 174:

- When one has obtained receptivity (see #2900), then (1) the bad destinies, (2) the “modes of birth” of sentient beings born from eggs and from mois-

ture, (3) rebirths among the gods without ideation (*asaṃjñīsattva*), the Uttarakurus, the Mahābrahmas, (4) asexuality (eunuchs), bisexuality, (5) an eighth rebirth, a ninth rebirth, ..., enter into the “condition destined not to arise” (*anutpattika-dharmatā*).⁸⁷¹ <498>

Kuiji, *Shuji* (T.43.1830.0532c06):

[Question:] – YBh, 53, says that, in the path of insight (*darśana-mārga*), one obtains the cessation not due to deliberation (*apratisaṃkhyā-nirodha* 非擇滅) ...; here you say that, [in the path of insight,] one obtains the abandonment (*prahāṇa* 斷). You are contradicting YBh.

[Answer:] – No, for YBh teaches that non-arising (*anutpatti*) is included in the cessation not due to deliberation. The term *prahāṇa* means “abandoning” (*tyāga*; *she* 捨) (斷是捨義) and not “obtaining the counteragent” (*pratipakṣa-prāpti* or *lābha*) (非得對治義).

It is the abandonment qua separation ⟨from bondage⟩ (*visaṃbandha-prahāṇa* 離縛斷) {8/20v.} which is referred to in YBh (T.30.1579.0616b), where it says that “the good-impure and the non-obscured-non-defined *dharma*s are abandoned only by cultivation (*bhāvanā*)”.

It is the abandonment qua non-arising (*anutpatti-prahāṇa* 不生斷) which is referred to in YBh (T.30.1579.0668a22), where it says that the bad destinies, the attainment of non-ideation (*asaṃjñī-samāpatti* 無想定), etc.,⁸⁷² are abandoned only by insight (*darśana*).

YBh teaches that the twelve members are abandoned ⟨by both⟩, i.e., by insight and by cultivation. We will determine, according to the case, which abandonment (*prahāṇa*) is involved.

13. Sensation (*vedanā*).

#2677 Ten members may be accompanied by pleasure (樂) and by neutral sensation (捨), but not the member “sensation” (*vedanā-aṅga* 受), which cannot be associated with sensation (*vedanā*), and not [the member] “old-age-and-death”, which, in the majority of cases (*bahuśas* 多分), is not associated with pleasure or with adventitious (*āgantuka*) neutral sensation (客捨), [i.e., the neutral sensation associated with the six cognitions (*viññānas*) in contrast to the non-adventitious neutral sensation that is always associated with the store-cognition (*ālaya-viññāna*),

⁸⁷¹ See also AKB vi, F 204.

⁸⁷² Compare AKB vi, F 162.

see #0624, #1614].

Eleven members may be accompanied by displeasure, excluding the member “sensation”.

14. The three kinds of suffering.⁸⁷³

#2678 Eleven members are, partially (少分), included in “suffering qua [unfavorable] change” (*vipariṇāma-duḥkhatā-saṃgrhīta* 壞苦所攝), with the exception of old-age-and-death, for it is due to pleasure (樂) that one distinguishes the suffering qua [unfavorable] change (依樂立壞), and pleasurable sensation (樂受) is generally, (or in the majority of cases,) (多) absent in the member “old-age-and-death” (*jarā-maraṇa-aṅga*).

Twelve members are, partially (少分), included in “suffering qua pain” (*duḥkha-duḥkhatā* 苦苦), for, in the twelve, there may be painful sensation (*vedanā* 苦受).

All {8/21r.} twelve [members] are, completely (全分), included in “metaphysical suffering” or “suffering qua the fact of being conditioned” (*saṃskāra-duḥkhatā* 行苦), for all the impure *dharma*s are all this type of suffering.

Or else, even, if the following equivalences are established:

- a. painful sensation = “suffering qua pain” (苦苦);
- b. pleasant sensation = “suffering qua [unfavorable] change” (壞苦); <499>
- c. neutral sensation = “suffering qua the fact of being conditioned” (*saṃskāra-duḥkhatā* 行苦),

we can say that eleven [members]—with the exception of old age-and-death, (as in the case of suffering qua [unfavorable] change)—are, partially, “suffering qua the fact of being conditioned”.

This is the true meaning. The definitions of the noble teaching—taking into account the apparent and predominant characteristic (相) of the various members—differ (and are not definitive (定)).

#2679 15. All the members—being aggregates of attachment (*upādāna-skandhas* 取蘊) in their nature (AKB i, F 13)—are included in the truth of suffering (*duḥkha-satya* 苦諦 = everything that the saints (*āryas*) cognize as painful⁸⁷⁴).

Five [members], i.e., ignorance (*avidyā*), (*karma*)-formations (*saṃskāras*), thirst (*tṛṣṇā*), grasping (*upādāna*) and existence (*bhava*)—being defilement (*kleśa* 煩惱)

⁸⁷³ AKB vi, F 124–136.

⁸⁷⁴ AKB vi, F 123.

or action (*karma* 業) in their nature—are included in the truth of the origin (*samudaya-satya* 集諦), i.e., the truth of the generation of suffering.⁸⁷⁵

16. Relationship of causality among the members (*aṅgas*).

- #2681 All the members definitively are, among themselves, the condition qua dominance (*adhipati-pratyaya* 增上); they either are or are not mutually (the remaining three conditions), i.e., the condition qua cause (*hetu-pratyaya*), etc., (and are not definitive (不定)).

In considering the type of condition (*pratyaya*) that they definitively (定) are, the *Pratītyasamutpāda-sūtra* (契經) says only that they are one, namely, the condition qua dominance; it does not deny that they may be the condition qua cause, etc.

a. Thirst (*trṣṇā* 愛) is the condition qua cause with regard to grasping (*upādāna* 取); the same for existence (*bhava* 有) with regard to birth (*jāti* 生). [Indeed, grasping is increased thirst; the seeds (*bījas*) of thirst engender grasping. Indeed, the seeds of the five members, i.e., cognition (*viññāna*), etc., change their name into existence (*bhava*) when they are moistened; and, reaching the actual state, they are called birth (*jāti*); see above, #2626, #2645.]

If, according to the *Samuccaya-vyākhyā* (T.31.1606.0712a), one thinks that the member “cognition” (*viññāna-aṅga* 識支) includes seeds proceeding from action (業種, #2623), one must think that the member “(*karma*-)formations” (*saṃskāra-aṅga* 行) (i.e., actual actions) is the condition qua cause to the member “cognition”.

The other members are, among themselves, not condition qua cause. {8/21v.}

Nevertheless, the *Samuccaya-vyākhyā* (T.31.1606.0711c) says that ignorance (*avidyā* 無明) is the condition qua cause to the [*karma*-]formations (*saṃskāras* 行). – In reality, however, the author means the seeds proceeding from action (*cetanā-karma-vāsanā* 業習氣) that exist at the time of ignorance; he only, (figuratively speaking,) designates (假説) them by the name of *avidyā* because they accompany ignorance. Thus, [the *Samuccaya-vyākhyā*] refers to the seeds of the member “(*karma*-)formations”. <500>

On the other hand, according to YBh (T.30.1579.0324c),⁸⁷⁶ the various members

⁸⁷⁵ Compare AKB vi, F 136–139.

⁸⁷⁶ Ignorance (*avidyā*) is the condition qua dominance (*adhipati-pratyaya*) with regard to the material (*karma*-)formations (*saṃskāras*); it is the condition qua dominance (*adhipati-pratyaya*), the condition qua object (*ālambana-pratyaya*) and the condition qua immediate antecedent (*samanantara-pratyaya*) with regard to the immaterial (*karma*-)-

are not, among themselves (相望), the condition qua cause, but only the other three conditions (*pratyayas*). The author considers thirst (*tr̥ṣṇā* 愛) and grasping (*upādāna* 取) as being actual [things] (現) (and not as seeds [*bījas*]); he considers existence (*bhava* 有) as being only seeds of action (業) (and not as being also seeds of the five members, i.e., cognition (*viññāna*), etc.) [This is why he does not present thirst as condition qua cause of grasping, and existence as condition qua cause of birth (*jāti*).]

b. Ignorance (*āvidyā* 無明) with regard to (*karma*-)formations (*saṃskāras* 行), “thirst” (*tr̥ṣṇā* 愛) with regard to grasping (*upādāna* 取), and birth (*jāti* 生) with regard to old-age-and-death (*jarā-maraṇa* 老死) are ⟨the other two conditions⟩, i.e., the condition qua immediate antecedent (*samanantara-pratyaya*) and the condition qua object (*ālambana-pratyaya*), and, what goes without saying, the condition qua dominance (*adhipati-pratyaya*).

Existence (*bhava* 有) with regard to birth (*jāti* 生), and sensation (*vedanā* 受) with regard to thirst (*tr̥ṣṇā* 愛) are not the condition qua immediate antecedent (*samanantara-pratyaya* 等無間) but only the condition qua object (*ālambana-pratyaya* 所緣緣).⁸⁷⁷

The other members are, among themselves, neither condition qua immediate antecedent nor the condition qua object.

#2682 c. We have explained above the relationships of the members (*aṅgas*) by considering the real dependent origination (*pratītya-samutpāda* 緣起) in the direct succession of the members (鄰近, without leaping over the members), in the natural order of the members (順次, without going backwards) and by taking the members separately (雜亂, without mixing them up).

When considering dependent origination differently (異) (as does the *Samuccaya-vyākhyā*, T.31.1606.0713), the relationships (緣) {8/22r.} are ⟨not definitive (不定), i.e., are⟩ complex and varied. All learned ones (聰慧) should consider them in accordance with ⟨reason⟩ (如理應思).

#2684 17. Inclusion of the twelve members (*aṅgas*) in defilement, action and suffer-formations (*saṃskāras*); ... the material members (*aṅgas*) are the condition qua dominance (*adhipati-pratyaya*) with regard to the material members, they are the condition qua dominance and the condition qua object with regard to the immaterial members ... (cited by Kuiji, *Shuji* 8B/62v.).

⁸⁷⁷ Indeed, existence (*bhava*) and sensation (*vedanā*) are seeds (*bījas*): the seeds are not the condition qua immediate antecedent (*samanantara-pratyaya*) with regard to actual *dharmas*.

ing (*kleśa-karma-duḥkha* 惑業苦).

These three include the twelve members:

- a. defilement (*kleśa* 惑) includes ignorance, thirst and grasping (*avidyā-trṣṇā-upādāna* 無明愛取);
- b. action (*karma* 業) includes the (*karma*-)formations (*saṃskāras* 行) and one part of existence (*bhava* 有) (i.e., existence [*bhava*] with the exception of the seeds (*bījas*) that generate the five [members], that is, from cognition [*viññāna*] up to sensation [*vedanā*]);
- c. suffering (*duḥkha* 苦) includes the other seven members plus one part of existence (*bhava* 有) (i.e., the part which is the moistened seeds that generate the five [members], that is, from cognition up to sensation). <501>

#2685 Some texts (YBh, T.30.1579.0612b; *Daśa-bhūmi*) say that all of existence (*bhava* 有) comes under action (*karma* 業); by existence (*bhava*), they understand only the *karma-bhava* (業有).⁸⁷⁸

La Vallée Poussin comments:

Daśa-bhūmi, Rahder, p. 50:

*tatrāvidyā trṣṇopādānaṃ ca kleśavartmano 'vyavacchedaḥ | saṃskārā bhavaś
ca karmavartmano 'vyavacchedaḥ | pariśeṣaṃ duḥkhavartmano 'vyavacchedaḥ.*

The Chinese translation (T.26.1522.0170a03) gives:

The non-abandoning of the three members (*aṅgas*), i.e., ignorance (*avidyā*), thirst (*trṣṇā*) and grasping (*upādāna*), is the path of defilement (*kleśa*)

Rahder reads *avyavaccheda*; also Bendall, *Śikṣā-samuccaya*, p. 227. The Tibetan editions, *Bodhicaryāvatāra*, ix, 1 at the end, differ: (Tib.) *lam du rnam par chad de* and *'chad pa med pao*, (Skt.) *vyavaccheda* and *avyavaccheda*. – *Vyavaccheda* means “cutting”, but also “delimitation”, “definition”: “Ignorance (*avidyā*), thirst (*trṣṇā*), grasping (*upādāna*): this is what the ‘path’ of defilement (*kleśa*) consists of”.

For the three courses (*vartman*) or *vaṭṭa*, see the references in *Douze Causes*, F 25, and *Visuddhimagga*, p. 581: *ettha pana saṃkhāra-bhavā kamma-vaṭṭam, avijjā-taṇhā-upādānāni-kilesa-vaṭṭam, viññāṇa-nāma-rūpa-ṣaḍāyatana-phassa-vedanā vipāka-vaṭṭam ... tivaṭṭam idaṃ bhava-cakkam ... yāva kilesa-vaṭṭam na upacchiṭṭati ...*

⁸⁷⁸ In the Abhidharma, existence (*bhava*) = existence qua action (*karma-bhava*) = action (*karma*), AKB iii, F 64, 68. – Here: *karma-bhava* = moistened seeds (*bījas*) proceeding from action.

AKB iii, 26–27: *kleśas trīṇi*

Pratītyasamutpāda-hṛdaya, *Mdo*, xvii, fol. 163, see *Douze Causes*, F 122.

The *Samuccaya-vyākhyā* (T.31.1606.0712b) says that cognition (*vijñāna* 識) is included in action (*karma* 業). This is said because it defines the member “cognition” (*vijñāna-aṅga* 識支) according to the seeds brought forth by action (*karma-bījas* 業種) which [cognition] contains.

#2686 By “suffering” (*duḥkha*), we should understand the members brought forth (所招) only by defilement and action (*kleśa-karma* 惑業), because they are included in the truth of suffering (苦諦) only, not in the truth of the origin, in order to engender weariness (生厭), so that the defilement and action are not generated. [In truth, defilement and action are also suffering (*duḥkha*); but they are the origin (*samudaya*) at the same time.]

#2687 ⟨Due to defilement, action and suffering being⟩ the twelve members—which are only “mind”⁸⁷⁹—they suffice to explain, in the absence of any external cause, the continuity of existence, (i.e., birth and death) (生死相續). {8/22v.}

⁸⁷⁹ Cf. *Daśa-bhūmi*, p. 49.

I.C. Two modes of existence

La Vallée Poussin comments:

Kuiji, *Shuji* (8B2/67v.) – We are translating here as “existence” what our author renders as 生死, that is, *saṃsāra*, or more precisely *janma-maraṇa* (birth and death) or <502> *cyuti-upapatti*. – The *Śrīmālikā* (see *Siddhi* F 505), one of the oldest texts where the theory of the two modes of existence is explained, has *cyuti*; followed by *Laṅkāvatāra*, pp. 134, 140, etc.: *acintyapariṇāmacyuter aprāptivāt*. On the other hand, *Sūtrālaṃkāra*, xi, 56, p. 69, *upapatti*: *acintyapariṇāmikī upapatti*.

The doctrine of the two modes of existence is sketched out in *Da zhidu lun*. See Appendix One.

#2690 Next, the uninterrupted process of existence (or of birth and death) (*janma-maraṇa-prabandha* 生死相續) is explained by internal (內) causes (*hetu*) and conditions (*pratyaya*) (因緣); it does not depend (*apekṣa* 待) on external conditions. Thus, it is “nothing but *vijñāna*” (*vijñāpti-mātra* 唯有識).

#2692 By “cause” (*hetu* 因), we understand impure action (*sāsrava karman* 有漏業) and pure action (無漏業). These two types of action are called cause because, directly or primarily (*zheng* 正, *mukhya*), they bring forth existence, (i.e., birth and death) (感生死).

La Vallée Poussin comments:

Impure action is the good action of the three realms (*dhātus*) and the bad action of the realm of desire (*kāma-dhātu*). The bad action that ripens in the present life (*drṣṭa-dharma-vedanīya*) is excluded: it is not the member “(karma-)formations” (*saṃskāra-aṅga*) (above, #2618).

[Question:] – It is well understood that impure action is the cause of retribution (*vipāka-hetu*). But what about pure action?

[Answer:] – Let us say that it is similar to impure action since it brings about rebirth.

This pure action is “subsequently acquired knowledge with figurating (*savikalpaka prṣṭha-labdha-jñāna*) that is directed at things, not that which is directed at the truths” (see #2918).

By “condition” (*pratyaya* 緣), we understand the two “hindrances” or “veils” (*āvaraṇas* 障), i.e., the hindrance of defilements (*kleśa-āvaraṇa* 煩惱障) and the hindrance to what is to be known (*jñeya-āvaraṇa* 所知障) (#2873): they aid (助) the two actions in bringing forth existences and thus are called condition.

#2694 [Question:] – What is the reason for this?

#2696 [Answer:] – Existence, (i.e., birth and death (生死),) is of two kinds:

1. delimited (*paricchinnā* 分段);
2. of transformation (*pariṇāmikī* 變易).

#2698 1. Delimited existence (or “in fragments” 分段生死). – This refers to the coarse (麤) (“easy to recognize”) fruit of retribution (*vipāka-phala* 異熟果: five aggregates [*skandhas*]) of the three realms (*dhātus* 三界), which the impure (i.e., good or bad) actions that are the “cause” (*hetu*) bring forth, and this owing to the aiding power (助勢力) of the hindrance of defilements (*kleśa-āvaraṇa* 煩惱障) which is the “condition” (*pratyaya*).

It is called “delimited” because it is of short or long (短長) lifespan (身命) (one day or 80,000 aeons [*kalpas*]) due to the power of the cause and of the condition; because it includes limitations and determinations (*pariccheda* 齊限) of a definitive (定) kind (i.e., size of the body, period of stay in such and such a realm, etc.). <503>

#2700 2. ⟨Existence of inconceivable transformation (不思議變易生死).⟩ – The second kind of existence (生死) refers to the ⟨specially⟩ eminent and subtle (殊勝細)⁸⁸⁰ fruit of retribution (異熟果) which {8/23r.} the pure ⟨but figured⟩ actions that are the “cause” (*hetu*) (無漏有分別業) bring forth (所感), and this] owing to the aiding power (助勢力) of the hindrance to what is to be known (*jñeya-āvaraṇa* 所知障) (#2876) which is the “condition” (*pratyaya* 緣).

La Vallée Poussin comments:

It is not said that this existence is “of the three realms (*dhātus*)” as it is said of the delimited (*paricchinnā*) existence. The latter belongs necessarily, due to the actions that generate it, to a particular realm. On the contrary, the realm to which the existence of transformation (*pariṇāmikī*) belongs is not determined by action. (Kuiji, *Shuji* 8B/70v.).

#2702 a. [The second kind of existence is called “of transformation” (*pariṇāmikī* (變易), “inconceivable” (*acintyā* (不思議), thus “of inconceivable transformation (*acintya-pariṇāmikī*)).]

[“Of transformation”:] – Indeed, by the power of compassion (*karuṇā* 悲: whence desire for existence with the view of saving sentient beings) and of the vow (*praṇidhāna* 願: aspiration for *bodhi*), the body and life (身命) of the delimited

⁸⁸⁰ Invisible to the gods, to the saints of the two vehicles, etc.

existence are transformed (改轉): [the crude becomes distinguished; the coarse becomes subtle; the delimited becomes limitless and undetermined.] 〈They do not have limitations and determinations (*pariccheda* 齊限) of a definitive (定) kind.〉 Thus, the existence arising from this transformation is called “of transformation” (*pariṇāmikī* 變易).

#2703 [“Inconceivable”:] – Proceeding 〈directly (正)〉 from pure concentration (無漏定) and the vow (願) which condition and bring forth (所資感) [this transformation, this existence] functions (*yong* 用, *vartate*?) in an excellent way (妙), hard to fathom for ordinary people (難測): thus, being called inconceivable (*acintyā* 不思議).

La Vallée Poussin comments:

The explanation of *Sūtrālamkāra*, xi, 56 (p. 69), differs:

acintyo hi tasyāryamārgasya pariṇāma upapattau tasmād acintyapariṇāmikī [upapattiḥ]

The existence resulting from the transformation (*pariṇāma*) of the pure actions of the 〈noble〉 path is inconceivable: this is why this existence is said to be “[resulting] from an inconceivable transformation”.

b. [This transformed body] is also called “spiritual or mental body” (*mano-maya-kāya* 意成身),^a because it is constituted in conformity with the vow of the mind (*manas*) (意願).⁸⁸¹

This is the term used by the *Śrīmālikā-sūtra* (T12.0353.220a16):⁸⁸²

Just as with grasping (*upādāna* 取) (that is to say, with defilement [*kleśa*], the hindrance of defilements [*kleśa-āvaraṇa*]) as condition (*pratyaya* 緣), the impure actions (有漏業) as cause (*hetu* 因) bind (*bandh* 續) [one to] rebirth (*punar-bhava* 後有) and engender existences of the three realms (*dhātus* 三有).

Just so with ignorance-*xidi* 無明習地^c (= hindrance to what is to be known [*jñeya-āvaraṇa*]) as condition and with <504> pure actions (無漏業) as cause, the *arhat*, the self-enlightened one (*pratyekabuddha*) and the *bodhi-sattva*, once in possession of the masteries (i.e., eighth stage [*bhūmi*]),^b

⁸⁸¹ The expression *yiyuan* 意願, “vow or desire of the mind (*manas*)”, sometimes translated as *adhiṣṭhāna*. – Ten kinds of spiritual body (*mano-maya-kāya*), *Dacheng miyan jing*, T16.0682.0752.

⁸⁸² Also by the *Laṅkāvatāra*, p. 80.

generate three kinds of a spiritual body (*mano-maya-kāya* 意成身).

- ^a Spiritual or mental body (*mano-maya-kāya*). – Kuiji: Early translators: *manojakāya*, “body arisen from mind (*manas*)”, i.e., “body arisen in conformity with mind (*manas*), with aspiration”: but there is no birth of a new body: there is only transformation (*pariṇāma*) of the pre-existing body. Thus, it is inaccurate to say that the non-trainees (*asaikṣas*) take an existence (birth) of transformation (*pariṇāmika*). – New translators: “body consisting of (*cheng* 成) mind (*manas*)”.

Ten kinds, *Dacheng miyan jing* (T.16.0682.0752c10).

For the spiritual or mental body (*mano-maya-kāya*) in the Little Vehicle, *Dīgha*, i, 186, 197; *Majjhima*, i, 410; *Aṅguttara*, i, 24, *Sumaṅgala-vilāsinī*, i, 110, 120, 222, 227; AKB ii, F 209 (viii, F 140); iii, F 122, 204; iv, F 234 (various meanings of *-maya*); *Vibhāṣā* (T.27.1545.0699a) (the spiritual body which the Buddha and the hearers [*śrāvakas*] use to go to Brahmā; cf. *Samyutta*, v, 282).

Mahā-vastu, i, 159, 208, 218, 539; Barth, *Journal des savants*, 1899; La Vallée Poussin, *Opinions*, F 258; Art. “Bodhisattva” in Hastings’ *Encyclopaedia*.

At the eighth stage (*bhūmi*), the body is spiritual (*mano-maya*): *manovad apratihataśīghragāmitvāt* (*Laṅkāvatāra*, p. 81).

- ^b Formerly, one said *mahā-bala-bodhisattva* (*bodhisattva* of great power); now one says: “*Bodhisattva* in possession of the masteries”. – The self-enlightened ones (*pratyekabuddhas*) are *arhats*: why name them separately? Because the hearers (*śrāvakas*) of the first three fruits can take the spiritual body (*mano-maya-kāya*). (YBh, 80). – Kuiji (*Shuji* 8B/72r.–77v.) has long explanations, which hearers and which *bodhisattvas* take this body. He cites the *Anuttara-upadhi-sūtra* (?), the *Da zhidu lun*, the *Buddhabhūmi-śāstra*, the *Laṅkāvatāra*, p. 136 (which Kuiji explains in detail: the first spiritual body is taken by *bodhisattvas* of the stages (*bhūmis*) 1–5; the second by *bodhisattvas* of the stages 6 and 7).

- ^c Ignorance-*xidi* 習地.

Kuiji (*Shuji*, T.43.1830.0536b22) comments: “The early translation reads ignorance-*zhudi* 住地. [This is the reading of Bodhiruci who undoubtedly follows Guṇabhadra.] The new translation [Xuanzang ?] reads *xidi* 習地. – *Zhu* 住 is not represented in the Sanskrit. – *Xi* 習 is said because it is due to a repeated exercise”

This would give *avidyā-vihāra-bhūmi* or *avidyā-āṣevana-bhūmi*. But it is likely that *xi* 習 is not—just like *zhu* 住—represented in the Sanskrit; thus, the original can be *avidyā-bhūmi*.

On the other hand, as we will see below, there are *zhudi* 住地 defilements (*kleśas*), i.e., *bhūmi-kleśas*, of which the list is *bhava-rāga-zhudi* ..., that is to say, *bhava-rāga-bhūmi* ...

I understand: the *bhūmi*, i.e., fertile soil, which is ignorance (*avidyā*); defilements (*kleśas*) which have ignorance for their soil (*bhūmi-kleśa* = [*avidyā*]-*bhūmi-kleśa*); the *bhūmi*, i.e., fertile soil, which is the attachment to existence (*bhava-rāga*) driven by ignorance (*bhava-rāga-bhūmi* = [*avidyā*-*bhūmi*]-*bhava-rāga-bhūmi*). <505>

A. “The author does not refer to *Yingluo jing* (T16.0656) (*Niṣka-sūtra*, *Kaṇṭhā-bharaṇa-sūtra*? Couvreur p. 581 and *niṣka* in Monier-Williams) for this *sūtra* is not generally accepted (*aprasiddhatvāt*)”. (Kuiji, *Shuji* 9B/39v.).

Its source is the *Śrīmālīkā-sūtra* (transcription by Kuiji, *Shuji* 8B/72), Nanjio, 23, no. 48 (Bodhiruci, T11.0310.0672), no. 59 (Guṇabhadra, T12.0353.0217); *Kanjur*, *Ratnakūṭa*, vi, fol. 280–310: *Śrīmālādevīśiṃhanāda-sūtra* (T12.0353). – Cited above, *Siddhi* F 110, and see #2879. – Cited *Laṅkāvatāra*, p. 233; *Sūtrālaṃkāra*, xi, 59, p. 70 (see note, *Śrīmālādevīśiṃhanāda-sūtra*); *Śikṣā-samuccaya*, p. 42.

B. *Śrīmālādevīśiṃhanāda*, T11.0310.0675a:

Therefore, the *arhats* and the self-enlightened ones (*pratyekabuddhas*) still have *dharma*s of birth remaining, their religious life (*brahma-carya*) is not complete, that which they have to do is not accomplished, that which is to be abandoned has not been finished yet; they are far from *nirvāṇa*. – Why? – Only the *tathāgatas* that are perfect enlightened ones (*saṃyaksāmbuddhas*) realize-achieve *nirvāṇa*, are endowed with all the immeasurable and inconceivable (*acintya*) qualities; that which they had to abandon has been abandoned; they are completely pure; they are looked upon with hope and respect by all sentient beings; they are beyond the domain of the saints of the two vehicles and of the *bodhisattvas*. The *arhats* are not like that. When the Buddha says that they attain *nirvāṇa*, it is due to his skillful means (*upāya*). Thus, they are far from *nirvāṇa*.

The Buddha Bhagavat says that the hearers (*śrāvakas*) and the self-enlightened ones (*pratyekabuddhas*) contemplate-generate the four knowledges of liberation (cf. AKB vi, F 295) in a complete way and obtain cessation of re-existence. This is not a *nūārtha* (i.e., explicit meaning) statement, but an intentional declaration. – Why is that? – There are two kinds of existence (*cyuti*): (1) delimited (*paricchinṇā* or *prābandhikī*; *xiangxu youqing* 相續有情),⁸⁸³ (2) of transformation (*pariṇāmikī*),

⁸⁸³ *xiangxu youqing* 相續有情. – *xiangxu* = *prabandha*, *saṃtāna*, *paramparā*. This is the existence that includes *ājavam-javī-bhāva* (going and coming), which is *jarā-maraṇa*-

that is, the spiritual body (*mano-maya-kāya*)—lasting up until *bodhi*—of *arhats*, *pratyekabuddhas* and *bodhisattvas* possessing the masteries.

Śrīmālādevīsīṃhanāda (T11.0310.0675a-c):

If the Buddha says that the *arhats* and self-enlightened ones (*pratyekabuddhas*) generate the knowledge: “birth is exhausted for me” (*kṣīṇā me jātiḥ*), it is with the view of the first kind of existence (see above, #0696). As they are able to realize “the fruit that is accompanied with a remainder” (*saśeṣa-phala* = *sopadhiśeṣa-nirvāṇa*), the Buddha says that they have practiced the religious life (*brahma-carya*). As—in contrast to the ordinary worldlings (*prthagjanas*) and the seven kinds of trainees (*śaikṣa*) who are unable to do so—they have abandoned all the defilements (*kleśas*) of *xiangxu* 相續, the Buddha says that they have accomplished what they had to do. – The Buddha says that they generate the knowledge: “no further rebirth”: in fact, the *arhats* and the self-enlightened ones cannot abandon all <506> the defilements and do not possess the knowledge of non-arising (*anutpāda-jñāna*⁸⁸⁴). Why is that?

Defilements remain in the *arhats*. Defilements, indeed, are of two kinds:

1. *zhudi* 住地-*kleśas*, *bhūmi-kleśas* (?) [or *vāsanā-kleśas*⁸⁸⁵];
2. *bianqi* 遍起, envelopment-defilements (*paryutthāna-kleśas*) (?).

The first are four:

- i. *drṣṭi-eka-deśa-zhudi* [= seeds (*bījas*) of one part of the afflicted view (*drṣṭi*)];
- ii. *kāma-rāga-zhudi* [= seeds of the attachment to the realm of desire (*kāmas*)];
- iii. *rūpa-rāga-zhudi* [= seeds of the attachment to the realm of fine-materiality (*rūpas*)];
- iv. *bhava-rāga-zhudi* [= seeds of the attachment to existence (*bhava*)].

These four generate all the defilements (*kleśas*) of the second kind.

These [four] are—from moment to moment—associated with the mind.

Ignorance-*zhudi* is—since forever—dissociated from the mind.

The four *zhudi* have the power of being the support (*āśraya*) of the envelopment-defilements (*paryutthāna-kleśas*). – There is no comparison with ignorance-*di*.

paramparā-saṃbandha (*Madhyamaka-vṛtti*, pp. 218, 529). – Below, the *arhat* has abandoned the defilements (*kleśas*) of *xiangxu*: this refers to the defilements that cause rebirth: *prābandhika kleśa* or *sāmtānika kleśa*, *prāṭisaṃdhi-bandhika kleśa*.

⁸⁸⁴ AKB vi, F 240.

⁸⁸⁵ *Laṅkāvatāra*, pp. 63, 321.

Ignorance-*zhudi* is of a greater power than the attachment to existence-*zhudi*. Just as the king of Māra (*māra-rāja*) [is of greater power than] beauty, ... and so on, with regard to the gods who have mastered pleasures provided by others (*para-nirmita-vaśavarti-devas*); so, in the same way, ignorance-*zhudi* prevails over the four *zhudi*.

Ignorance-*zhudi* is the support of innumerable defilements (*kleśas*); it makes the four defilements last a long time. The hearers (*śrāvakas*) and self-enlightened ones (*pratyekabuddhas*) cannot abandon it. Only the knowledge of the *tathāgatas* abandons it. The power of ignorance-*zhudi* is very great.

Just as—with grasping (*upādāna*) as condition (*pratyaya*) and the impure actions as cause (*hetu*)—the three existences (i.e., the three existences of the three realms [*dhātus*]) arise, just so—with ignorance-*zhudi* as condition and the pure actions as cause—the spiritual bodies of the *arhats*, of the self-enlightened ones and of *bodhi-sattvas* up to the ten powers arise. These spiritual bodies of the three stages and the pure actions have ignorance-*zhudi* for their support (*yichu* 依處; *adhiṣṭhāna* ?).

C. If the ignorance-*bhūmi* is not abandoned, is not exhausted, one does not obtain the *nirvāṇa* that is identical with itself (*eka-rasa sama-rasa*) The ignorance-*bhūmi* is the place of birth of all the *dharmas* to be abandoned It is from [this ignorance-*bhūmi*] that the defilements which fetter the mind arise, those that oppose calm abiding (*śamatha*), insight (*vipaśyanā*), meditation (*dhyāna*), attainment (*samāpatti*) All the envelopment-defilements (*paryutthāna-kleśas*) rely on the ignorance-*bhūmi*: they have this stage (*bhūmi*) as cause and condition (*hetu-pratyaya*). These defilements are, from moment to moment, associated with the mind. But the ignorance-*bhūmi*—since forever—is dissociated from the mind Just as all vegetation arises and grows by relying on the great earth, and die when the great earth perishes, ... so all the defilements and envelopment-defilements arise by relying on the ignorance-*bhūmi* and perish when it is abandoned.

D. Kuiji, *Shuji* (8B/1v) (#2618). – The *Śrīmālādevīsīṃhanāda-sūtra* says (T11.0310.0675b):

There are five kinds of *zhudi*:

1. *zhudi* of one part of the afflicted view (*drṣṭi-eka-deśa*);
2. *zhudi* of the realm of desire (*kāmas*);
3. *zhudi* of the realm of fine-materiality (*rūpa*);
4. *zhudi* of existence [i.e., realm of immateriality] (*bhava*);
5. *zhudi* of ignorance (*avidyā*).

The first four are the hindrance of defilements (*kleśa-āvaraṇa*) and provoke action. The last is the hindrance to what is to be known (*jñeya-āvaraṇa*) and

does not provoke action.

E. #2882 (with glosses that are not in Kuiji):

One gives to the seeds (*bījas*) of the defilements (*kleśas*) the name of four *zhudi*: (1) *dr̥ṣṭi-eka-deśa-zhudi* (*trai-dhātuka-parikalpa-kleśa-bījas*: the seeds of the figured defilements of the three realms”), [2–4] *kāma-rūpa-bhava-rāga-zhudi* (*trai-dhātuka-sahaja-kleśa-bījas*: the seeds of the innate defilements of the three realms).

Gloss: *di* 地 has the meaning <507> of support (*niśraya*). The seeds are the support of actual *dharma*s and are thus called *di* 地.

All the active defilements proceed from seeds; these seeds bear the name of *bhūmi-kleśas*. The seeds of the figured (*kalpika*) defilements, which constitute the *dr̥ṣṭi-eka-deśa-bhūmi-kleśa*, and the seeds of the innate defilements, which constitute the *kāma-rāga-bhūmi-kleśa*, etc., are distinguished. [According to the *Śrīmālādevī-siṃhanāda-sūtra*, the hearers (*śrāvakas*) do not suppress these *bhūmi-kleśas*.] – The four *bhūmi-kleśas* are the branches of a certain ignorance (*avidyā*) that is not defilement (*kleśa*), i.e., the belief in a person (*pudgala-grāha*), but just the belief in *dharma*s (*dharma-grāha*) and the hindrance to what is to be known (*jñeya-āvaraṇa*): they arise from this ignorance which is thus *di* 地 (*bhūmi*), they depend on this ignorance, which is thus *zhu* 住 (*viḥāra*). (Commentaries cited *Bukkyō Daijiten*, p. 553a).

#2704 c. [This transformed body] is also called, by comparison, the body of emanation (*nirmāṇa-kāya* 變化身).⁸⁸⁶

The power of pure concentration (無漏定) {8/23v.} makes the body different from the original (本) body (i.e., the “limited” body) and resembling a body of emanation (變化). The *Vikhyāpana-sāstra*⁸⁸⁷ says:

[Question:] – The hearers (*śrāvakas* 聲聞) of the non-trainee (*aśaikṣa* 無學) class have completely exhausted rebirth (*punar-bhava* 後有). How could they [turn towards *bodhi* (*saṃbodhi*) and, after long practices,] realize unsurpassed *bodhi* (無上菩提)?

[Answer:] – Certainly, <they realize the unsurpassed awakening (無上覺)> not with a body that would be the retribution of action (*karma-vipāka*-

⁸⁸⁶ *Laṅkāvatāra*, p. 73, *nairmāṇika-kāya*.

The *Laṅkāvatāra* has also body of concentration (*saṃādhi-kāya*), p. 321, stanza 448.

⁸⁸⁷ *Vikhyāpana* (T.31.1602.0560a16).

kāya 業報身) but with a body of emanation (變化身).

⟨Thus, there is no conflict with reason.⟩

La Vallée Poussin comments:

A. “By comparison, ...”. – The body of emanation (*nirmāṇa-kāya*) is the artificial body, the fictive personality fabricated by the magician, whether he creates this body in space outside himself or whether he disguises his true body. This refers here to the body taken on by certain saints while abandoning their old natural body, [i.e., the body that is the retribution of action, the body of birth (*janma-kāya*), see above, *Siddhi* F 504, and *Sūtrālaṃkāra*, p. 70]. This body taken by the saints is like the body of emanation for it is not brought forth by the power of actions and as their retribution: it differs [from the body of emanation] since it is the real body, the only body of the saints who have taken it.

B. Compare *Sūtrālaṃkāra*, xi, 55–59 (p. 69; transl. p. 127) (T.31.1604.0615):

[55] The hearer (*śrāvaka*) of the non-determined (*aniyata*) family (*gotra*) (who becomes a *bodhisattva*) is of two kinds:

1. the one who leaves for the Great Vehicle before having seen the truths (*adr̥ṣṭa-satya*),
2. the one who leaves for the Great Vehicle after having seen the truths.

[The former is still an ordinary worldling (*prthagjana*), the latter is a trainee (*śaikṣa*).]

The latter is again of two kinds:

- a. the one who is detached (*vītarāga*) from the realm of desire (*kāma-dhātu*), [i.e., the non-returner (*anāgāmin*)];
- b. the one who is non-detached (*avītarāga*) from the realm of desire [i.e., the non-*anāgāmin*];

[56] Both transform (*pariṇam*) pure action (*ārya-mārga*) into existence (*bhava*) ..., [i.e.,] existence that is called “of transformation” (*pariṇāmikī*). [But this existence is not the same for both.] <508>

[57] One has to distinguish: (1) existence by mastery of the vow (*prañidhāna-vaśitā*)⁸⁸⁸ and (2) existence by mastery of emanation (*nirmāṇa*). The former is related to those who are not detached (*vītarāga*), the latter to the detached.

⁸⁸⁸ This refers to a real rebirth, of a new “natural body”: but the rebirth is not, properly speaking, “retribution of action”: it proceeds from the vow.

[58] Both move slowly (*ciratareṇa*) towards enlightenment (*bodhi*) because they have practiced the mind of the hearer (*śrāvaka*) due to their liking (*abhirata*) for *nirvāṇa* ...

[59] (1) The non-detached (*avūtarāga*), i.e., the non-*arhat*, being born at a time when there is no *buddha*, relies on meditation (*dhyāna*) in order to obtain an [existence of] emanation (*nirmāṇa*) and, (2) with this [existence of] emanation, he arrives gradually (*kramaṇa*) at (3) the quality of *buddha*.

The *Śrīmālādevīsīmhanāda-sūtra*, concerning these three states, says:

śrāvako bhūtvā pratyekabuddho bhavati punaśca buddha

(1) Having been a hearer (*śrāvaka*), (2) he becomes a self-enlightened one (*pratyekabuddha*) and (3) then a *buddha*.

As it is said in the great comparison with fire (*agni-drṣṭānta*) (see note of Lévi):

1. state of the trainee (*śaikṣa*; having seen the truth [*drṣṭa-satya*]);
2. being born at a time when there is no *buddha*, by cultivating meditation (*dhyāna*) by himself, abandoning the “natural body” (*janma-kāya*), obtaining an emanation body (*nirmāṇa-kāya*);⁸⁸⁹
3. obtaining *bodhi* later.

C. *Buddha-bhūmi* (T.26.1530.0299c06). (Compare YBh, 80 at end).

1. The hearers (*śrāvakas*) who turn towards *bodhi* are not in *nirvāṇa* without remainder (*nirupadhiśeṣa*) (for all activity is then stopped), but in *nirvāṇa* with remainder (*sopadhiśeṣa*) (遠離一切發起事業).

[Question:] – If this is so, how can they—in the single existence remaining for them—realize the *bodhisattva* task?

[Answer:] – They increase their vital powers (*āyuh-saṃskāras*) (增諸壽行方能成辦). The Bhagavat said this about them:

Whoever has properly cultivated the four bases of supernormal accomplishments (*ṛddhi-pādas*) can live for an aeon (*kalpa*) or even longer (若有善修四神足已。能住一劫或餘一劫) ...

For these people, although they are moving towards *bodhi*, their practice is weak due to their liking of *nirvāṇa* (所修行極成遲鈍。樂涅槃故); they are not comparable to the beginning (*ādikarmika*) *bodhisattvas*. – However, the hearer (*śrāvaka*)—having

⁸⁸⁹ The non-detached is now detached and takes existences of emanation (*nirmāṇa*), which are fictive in a way.

increased his “vital energies” (增壽行), having “conserved” his body-endowed-with-faculties (*sendriyaka-kāya*) (留有根身), having created a magical body (*nirmāṇa-kāya* 化身)—[this hearer], in the presence of his colleagues (*sāha-dhārmikas* 同法者), manifests *nirvāṇa* [where this magical body dies]. This is why people say: “So-and-so entered in the realm of *nirvāṇa*-without-remainder (*nirupadhiśeṣa-nirvāṇa-dhātu*)”. But, in fact, by means of the body-endowed-with-faculties that he has conserved, he abides at will in this realm (*dhātu*), in this Jambudvīpa The gods do not see him. – Due to his liking of *nirvāṇa*, he might be negligent in visiting such and such a worldly realm (*loka-dhātu*) in order to visit the *buddhas* and in practicing the task of *bodhisattva*: but the *buddhas* and *bodhisattvas* urge him to do so.

2. However, the hearers (*śrāvakas*) can give up their hearer ideal either [a] in the state of non-trainee (*aśaikṣa*) as we have just seen, or [b] in the state of trainee (*śaikṣa*); it depends on the maturity of the faculties (*indriyas*) or praxis-oriented faculties (i.e., faith [*śraddhā*], etc.). ...

In the first case, the prolonged existence results from causes that have brought forth this existence, fertilized by pure resolution and a pure concentration: the existence of transformation (*pāriṇāṃikī*) (as explained at #2700).

In the second case, for the non-detached, the successive births <509> occur by the power of the defilements (*kleśas*) that have not yet been exhausted; it is in their final birth that they tame the defilements ... (see *Sūtrālaṃkāra*, p. 69).

Objections and difficulties.

#2706 1. [Two issues:]

First issue. – If the hindrance to what is to be known (*jñeya-āvaraṇa* 所知障) (#2876), assisting (助) pure action, brings forth (感) existence (生死) (i.e., the *pāriṇāṃikī cyuti*), then the saints of the two vehicles of the determined family (*niyata-gotra* 定性, who cannot become *bodhisattvas*) will (never (不永)) enter (入) into the *nirvāṇa*-without-remainder (*nirupadhiśeṣa-nirvāṇa* 無餘涅槃), just as the ordinary worldlings (*pṛthagjanas*; i.e., those not determined to obtain *nirvāṇa* [*agotrakas*], #0428) do not enter it by the fact (拘) of the hindrance (拘) of defilements (*kleśa-āvaraṇa*).

#2707 *Second issue.* – Why attribute the real bringing forth (實能感) of “suffering” (*duḥkha* 苦)—i.e., existence that is, by definition, the truth of suffering (*duḥkha-satya*)—to the pure *dharma*s (included in the truth of the path [*mārga-satya* 道諦])?

La Vallée Poussin comments:

There are two interpretations:

1. According to the first, which we adopt, the phrase “Just as the ordinary worldlings (*prthagjanas*) do not enter it by the fact of the hindrance of defilements (*kleśa-āvaraṇa*)” belongs to the first issue. – [It must be accepted that the author answers the second question first.]
2. According to the second (which includes also two variants), this phrase is the reply of the author to the first question. [Against this interpretation speaks] the fact that it presupposes a lengthy implied explanation.]

The text has: “Just as the ordinary worldlings, because they seize [? or are seized by] the defilements (‘seize’ = *ju* 拘)” (如諸異生拘煩惱故).

It is explained [by the second interpretation as follows]:

Just as the ordinary worldlings—seized and fettered (*juai* 拘礙) by the defilements—run or flow around in existence (*saṃsāra*) and do not arrive at *nirvāṇa*.

Likewise, the saints “who strive only for peace” (= the hearers of the determined family [*niyata-gotra-śrāvaka*])⁸⁹⁰ and whose mind takes pleasure in cessation (*nirodha*) (*nirvāṇa-abhirata*) seize, run and flow around in marklessness (*ānimitta*) (AKB viii, F 184), and do not reach *bodhi* (*saṃbodhi*), just as the ordinary worldlings because they seize the defilement.

Although [these saints] have [only] a hindrance to what is to be known (*jñeya-āvaraṇa*), they cannot become *buddhas* [due to their family (*gotra*)], just as the ordinary worldlings. Although they have pure seeds (*bījas*) (above, #0428), they do not arrive at *nirvāṇa*. YBh, 80, says:

Due to the difference in families (*gotras*), they cannot go [to *nirvāṇa*], just as those not determined to obtain *nirvāṇa* (*agotrakas*) run or flow around in existence because they seize the defilements”. <510>

Reply to the second issue (#2707): – Who says that pure *dharma*s really bring forth (實感) suffering (*duḥkha* 苦)?

[Question:] – (If that is not so, why [use the term “really bring forth”])?

[Answer:] – In fact, the resolution⁸⁹¹ formed in the pure concentration (無漏定

⁸⁹⁰ The first category of *Laṅkāvatāra*, p. 120, *samaikāyana-mārga-pratilambhika*. – The fourth category of hearers (*śrāvakas*), YBh, 80, i.e., p. 8 of the Japanese edition.

⁸⁹¹ The text corresponds to *anāsrava-samādhi-praṇidhi*. Kuiji omits *praṇidhi* in his glosses.

願) (of the fourth meditation [*dhyāna*]) assists (資) impure action (有漏業) with the aim that the series of the obtained fruit (*pratilabdha-phala-saṃtāna* 所得果相續: actual existence) (continues (續)) over a long time (長時) and without a gap (展轉), and increases (增) and is perfected (勝). It is thus the impure action that brings forth (感) existence owing to (the hindrance to what is to be known (所知障) that is) the aiding power (助力) (and condition) of the pure *dharma*. It is figuratively speaking (假說) that “bringing forth” (感) {8/24r.} can be attributed to the [pure *dharma*]: [the pure *dharma*] alone (獨) does not bring forth (感).

Reply to the first issue (#2706): – The hindrance to what is to be known (*jñeya-āvaraṇa* 所知障) is not an obstacle to liberation (*vimukti* 解脫, *nirvāṇa* with and without remainder), for it is not in its power (用) to bring forth (發) action (業) and to “moisten” rebirth (潤生).

#2708 2. [Question:] – Why do saints (assist (資)) and bring forth (感) the truth of suffering (*duḥkha-satya*), i.e., the suffering which any existence is (生死苦), even the existence of transformation? (See notes prior to *Siddhi* F 676.)

[Answer:] – It is in order to attain *bodhi* (for themselves) (自證菩提) and in order to be of service (for the benefit and happiness) of others (利樂他).

Neither (1) the hearers (*śrāvakas* 聲聞) and self-enlightened ones (*pratyekabuddhas* 獨覺) who change the family (i.e., non-determined family [*anīyata-gotra* 不定性]) and become *bodhisattvas*, nor (2) the *bodhisattvas* (菩薩) who have the masteries (自在) and the great vow (大願) (*mahā-praṇidhāna-bodhisattvas*) (i.e., eighth stage [*bhūmi*]) can take up again (受) delimited existence (*paricchinna* 分段身), for the first have already abandoned (斷) the hindrance of defilements (*kleśa-āvaraṇa* 煩惱障) and the second have already tamed (伏) the hindrance of defilements.

Fearing (to waste) the long period of time that could be used for the practices of the *bodhisattvas* (*bodhicaryā* 修菩薩行), they, therefore, put into operation the power of the vow (願) made in a “pure and powerful concentration”^a—just like the *arhats* who conserve vital energies (延壽法, see #2709)—and “condition” (*pariṣkāra* 資助)^b the cause that generates their actual body (i.e., old actions) (資現身) in such a way that this cause continues to bear fruit (與果) for a long time. And in this way, repeatedly (數數), (their concentration (定) and vow (願) assist and aid (資助)), until they attain unsurpassed *bodhi*. {8/24v.}

^a “Powerful concentration”, *shengding* 勝定. “The early scholars would say *prānta-koṭika-caturtha-dhyāna* (i.e., the fourth meditation whose highest point has been

pursued up to the extreme” (7/21r.3/#2364) (Kuiji). <511>

- ^b *Zizhu* 資助, here and at #1056; = *saṃskāra* (AKB 2/9r.8 [i, F 69]) = *pariṣkāra* (AKB 18/13v.2 [iv, F 239]). In *Vyutpatti*, *pariṣkāra* = *ziju* 資具.

#2709 3. [Question:] – [Since the long duration of the fruit of old actions—the long duration of the actual transformed existence—is obtained by the “conditioning” of the said actions owing to pure action,] why is (the assistance of) the hindrance to what is to be known (*jñeya-āvaraṇa* 所知障) necessary?

[Answer:]

a. The saints concerned have not yet perfectly realized marklessness (*ānimitta* 無相 = suchness [*tathatā*]) and obtained great compassion (*mahā-karuṇā* 大悲, which is a function of correct knowledge [*samyag-jñāna*]). Thus, if they would not conceive (執), as real entities (*dravya-sat* 實有), the *bodhi* to be obtained and sentient beings to be benefitted (i.e., that which is the belief in *dharma*s [*dharma-grāha*] and the belief in what is to be known [*jñeya-grāha*]), they would not be able to bring forth (發起) intense compassion (*tīvra-karuṇā*) and an ardent vow (*tīvra-praṇidhāna*) (猛利悲願).

b. Moreover, the hindrance to what is to be known (所知障) hinders (障) great *bodhi* (*mahā-bodhi* 大菩提). If the saints make their body last (for a long time), it is in order to have the time to abandon [this hindrance] (forever (永)).

c. Moreover, the hindrance of what is to be known is the support (*āśraya* 依) for all the impure *dharma*s, which would definitively be absent if [their support] were to be absent. Thus, it has a major aiding power (大助力) in the “conservation” of the body (身住).

4. [The *arhats* of the determined family (*niyata-gotra*) class—by virtue of the meditation (*dhyāna*) whose highest point has been been pursued up to the extreme (*prānta-koṭika*)—conserve their vital energies.⁸⁹² What is the difference between the existence thus conserved and the existence we call “of transformation” (*pariṇāmikī*)?]

#2710 The body conserved (所留身) due to impure concentration (and vows) (有漏定願)⁸⁹³ (which “condition” or assist-aid it (所資助)) is included in the “delimited

⁸⁹² AKB ii, F 120; vi, F 268; vii, F 95.

⁸⁹³ For the Little Vehicle, the concentration in question, which utilizes a meritorious action, is both pure and impure (a mixed concentration, AKB vi, F 221, 259; vii, F 55); for the Great Vehicle, it is impure.

existence” (分段身), for it is seen (所知境) by the saints of the two vehicles and by ordinary worldlings (*prthagjanas* 異生).

The body that proceeds from pure concentration (and vows) (無漏定願) (which “condition” or assist-aid it (所資助)) is included in the existence “of transformation” (變易身), for it is beyond the domain of these individuals⁸⁹⁴ [even if they possess the divine eye (*divya-cakṣus*)⁸⁹⁵]. (It is visible to the stream-enterers (*srota-āpannas*) who have “turned their mind”. – According to YBh, 80). {8/25r.}

#2711 From this we should understand that the existence of transformation (變易生死) is, in its nature, the fruit of retribution (*vipāka-phala* 異熟果) <512> of impure *dharma*s and is the fruit of dominance (*adhipati-phala* 增上果) of a pure action (see #2547). Some noble teachings (*Daśabhūmi-śāstra*) say that [this existence] is pure, above the three realms (*dhātus*), because they consider not its generative cause but its aiding cause (助因).

⁸⁹⁴ *Editors*: The two vehicles (acc. to Shindō).

⁸⁹⁵ AKB viii, F 122.

I.D. *Fourth explanation*

#2713 The expression of the stanza (*kārikā* 19): the seeds or TRACES OF ACTIONS (*karma-vāsanā* 諸業習氣), refers to the seeds (*bījas*) proceeding from the two categories of actions (二業種子), i.e., the impure and the pure.

As for THE TRACES OF THE TWO KINDS OF SEIZING (*grāha-dvaya-vāsanā* 二取習氣), it refers to the seeds of the two hindrances (*āvaraṇas* 二障種子). These two receive the name of seizing (*grāha*) because they seize (執著).

The other words [of this stanza, that is,] TOGETHER WITH (*saha* 俱), etc., ⟨are explained⟩ as above, [i.e., #2589].

#2714 Although, in the existence of transformation (變易生死), there is no limitation (*pariccheda* 分段) or division “into fragments”, yet the fragments of retribution follow one another (前後異熟), once one comes to an end, the following arises (別盡別生).⁸⁹⁶

Since there is progression, changing (改轉) from earlier to later, due to the repetition (數) of pure actions that assist ⟨and aid⟩ (資助) the old action, there is also an end ⟨to the prior⟩ and an arising ⟨of the subsequent⟩ (亦有前盡・餘復生義).

1. [The stanza (*kārikā* 19) does not speak of actual *dharma*s: it speaks of “seeds or traces proceeding from action” (*karma-vāsanā*), not of “action” (*karman*).] Although the continuation of existences also has the actual *dharma*s (現生死相續) for its cause, {8/25v.} nevertheless, these are frequently interrupted in contrast to the seeds that are always there, ⟨thus, the stanza loosely speaks (偏說) of [“seeds or traces”]⟩.

Or else, if the stanza (*kārikā* 19) does not mention the actual (現) *dharma*s, it is in order to teach (顯示) that the real cause of retribution (*vipāka* 異熟 = seeds brought forth by action [*karma-bīja*]) and the real fruit of retribution (*vipāka*) (i.e., the root-cognition [*mūla-vijñāna* 本識]) are not separate from the root-cognition: the actual *dharma*s are a cause of retribution, but are not “with” the fruit (與果): [it is later, by the action of the seeds, that they will have a fruit;] the evolving cognitions (*pravṛtti-vijñānas* 轉識), being discontinuous (間斷), are not really a fruit of retribution (they are arisen from retribution [*vipākaja*]).

#2715 2. Such is the turning of the wheel of *saṃsāra* (生死輪迴), beginning, middle and end, which does not depend (待) on external causes, but only on the internal

⁸⁹⁶ But there are no successive rebirths as in *saṃsāra*.

viññāna (內識). <513> 〈We should know that〉 the same is 〈obviously also true〉 for the uninterrupted series of pure *dharma*s (淨法相續).

This means that from beginningless time (*anādi-kālika* 無始來), there are pure seeds (*bīja*s) inhering (依附) in the root-cognition (*mūla-viññāna* 本識). Perfumed 〈and brought forth〉 (熏發) repeatedly (*abhikṣṇam* 數數) by the actual cognitions (i.e., evolving cognition [*pravṛtti-viññāna* 轉識]), etc., they 〈progressively〉 increase 〈and become prominent〉 (增勝) up to the time when one finally becomes a *buddha*. Transformed (*parāvṛtta*) by the abandonment (轉捨, see #3180) of the original (*anādi-kālika* 本來) impure seeds 〈of cognition〉 (i.e., *saṃkleśa-viññāna-bīja*s 雜染識種), transformed by acquiring (轉得) 〈newly generated (始起)〉 pure seeds and pure actual cognitions, holding (*saṃdhāraṇa* 任持) the seeds of all spiritual qualities (*guṇa* 功德), the root-cognition of the *buddha* will not be exhausted until the end of time owing to the power of his great vow (*mahā-praṇidhāna* 本願力); he generates the two bodies of bliss (*sva-* and *para-saṃbhoga-kāya* = 妙用 [excellent manifestations]), continuously and endlessly (*anavasthā*). {8/26r.}

#2716 〈From this we should know that〉 there is nothing other than internal *viññāna* (內識) in the procession of pure *dharma*s (*anāsrava-dharma-prabandha*) [and of impure (*āsrava*) *dharma*s]. <514>

J. *THE THREE NATURES*⁸⁹⁷

- J.A. Definition of the three natures; #2719
- J.B. Relationship of the three natures and of the unconditioned factors (*asaṃskṛtas*), etc.; #2778
- J.C. Three natures and three kinds of absence of a nature (*niḥsvabhāvatās*); #2835

J.A. *Definition of the three natures*

La Vallée Poussin comments:

1. One of the names of the School, at least in the Chinese sources (commentary on the *Treatise of a Hundred Dharmas*, etc.), is Dharmalakṣaṇasamaya, Japanese Hōssō-shū 法相宗. The three natures (*svabhāva*) are designated by the name of *lakṣaṇa*, *Vyutpatti*, 87: *parikalpita-lakṣaṇam* (imagined characteristic) ... The name given in *Vyutpatti* 87, in Sanskrit, is *trīṇi lakṣaṇāni*, in the Chinese edition: *trīṇi dharma-lakṣaṇāni*. – One would think that the school Vijñaptimātratāvāda (or *-samaya*) owes the name Dharmalakṣaṇa to the fact that it teaches the three characteristics (*lakṣaṇas*) of *dharmas*.

According to the sources of *Bukkyō Daijiten*, p. 1600, the School owes its name to the fact that it explains the nature and characteristics (*xingxiang* 性相) of *dharmas*, referring to the sixth chapter of *Samdhi-nirmocana* (T.16.0676.0693), i.e., on the characteristics of *dharmas* (*dharma-lakṣaṇa-parivarta*); in this chapter, the Bhagavat explains: “The characteristics (*lakṣaṇas*) of *dharmas* are three, imagined characteristic (*parikalpita-lakṣaṇa*), etc.” (693a15).

One of the rare places where one encounters (in Sanskrit) the expression *dharma-lakṣaṇa* is in the *Bodhisattva-bhūmi* (cited below, *Siddhi* F 542), where the thing (*vastu*) free of existence (*bhāva*) and of non-existence (*abhāva*) (in other words, “non-duality” or suchness [*tathatā*]) is qualified as being included in the characteristic of *dharmas* (*dharma-lakṣaṇa-saṃgrhīta*). This would be: “the reality that is included in the threefold characteristic of *dharmas*”; or, better: “the reality that is the very nature of *dharmas*”, “the reality that is the nature-of-things (*dharma-tā*) or suchness (*tathatā*)”, since *lakṣaṇa* = *svabhāva*.

2. Bibliography in Keith, *Buddhist Philosophy*, 1923: 242. – Also G. Tucci, *Il Buddhismo*, 1926: 264; article “Philosophy (Buddhist)” in *Encyclopaedia of Religion*

⁸⁹⁷ *Kārikās* 20–25.

and Ethics (Hastings), *Muséon*, 1913: 271; Stcherbatsky, *Conception of Buddhist Nirvāṇa*, 1927: 3; Sōgen Yamakami, *Buddhist Thought*, 1912: 244; T. Suzuki, *Eastern Buddhist*, 1923: 108; and especially Jiryō Masuda, *Der individualistische Idealismus der Yogācāra-Schule*, 1926: 40. – Rosenberg, *Probleme*, p. 236. – Wassiljew, p. 304 (S. 334). – The works of Murakami Senshō, Kajikawa and Inoue Fumio are not available to me.

Among the sources, *Madhyamaka-vṛtti*, pp. 274, 445, 553 [stating that the middle way (*madhyamā pratipad*) of the Vijñānavādins, i.e., the negation of the imagined (*parikalpita*) and the affirmation of the dependent (*paratantra*), is not a true middle way]: “*Madhyamakāvatāra*”, *Muséon*, 1910: 349; 1911: 250; *Bodhisattva-bhūmi*, *ibid.* 1906: 220; 1911: 178–190; *Samgraha* (T.31.1594.0139) (Asvabhāva, T.31.1598.0399); *Sūtra-alamkāra*, xi, 13, 38 (T.31.1604.0611a); *Samdhi-nirmocana*, chap. vi–vii of the Tibetan edition, *Mdo* 5, fol. 22 (T.16.0676.0693); *Madhyānta-vibhāga*; Vasubandhu, *Foxing lun* (T.31.1610.0794). – We should also mention—even if only out of curiosity—the small treatises of Nāgārjuna, *Svabhāvatrayapraveśa-siddhi*, *Mdo* 17, fol. 317, and of Vasubandhu, *Trisvabhāva-nirdeśa*, *Mdo* 58, fol. 11, which are almost identical. <515>

Several points will not be examined here: the two kinds of the imagined (*parikalpita*), etc., the four kinds of the dependent (*parikalpa*) of *Samgraha*; the four kinds of the imagined (*parikalpita*) of the *Trisvabhāva-nirdeśa*, etc.

3. a. It may be said that the imagined nature (*parikalpita-svabhāva*) is “fälschlich erkannte Existenzen” [“falsely recognized existing things”] (Masuda), the snake that one sees in the rope (see *Hastavāla-prakaraṇa*, T.31.1620, transl. F.W. Thomas, *JRAS*, 1918: 267), that is, not the erroneous mind but the object imagined by this mind, i.e., that which is seized (*grāhya*) and that which seizes (*grāhaka*).

b. The erroneous mind, which presupposes that which is seized and that which seizes, is the defiled dependent (*paratantra*).

The non-erroneous mind—doubtlessly well-versed in the mold of duality and which sets in front of it an object, i.e., that which is seized (*grāhya*) and that which seizes (*grāhaka*), but which recognizes the non-existence of that object—is the pure dependent (*paratantra*).

c. The true nature of the non-erroneous or erroneous mind—namely, *vijñāna*-only, i.e., the mind in itself free of the duality of that which is seized and of that which seizes (*grāhya-grāhaka*)—is the perfected (*pariniṣpanna*).

4. The distinction of the three natures characterizes the [Vijñānavādin] School. But

this distinction occurs—at least in embryonic form—in the Mādhyamika doctrine. Candrakīrti (*Madhyamakāvatāra*, p. 101, *Muséon*, 1910: 299; *Bodhicaryāvatāra*, p. 361) teaches that all things (*padārtha*, *bhāva*) have a twofold nature (*rūpa*, *svabhāva*), i.e., [a] the false (*sāṃvṛta*) nature and [b] the true (*tātvika*) nature, which are, respectively, the objects of erroneous knowledge and of non-erroneous knowledge.

samyañmṛṣādārśanalabdhabhāvaṃ
rūpadvayaṃ bibhrati sarvabhāvāḥ |
samyagdr̥śāṃ yo viśayaḥ sa tattvaṃ
mṛṣādr̥śāṃ sāṃvṛtisatyam uktam ||

This theory is not without analogy to the system of the three natures: “things” are generated through dependence (*pratītya-samutpanna*), i.e., the dependent (*paratantra*). [a] The false nature is the imagined (*parikalpita*). [b] The true nature is the perfected (*pariniṣpanna*).

[However, note this essential difference that, for the Vijñānavādins, nothing exists but mind. For the Mādhyamika, matter (*rūpa*) and mind (*citta*) are, in the same way, generated through dependence (*pratītya-samutpanna*).]

See #2849.

#2719 How can the doctrine of “*vijñāna*-only” (唯有識) be reconciled with the doctrine of the three “natures” (三性) which the Bhagavat (世尊) taught in numerous passages of the *sūtras*?

#2720 The three natures (三性) are also not separate from *vijñāna* (識). <#2721> (What are the reasons?) Vasubandhu explains this in stanzas 20–22.

The stanzas say:

yena yena vikalpena yad yad vastu vikalpyate |
parikalpita evāsau svabhāvo na sa vidyate || 20
paratantra-svabhāvas tu vikalpaḥ pratyayodbhavaḥ |
niṣpannas tasya pūrveṇa sadā rahitatā tu yā || 21
ata eva sa naivānyo nānanyaḥ paratantrataḥ |
anīyatādivad vācya nādr̥ṣṭe 'smin sa dr̥śyate || 22

由彼彼遍計・遍計種種物・|
 此遍計所執・自性無所有・|| 20
 依他起自性・分別緣所生・|

圓成實於彼・常遠離前性・|| 21

故此與依他・非異非不異・|

如無常等性・非不見此彼・|| 22

20. By such and such (彼彼) imagination (遍計), (a variety (種種) of) things (物) are imagined (遍計) [or conceived in an imagined way]: [the mode in which they <516> are conceived,] this is their imagined nature (*parikalpita-svabhāva* 遍計所執自性), which does not exist (無).
- 21a–b. The figurating (*vikalpa* 分別) that, indeed, arises from causes and conditions (緣) is the dependent (*paratantra* 依他起) (nature (自性)).
- 21c–d. The perfected (*pariṇīṣpanna* 圓成實) is the perpetual (常) freedom (遠離) from (the previous (前) or) imagined (*parikalpita*) (nature (性) of that (於彼)), i.e., the dependent (*paratantra*) [nature].
22. Thus (故此), this [perfected nature] is neither different (異) nor non-different (不異) from the dependent (依他), just as impermanence, etc., [is neither different nor non-different from impermanent, etc., *dharmas*]. As long as one has not seen (this (此)), i.e., the perfected, one does not see (見) (that (彼)), i.e., the dependent.

A.A. Imagined nature (*parikalpita-svabhāva*); #2723

A.B. Dependent nature (*paratantra-svabhāva*); #2756

A.C. Perfected nature (*pariṇīṣpanna-svabhāva*); #2758

J.A.A. Imagined nature (*parikalpita-svabhāva*)

#2723 Stanza 20 says:

BY SUCH AND SUCH (彼彼) IMAGINATION (遍計), (A VARIETY (種種) OF) THINGS (物) ARE IMAGINED (遍計) [or conceived in an imagined way]: [the mode in which they <516> are conceived,] THIS IS THEIR IMAGINED NATURE (*parikalpita-svabhāva* 遍計所執自性), WHICH DOES NOT EXIST (無).

La Vallée Poussin comments:

a. Compare *Laṅkāvatāra*, p. 163 [transl. Suzuki]:

yat punar etad uktam bhagavatā yena yena vikalpena ye ye bhāvā vikalpyante na hi sa teṣāṃ svabhāvo bhavati | parikalpita evāsau ...

According to the Blessed One, in all things that are variously discriminated, there is no self-nature, as it is nothing but the creation of false imagination

(*parikalpita*);

[Likewise, stanza 28 is similar to *Laṅkāvatāra*, p. 169, as G. Tucci comments, who also makes some interesting observations, “Notes on the *Laṅkāvatāra*”, *Indian Hist. Quarterly*, 1928, Vol. IV, p. 551.]

b. Figurating (*vikalpa*) and “imagination” (*parikalpa*).

1. *parikalpita* in the expression *parikalpita-svabhāva* is always translated as *bianji* 遍計所執, i.e., “that which is seized (or conceived, *grah*) by imagination (*bianji*)”, “that which is seized by imagination (*parikalpa*)”.

Now, while Xuanzang translates the *vikalpa* of stanza 21 (definition of the dependent nature [*paratantra-svabhāva*]) by the usual equivalent, *fenbie* 分別, he translates the *vikalpa* of stanza 20 (definition of the imagined nature [*parikalpita-svabhāva*]) by *bianji* 遍計. – Therefore, according to Xuanzang, we should understand:

yena yena parikalpena yad yad vastu parikalpyate |
parikalpita evāsau svabhāvaḥ

2. On the other hand, Xuanzang translates the *parikalpa* of the stanza of Dignāga, *Madhyānta*, i, 9 (T.31.1599.0451a) (cited in *Trentaine* [Lévi], F 39), by *fenbie* 分別:

abhūta-parikalpas tu citta-caittās tri-dhātukāḥ |

That is to say [according to the Sanskrit]:

Any mind-and-mental-factors (*citta-caitta*) of the three realms (*dhātus*), i.e., any impure mind-and-mental-factors, is imagination of what is unreal (or false imagination).

See *Siddhi* F 523.

3. Xuanzang corrects Vasubandhu and Dignāga.

In the definition of *parikalpita*, he substitutes *parikalpa* for *vikalpa*; in the definition of the impure mind, he substitutes *abhūta-vikalpa* for *abhūta-parikalpa*.

This last expression is redundant, for any *parikalpa* (imagination) is the conceiving of the person and of *dharma*s (*pudgala-dharma*), of that which is seized and of that which seizes (*grāhya-grāhaka*); any *parikalpa* (imagination) is false (*abhūta*). The impure mind, which accepts the person and *dharma*s (*pudgala-dharma*), is better defined as *abhūta-vikalpa* (figuring of the unreal).

On the other hand, the figurating (*vikalpa*), when it is pure (i.e., the subsequently acquired knowledge [*prṣṭha-labdha-jñāna*], see #2742, #2745 and #2767), when it is without the conceiving of that which is seized and of that which seizes (*grāhya-*

grāhaka), is not false (*abhūta*), is not imagination (*parikalpa*). Thus it is wrong to define the imagined (*parikalpita*) (i.e., the false nature of that which is seized and of that which seizes) by defining it according to *vikalpa* (figuring).

The Treatise:

1. Nanda's explanation. {8/26v.}

#2730 IMAGINATION or *bianji* 遍計 (*parikalpa*), because of being imagination (計度) in a general or universal or pervasive way (周遍).

La Vallée Poussin comments:

The stanza (*kārikā*) says *bianji* 遍計 for the longer *zhoubian jiduo* 周遍計度.

Pari means “in a general way”, *kalpa* means “investigating, examining, interpreting” (*nirūpaṇa* ?). It is explained:

- a. The pure and the good-impure cognition (*vijñāna*) is *bian* 遍, for it is directed at the object (*ālambaka*) pervasively; but it is not *ji* 計 since it is without false conceiving.
- b. The seventh cognition is *ji* 計 but not *bian* 遍.
- c. The eighth cognition is neither *ji* nor *bian*.
- d. The defiled sixth cognition is both *bian* and *ji*.

See #2730–#2743. <517>

As the imaginations (*parikalpas*) are of numerous (眾多) kinds (品類), our text (stanza 20a) says: SUCH AND SUCH (*yena yena* 彼彼) imagination. That is to say that there are an [infinite] number of false imaginations (*abhūta-parikalpa*, 虛妄分別 = false figuring [*abhūta-vikalpa*]) that imagine (*bianji* 遍計; *parikalpa-yanti*).

Namely, BY SUCH AND SUCH a {false} imagination {or figuring} (分別) A great VARIETY OF imagined {THINGS or} objects (所遍計物) ARE IMAGINED (遍計). That is to say that numerous *svabhāvas*, [i.e., essences or entities, namely,] aggregates (*skandhas* 蘊), sense-spheres (*āyatana*s 處), sense-elements (*dhātu*s 界), etc., are falsely conceived (所妄執) as {entities or intrinsic nature (自性) of} self (*ātman* 我) or *dharmas* (法).

These multiple falsely conceived (所妄執) entities (自性) are designated by a single word: IMAGINED NATURE (*parikalpita-svabhāva* 遍計所執自性). This nature (*svabhāva* 自性) DOES NOT EXIST (無所有) absolutely, for, when examined according to scripture (教) or reason (理), it is not observed to exist.

2. Dharmapāla's explanation.

#2731 Or, the first quarter-verse (*pāda*) [i.e., *yena yena vikalpena* 由彼彼遍計] indicates the cognition (*viññāna* 識) that imagines (能遍計識, *parikalpayati*; according to the Sanskrit text, *vikalpayati*).

The second quarter-verse [i.e., *yad yad vastu vikalpyate* 遍計種種物] indicates the ⟨thing or⟩ object (*vastu*, i.e., of the dependent [*paratantra*] or of the perfected [*pariṇiṣpanna*] nature, #2744) that is imagined (所遍計境), [which is that which is figured (*vikalpyate*), that is to say, (the object) “at which the cognition that imagines is directed”].

The last two quarter-verses [i.e., *parikalpita evāsau svabhāvo na sa vidyate* 此遍計所執·自性無所有] say that the intrinsic nature (自性) of self (*ātman* 我) or of *dharmas* (法) which is imagined (*parikalpita* 遍計所執)—i.e., which is “conceived by the cognition that imagines”—does not exist absolutely. {8/27r.} [This is so] since the non-existence, as such, of self and of *dharmas* has already been sufficiently demonstrated.

[We will examine:

- A. Which cognition imagines (#2735)?
- B. What is the object or thing at which the imagination is directed⁸⁹⁸ (#2744)?
- C. The opinions of Sthiramati and of Dharmapāla on the two parts (*bhāgas*) (#2749), etc.]

A. *yena yena vikalpena* (“by such and such imagination”) (stanza 20a).

#2735 [Which kind of cognition (*viññāna*) imagines?] ⟨What is the nature (自性) of imagination⟩ (能遍計; original Sanskrit: *vikalpa*)? There are two opinions, [that is, (1) Sthiramati, #2738, and (2) Dharmapāla, #2752].

#2738 1. According to Sthiramati (*Bian zhongbian lun*, T.31.1600.0464c), the eight cognitions and their mental factors (*caittas* 心所)—as ⟨included in the⟩ impure (*sāsrava* 有漏)—⟨are imagination (能遍計)⟩.

Indeed:

- a. [all the impure cognitions imagine] because they are <518> false imagination ⟨or figurating⟩ (*abhūta-parikalpa* 虛妄分別) in their nature (自性) (see #2723);
- b. [all the impure cognitions imagine] because they appear as if (似...現) they were that which is seized (*grāhya* 所取) and that which seizes (*grāhaka* 能取),

⁸⁹⁸ *Samgraha* (T.31.1594.0139b).

i.e., object and subject;

c. YBh (T.30.1579.0580a), the *Vikhyāpana* (T.31.1602.0566a), etc., say that the store-cognition (*ālaya-vijñāna* 阿賴耶) has, for its object (所緣), the seeds (*bījas* 種) of false seizing (妄執) (belonging to) the imagined nature (遍計所執自性) (*parikalpita-svabhāva-mithyā-grāha-bīja-ā lambana*), [i.e., the seeds of minds that seize ...].

La Vallée Poussin comments:

See #0561. – Kuiji (9A/6v): YBh, 76, and *Samdhinirmocana-sūtra*: “The store-cognition (*ālaya-vijñāna*) has, for its object, the traces (*vāsanā*) of the image-name-figuring (*nimitta-nāma-vikalpa*)” (see #2792); YBh, 51: “It has, for its object, the seeds of imagination (*parikalpa-bījas* = seed of figuring [*vikalpa-bīja*])”. Thus, the seeds of imagination or figuring apply to every impure mind. Thus, in the good or non-defined mind, there occurs the belief in *dharma*s (*dharma-grāha*). – This is how Sthiramati reasons.

We know that the store-cognition seizes, for its object, the seeds (*bījas*) of every impure mind. On the other hand, in terms of its object, the texts attribute to [the store-cognition] the seeds of the minds of imagination (*parikalpa*). Thus, every impure mind is a mind of imagination (*parikalpa*). Thus, every impure mind includes the belief in *dharma*s (*dharma-grāha*).

Reply (see below, F 520, [“Although it is said ...”]): “YBh does not say that the store-cognition (*ālaya-vijñāna*) has—among the seeds—only the seeds of imagination (*parikalpa-bījas*) for its object”.

2. According to Dharmapāla, [it is wrong that every impure cognition (*vijñāna*) imagines]. That which imagines (能遍計) are the sixth and the seventh cognition (心) which seize (*grah* 執, which conceive) self (*ātman* 我) and *dharma*s (法).

#2741 Indeed:

a. The *Samgraha* (T.31.1594.0139b12) only says:

Mental cognition (*mano-vijñāna* 意識) is that which imagines (能遍計).

By “mental cognition” (意識) we should understand both the mental cognition (意識) and cogitation (*manas* 意).

b. Figuring consisting of examining (*nirūpanā-vikalpa* 計度分別) is alone able to be that which imagines (能遍計), [and examining is absent in the eighth and in the five cognitions, see #2194]; belief in the self and in *dharma*s (*ātma-*

grāha 執我 and *dharma-grāha* 執法) necessarily presupposes “understanding” (*prajñā* 慧) (see #2878), and “understanding” is absent [in the eighth and in the five cognitions]. [It is futile to say that they have a subtle “understanding” of examining (*nirūpanā prajñā*), for, in this hypothesis, “understanding” would be universal (*sarvatrāga*) (see #1724).] – [Thus, the store-cognition (*ālaya-vijñāna*) and the five sensory cognitions are excluded.]

c. [The good cognitions should also be excluded.] The two beliefs (二執) {8/27v.} are necessarily accompanied by ignorance (*avidyā* 無明): it is said that ignorance cannot be good (善性) (YBh, T.30.1579.0628b). Delusion (*moha* 癡) is not associated with non-delusion (*amoha* 無癡) and other good mental factors (*caittas*).^a We do not see how <519> a mind involving belief (*sagrāha*[-*citta*]) could lead (導) to the knowledge of emptiness (空智). [If every impure mind includes “belief in *dharma*s”, we do not see how the knowledge of (the period of) preparation (*prayoga-jñāna*, #2897), which would then include this belief, could lead to the pure knowledge, i.e., the knowledge of emptiness (*sūnyatā-jñāna*).] Belief in existence (*bhāva-grāha* 執有) and the <belief or> penetrative understanding of non-existence (*abhāva-prativedha* 執無) do not arise simultaneously. [The preparatory knowledge realizes the discernment of the two kinds of emptiness, it can be called “penetrative understanding of non-existence”: if it would include the belief in *dharma*s, it should be called “belief in existence”.]

d. The eighth cognition, <i.e., that which does not include belief (執),> does not perfume (能熏), thus it does not involve the belief in *dharma*s (*dharma-grāha*).

^a [Thesis:] – The two beliefs (*grāhas*) presuppose ignorance (*avidyā*); now, the good (*kuśala*) mind does not have ignorance, for ignorance is in contradiction with non-delusion (*amoha*) which accompanies every good mind.

Reply: – Initial inquiry (*vitarka*) and investigation (*vicāra*) are indeed simultaneous

[Thesis:] – Ignorance (*avidyā*) is not good.

Reply: – The impure (*sāsrava*) mind is, in fact, bad (*akuśala*); it is called good (*kuśala*) when it is very light (*ākāra-laghutvāt*).

[Thesis:] – Delusion (*moha* = ignorance [*avidyā*]) and non-delusion (*amoha* = knowing [*vidyā*]) are not associated. Thus, the good mind, involving non-delusion, is not associated with ignorance.

Reply: – The non-delusion which one attributes to the impure mind is, in fact, delusion, i.e., a light delusion.

[Compare the theory that makes pleasure (*sukha*) a very light displeasure (*duḥkha*), AKB vi, F 127; that which makes good action a very light bad action, Vasumitra, *Treatise on the sects* (*Yibu zonglun lun*, T49.2031): Mahīśāsakas.]

#2742 It is true that all the cognitions (*viññānas*) of the three realms (*dhātus*) are given the name false imagination (or figurating) (*abhūta-parikalpa* 虛妄分別): they are called thus because the impure mind (漏心), etc., does not directly realize reality (*tattvaṃ sākṣāt-karoti* 證實). [(The impure mind) can realize the contemplation (觀; perhaps *parīkṣā*) of emptiness, but, in that very case, it does not attain it directly as the pure mind does; (the impure mind) includes the seeing-part (*darśana-bhāga*) and the image-part (*nimitta-bhāga*).]

However, although the impure mind appears in the form (似...相現) of that which is seized (*grāhya* 所取) and of that which seizes (*grāhaka* 能取), nevertheless, it does not follow that all (一切) [mind], whether good or non-defined, includes belief (*grāha*), i.e., the belief in that which is seized and in that which seizes, and imagines (能遍計) [the self or *dharmas*].

Indeed, in this hypothesis, a certain kind of pure mind (無漏心)—i.e., the subsequently acquired (*prṣṭha-labdha*, see #3262) knowledge of the *bodhisattvas* and of the saints of the two <520> vehicles—would also include belief (執), for this knowledge appears as that which is seized and as that which seizes; and the subsequently acquired (後得) knowledge of the *tathāgata* (如來) himself would include belief, for the *Buddhabhūmi-sūtra* says that the knowledge of the *buddha* (*buddha-jñāna* 佛智), i.e., the mirror-knowledge (*ādarśa-jñāna* 鏡), etc. (#3265), manifests various images (影像) of bodies (身), of lands (土), etc. [Thus, this knowledge includes the image-part;] on the other hand, this knowledge would not be knowledge (智), mind and mental factors, if it did not have the function (用) of seizing an object (*ālambaka* 緣). [Thus, it includes the seeing-part.] {8/28r.}

La Vallée Poussin comments:

According to Sthiramati, every impure mind includes “belief” (*grāha*):

- 1–6. the five cognitions (*viññānas*) and the sixth [include] the belief in *dharmas* (*dharma-grāha*);
7. the seventh cognition [includes] the belief in a person (*pudgala-grāha*);
8. the eighth [cognition] [includes] the belief in *dharmas* and the belief in a person.

Among non-*buddhas*, the pure mind also includes belief.

But what can be said about the *tathāgata*? The *tathāgata* does not manifest any

image. He is only the condition qua dominance (*adhipati-pratyaya*) of the manifestation of images in the minds of sentient beings.

Although it is said that the store-cognition (*ālaya-vijñāna* 藏識) has, for its object (緣), the seeds (*bījas*) of the imaginations (*parikalpas*) (遍計種; original Sanskrit: *vikalpa* [conceptual figurating]), nevertheless, it is not said that this cognition takes “only” (唯) [these seeds] for its object. Thus, the text is not demonstrative.

La Vallée Poussin comments:

Kuiji (9A/13v): It is the powerful impure (*sāsravas*) [seeds] that are called seeds of imagination (*parikalpa-bījas*). It is not said that the impure seeds (*sāsrava-bījas*) are all seeds of imagination (*parikalpa[-bījas]*). Consequently, it is not said that the eighth is directed only at the seeds of imagination. Since the word “only” is missing, it is clear that the seeds, as objects of the eighth, are many.

Conclusion. – Only (the classes (品) of) the sixth and seventh cognitions imagine (能遍計).

#2743 (Although the classes (品) of) cognition (*vijñāna* 識) are only two, nevertheless, the stanza (*kārikā* 20a) says: SUCH AND SUCH (彼彼) imagination (*yena yena vikalpena*), because figurating (*vikalpas*; *bianji* 遍計) is diversified (不同); there are two, three, four, five, six, seven, eight, nine, ten and so on [up to sixty-two afflicted views (*dṛṣṭis*)] listed.

La Vallée Poussin comments:

I. Two kinds of figurating (*vikalpas*): (1) *svabhāva-vikalpa* (自性分別); (2) *viśeṣa-vikalpa* (差別分別). The *Bodhisattva-bhūmi* (fol. 23b; see Bendall-LVP’s translation below in section V) states:

*tatra svabhāvavikalpaḥ katamaḥ | rūpādike vastuni rūpam ity evamādir yo vikalpo
'yam ucyate svabhāvavikalpaḥ |
tatra viśeṣavikalpaḥ katamaḥ | tasminn eva rūpādisamjñake vastuny ayaṃ rūpī
ayaṃ arūpī ...*

II. Three kinds of figurating:

1. [figurating of] self (*ātman*);
2. [figurating of] *dharma*;
3. [figurating as] activity (*vṛtti*) (? *kāritra*, Ch. *yong* 用);

or:

1. [figurating] in its intrinsic nature (*svabhāva*) (自性分別);

2. [figuring] in terms of recollecting (*anusmaraṇa*) (隨念分別);
3. [figuring] in terms of examining (*nirūpaṇa*) (計度分別) (#2203). <521>

III. Five kinds of figuring:⁸⁹⁹

1. figuring of a thing (*artha-vikalpa*) in accordance with a name (*nāman*);
2. figuring of a name (*nāma-vikalpa*) in accordance with a thing (*artha*);
3. figuring of a name in accordance with a name;
4. figuring of a thing in accordance with a thing;
5. figuring of a thing and a name (*nāma-artha-vikalpa*) in accordance with a thing and a name (*nāma-artha*) (Asvabhāva's *Samgraha*, T.31.1598.0404b).
[Cf. the figuring of a thing in accordance with the name *yathā-nāma artha-abhiniveśa-vikalpa*, *Sūtrālaṃkāra*, xi, 77.]

IV. Seven kinds of figuring (see #2203):

1. spontaneous (*svārasika*) figuring;
2. figuring of an existing mark (*bhāva-nimitta*);
3. figuring of a non-existing mark (*abhāva-nimitta*);
4. inquiring (*paryeṣaka*) figuring;
5. judging (*pratyavekṣaka*) figuring;
6. defiled (*kliṣṭa*) figuring;
7. non-defiled (*akliṣṭa*) figuring.

V. Eight kinds of figuring (*Vikhyāpana* T.31.1602.0558) and *Bodhisattva-bhūmi* (fol. 23a):⁹⁰⁰

tannidāno 'ṣṭavidho vikalpaḥ pravartate trivastujanakaḥ sarvasattvabhājana-lokānāṃ nirvartakas tadyathā svabhāvavikalpaḥ viśeṣavikalpaḥ piṇḍagrāha-

⁸⁹⁹ Editors: Cf. *Samgrāha* (T.31.1594.0139c18) (Lamotte, p. 112). “1.: This word has such a meaning; 2.: This thing has such a name; 3.: This is to invent a name for a thing that one does not know; 4.: This is to invent a meaning for a thing of which one does not know the name; 5.: A thing of this type has such a nature and such a name.”

⁹⁰⁰ Editors: In *Muséon*, 1906, Cecil Bendall and Louis de La Vallée Poussin have published an English translation of various sections from the *Bodhisattva-bhūmi*, which also includes a translation (F 227–228) of the following Sanskrit passage reproduced by LVP here. Since their translation proceeds in a combining fashion incorporating later Sanskrit passages not included in LVP's quote (occasionally also abbreviating), we have expanded the Sanskrit passage based on the digital edition provided by the *Digital Sanskrit Buddhist Canon*. We also replaced Bendall-LVP's rendering “conception” (for *vikalpa*) with our “figuring”.

*vikalpaḥ*⁹⁰¹ *aham iti vikalpaḥ mameti vikalpaḥ priyavikalpaḥ apriyavikalpaḥ tadubhayaviparītaś ca vikalpaḥ || sa punar ayam aṣṭavidho vikalpaḥ katham trayānām vastūnām janako bhavati ||*

yaś ca svabhāvavikalpo yaś ca viśeṣavikalpo yaś ca piṇḍagrāhavikalpa itīme trayo vikalpā vikalpaprapaṇcālambanaṁ vastu janayanti rūpādisaṃjñakam yad vastv adhiṣṭhāya [sa nāmasaṃjñābhilāpaparigrhīto nāmasaṃjñā]bhilāpapari-bhāvito vikalpaḥ prapañcayams tasminn eva vastuni viharaty anekavidho bahunānāprakāraḥ ||

tatra yaś cāham iti vikalpo yaś ca mameti vikalpa itīmau dvau vikalpau satkāya-drṣṭim ca tadanyasarvadrṣṭimūlam [asmimānam] ca tadanyasarvamānamūlam janayataḥ ||

tatra priyavikalpo 'priyavikalpas tadubhayaviparītaś ca vikalpo yathāyogaṁ rāga dveṣamohaṁ janayanti.

evamayamaṣṭavidho vikalpaḥ asya trividhasya vastunaḥ prādurbhāvāya saṃvartate yaduta vikalpādhiṣṭhānasya prapañcavastunaḥ drṣṭyasmimānasya rāga-dveṣamohānāna | tatra vikalpaprapañcavastvāśrayā satkāyadrṣṭirasmimānaśca | satkāyadrṣṭyasmimānāśritā rāga dveṣamohāḥ | ebhiśca tribhīrvastubhiḥ sarvalokānām pravṛttipakṣo niravaśeṣaḥ paridīpito bhavati |

1. *tatra svabhāvavikalpaḥ katamaḥ | rūpādisaṃjñake vastuni rūpamityevamādīryo vikalpaḥ | ayamucyate svabhāvavikalpaḥ |*

2. *viśeṣavikalpaḥ katamaḥ | tasminneva rūpādisaṃjñake vastuni ayam rūpī ayamarūpī ayam sanidarśano'yamanidarśana evaṁ sapratigho'pratighaḥ | sāśravo'nāśravaḥ saṃskṛto'saṃskṛtaḥ kuśalo'kuśalo vyākṛto'vyākṛtaḥ atīto'nāgataḥ pratyutpanna ityevambhāgīyēnāpramāṇena prabhedanayena yā svabhāvavikalpādhiṣṭhānā tadviśiṣṭārthavikalpanā | ayamucyate viśeṣavikalpaḥ |*

3. *piṇḍagrāhavikalpaḥ katamaḥ | yastasminneva rūpādisaṃjñake vastuni ātma-sattva jīvajantusaṃjñāsaṃketopasaṃhitāḥ piṇḍeṣu bahuṣu dharmeṣu piṇḍagrāha hetukaḥ pravartate gr̥hasenāvanādiṣu bhojanapānayanavatrādiṣu ca tat-saṃjñāsaṃketopasaṃhitāḥ | ayamucyate piṇḍagrāhavikalpaḥ |*

4–5. *ahamiti mameti ca vikalpaḥ katamaḥ | yadvastu sāśravaṁ sopādānīyaṁ dīrghakālamātmato vā ātmīyato vā saṃstutamabhiniviṣṭaṁ paricitaṁ tasmāda-saṃgrāha-saṃstavāt svaṁ drṣṭiṣṭhānīyaṁ vastu pratītyotpadayate vitatho vikalpaḥ | ayamucyate ahamiti mameti ca vikalpaḥ |*

⁹⁰¹ *piṇḍa*, in *Vikhyāpana*, zong 總, see #2831.

6. *priyavikalpaḥ katamaḥ* | *yaḥ śubha-manāpa-vastvāmbano vikaipaḥ* |
7. *apriyavikalpaḥ katamaḥ* | *yo'śubhāmanāpa-vastvāmbano vikalpaḥ* |
8. *priyāpriyobhayaviparīto vikalpaḥ katamaḥ* | *yaḥ śubhāśubha-manāpa-amanāpatadubhayavivarjitavastvāmbano vikalpaḥ* | *taccaitad dvayaṃ bhavati samāsataḥ vikalpaśca vikalpādhiṣṭhānaṃ vikalpāmbanañca vastu* | *taccaitad-ubhayamanādikālikam cānyonyahetukañca veditavyam* | *pūrvako vikalpaḥ pratyutpannasya vikalpāmbanasya vastunaḥ prādurbhāvāya pratyutpannam punarvikalpāmbanaṃ vastu prādurbhūtaṃ pratyutpannasya tadāmbanasya* [*vikalpasya*] *prādurbhāvāya hetuḥ* | *tatraitarhi vikalpasyāparijñānamāyatyāṃ tadāmbanasya vastunaḥ prādurbhāvāya* | *tatsambhāvācca punarniyataṃ tad-adhiṣṭhānasyāpi tadāśritasya vikalpasya prādurbhāvo bhavati* |

With denotation as their cause, there are figuratings (*vikalpa*) of eight kinds (1–8), which give rise to a triad (*trivastu*) and to the worlds of beings and things:

- [1. *svabhāvavikalpaḥ* 自性分別: figurating of (a thing's) own nature;
2. *viśeṣavikalpaḥ* 差別分別: figurating of qualification;
3. *piṇḍagrāhavikalpaḥ*⁹⁰² 總執分別: unifying figurating;
4. *aham iti vikalpaḥ* 我分別: figurating “I”;
5. *mameti vikalpaḥ* 我所分別: figurating “mine”;
6. *priyavikalpaḥ* 愛分別: figurating of the agreeable;
7. *apriyavikalpaḥ* 不愛分別: figurating of the disagreeable;
8. *tadubhayaviparītaś ca vikalpaḥ* 愛不愛分別: figurating of the indifferent.]

1. Figurating of [a thing's] own nature (*svabhāva-vikalpa*), conveyed by such words as matter and the like, concerning things called matter, etc.
2. Figurating of qualification (*viśeṣa-vikalpa*): “this possesses matter, that is matterless”, etc.
3. Unifying figurating (*piṇḍagrāha-vikalpa*); figurating of individuality: ideas of self, being, living creature; and, further, figurating of individuals as forming a whole: ideas of house, army and forest.

These three produce the thing (*vastu*) called matter, etc., on which rests the further development of figuratings.

- 4–5. Figurating “I” (*aham iti vikalpa*) and “mine” (*mameti*): when things [matter, etc.] capable of generating depravities (*āsrava*) and attachment (*upādāna*)

⁹⁰² *piṇḍa*, in *Vikhyāpana*, *zong* 總, see #2831.

have been for a long time talked about, adhered to, repeatedly practiced, as being the self or as belonging to the self, there arises, with reference to these things, the figurating of “I”, etc.

These two produce the heresy of personality (*satkāya-drṣṭi*) which is the root of every other “wrong view” (*drṣṭi*).

6–8. Figurating of the agreeable, the disagreeable, the indifferent.

These three respectively produce passion, hatred and confusion.

The heresies of personality and self-consciousness (*asmi-māna*) have as their site the figurating-developing-object (*vikalpa-prapañca-vastu*); the passion-hatred group has as its site the heresy of personality and self-consciousness. The whole of the evolution of the universe is explained by these three principles.

Again, this arrangement resolves itself into a double scheme: figurating (*vikalpa*) and its basis (*adhiṣṭhāna*), i.e., the object. Both are reciprocally cause and effect, reciprocal causation being eternal. Should one fail to take exact account of “figurating”, there follows future production of an object which is the basis of a new figurating.

VI. Ten [kinds of figurating]. – List in *Samgraha* (T.31.1594.0139c20) (with additions from Lamotte’s translation, p. 112ff.):

1. root-figurating (*mūla-vikalpa*) [i.e., the store-cognition (*ālaya-vijñāna*)];⁹⁰³
2. figurating qua the mark (*nimitta-vikalpa*) (*nimitta* = Tib. *mtshan ma* = *yuan-xiang* 緣相, translation not found elsewhere) [i.e., the cognition or cognizing of visible form, etc. (*rūpa-ādi-vijñāna*)];
3. figurating qua [the seizing of] the appearance of the mark (*nimitta-ābhāsa-vikalpa*) (? *lakṣaṇa* = Tib. *mtshan* = *xiang* 相) [i.e., *cakṣur-ādi-vijñāna* (i.e., the cognizing of visual cognition, etc.) endowed with their supports (*sāśraya*)];
4. figurating qua the modification of the mark (*nimitta-pariṇāma-vikalpa*) [i.e., cognition qua the modification resulting from old age, etc., pleasure, etc., attachment, etc., realm of desire, etc. (*jarā-ādi-sukha-ādi-rāga-ādi-dhātṛv-ādi-pariṇāma-vijñāna*)];
5. figurating qua the modification of the seizing of the appearance of the mark

⁹⁰³ Editors: Asvabhāva’s *Upanibandhana* (T.31.1598.0404c23) comments (see Lamotte, p. 112): “*Mūla-vikalpa*: this is the store-cognition. It is the root of the other kinds of figurating (*vikalpa*); this is why it is called root-figurating.”

(*nimitta-ābhāsa-pariṇāma-vikalpa*), [i.e., modifications brought up in the *nimitta-ābhāsa* or cognitions) by the preceding modifications];

6. figurating that proceeds in connection with other things (*para-anvaya-vikalpa*) [i.e., figurating proceeding from (*anvaya*) hearing the good and bad *dharma* ...];

7. incorrect figurating (*ayoniśo-vikalpa*), [i.e., figurating that proceeds from the hearing of the bad *dharma*: the figurating of the outsiders (*bāhiraka*)];

8. correct figurating (*yoniso-vikalpa*), [i.e., figurating that proceeds from the hearing of the good *dharma*: the figurating of the Buddhists];

9. figurating qua adherence [to false views] (*abhiniveśa-vikalpa*) [i.e., the figurating that is associated (*samprayukta*) with the sixty-two kinds of false views (*dr̥ṣṭigata*) that have for their root the afflicted view of self (*sat-kāya-dr̥ṣṭi*) brought forth by an incorrect mental application (*ayoniśo-manasikāra*)];

10. figurating qua distraction (*vikṣepa-vikalpa*) [i.e., the ten kinds of figurating of the *bodhisattvas*] (as rendered in the following).

VII. Ten [kinds of figurating]. – See the list of the *Sūtrālaṃkāra*, xi, 77; *Samgraha* (T.31.1594.0140a1) (which the *Siddhānta*, fol. 354a, Wassiljew, p. 305 [S. 335], indeed, considers to be figurating in the form of distractions [for the *bodhisattva*] [*vikṣepa-vikalpas* 散動]) regarding (see Lamotte, p. 115):

1. non-existence (*abhāva* 無相);
2. existence (*bhāva* 有相);
3. imputation (*adhyāropa* 增益);
4. negation (*apavāda* 損減);
5. identity (*ekatva* 一性);
6. difference (*nānātva* 異性);
7. specific characteristic (*svalakṣaṇa* 自性) [Lamotte: intrinsic nature (*svabhāva*)];
8. specification (*viśeṣa* 差別);
9. interpretation of the thing or object in accordance with the name (*yathā-nāma-ārtha-abhiniveśa* 如名取義);
10. interpretation of the name in accordance with the thing or object (*yathā-artha-nāma-abhiniveśa* 如義取名).

In all the *Prajñā-pāramitās*, the Bhagavat taught the knowledge without conceptual figurating (*nirvikalpaka-jñāna*) in order to counteract [these kinds of figurating

in the form of distractions]. – There are ten texts which the *Sūtrālaṃkāra* indicates by the first words, as does also the source of Wassiljew (variants). See *Siddhi* F 531 ^(a).

According to the *Siddhānta* there is: figurating qua distraction regarding the non-existing-mark (*abhāva-nimitta-vikṣepa-vikalpa*); [figurating qua distraction regarding the existing mark (*bhāva-nimitta*) ...]. – The reading of the Chinese in *Samgraha*: *wuxiang* 無相 ..., *yoxiang* 有相.

VIII. Twelve kinds of figurating that are the variety of the imagined nature (*parikalpita-svabhāva-prabheda*), *Laṅkāvatāra*, p. 128:⁹⁰⁴

⁹⁰⁴ Translation Suzuki:

1. Now, Mahāmati, what is the discrimination of words? – That is the becoming attached to various sweet voices and singing—this is the discrimination as regards words.
2. What is the discrimination of meaning? – It is the discrimination by which one imagines that words rise depending on whatever subjects they express, and which subjects one regards as self-existent and belonging to the realisation of noble wisdom.
3. What is the discrimination of individual marks? – It is to imagine in whatever is denoted by words the multitudinousness of individual marks which are like a mirage, and, clinging tenaciously to them, to discriminate all things according to these categories: warmth, fluidity, motility, and solidity.
4. What is the discrimination of property? – It is to desire a state of wealth such as gold, silver, and various precious stones.
5. What is the discrimination of self-nature? – It is to make discrimination according to the imaginary views of the philosophers in reference to the self-nature of all things (129) which they stoutly maintain, saying, “This is just it, and there is no other”.
6. What is the discrimination of cause? – That is, to distinguish the notion of causation in reference to being and non-being and to imagine that there are cause-signs—this is the discrimination of cause.
7. What is the discrimination of philosophical views? – That means getting attached to the philosophers’ wrong views and discriminations concerning such notions as being and non-being, oneness and otherness, bothness and not-bothness.
8. What is the discrimination of reasoning? – It means the teaching whose reasoning is based on the grasping of the notion of an ego-substance and what belongs to it.
9. What is the discrimination of birth? – It means getting attached to the notion that things come into existence and go out of it according to causation.
10. What is the discrimination of non-birth? – It is to discriminate that all things

1. figurating of manners of expression (*abhilāpa-vikalpa*; 言說);
2. figurating of that which is expressible (*abhidheya-vikalpa*; 所說);⁹⁰⁵
3. figurating of the characteristic (*lakṣaṇa-vikalpa*) (相);
4. figurating of things or possessions (*artha-vikalpa*) (財);
5. figurating [of a thing's] intrinsic nature (*svabhāva-vikalpa*);
6. figurating of a cause (*hetu-vikalpa*);
7. figurating of afflicted view (*drṣṭi-vikalpa*);
8. figurating of reason (*yukti-vikalpa*) (理);
9. figurating of arising (*utpāda-vikalpa*) (生);
10. figurating of non-arising (*anupāda-vikalpa*); <522>
11. figurating of connection (*sambandha-vikalpa*; 相屬);
12. figurating of binding and non-binding (*bandha-abandha-vikalpa*) (縛, 解).

IX. A large number of figuratings (*vikalpas*) are listed and classified in the *Abhi-samayālaṃkāṛāloka* ad *Aṣṭa-sāhasrikā* p. 14 at bottom: four kinds of figurating of that which is seized (*grāhya-vikalpas*), etc.

B. *yad yad vastu vikalpyate* (“a variety of things are imagined”) (stanza 20b).

#2744 Next, what is ⟨the intrinsic nature of⟩ the thing (*vastu*) at which imagination is directed (所遍計)?

According to *Samgraha* (T.31.1594.0139b16), this thing is the dependent (*paratantra* 依他起), [precisely, the image-part (*nimitta-bhāga*) of the mind,] since this part (*bhāga*) is the condition qua object (*ālambana-pratyaya* 所緣緣) of the mind that imagines (*vikalpaka* 遍計心), etc.

But someone may ask why the perfected ⟨nature⟩ (*pariṇiṣpanna* 圓成實性) is not also the domain ⟨or object⟩ (*viśaya* 境) of this mind?

We answer: – Because “reality” (*tattva* 真) or the perfected (*pariṇiṣpanna*) is not the object (*ālambana-viśaya* 所緣境) of false conceiving (*mithyā-grāha* 妄執). However, it can be said in a way of speaking (展轉說) that reality is also “the

are from the beginning unborn, that the causeless substances which were not, come into existence by reason of causation.

11. What is the discrimination of dependence? – It means the mutual dependence of gold and the filament [which is made of gold].

12. What is the discrimination of bondage and emancipation? – It is like imagining that there is something bound because of something binding as in the case of a man who by the help of a cord ties a knot or loosens it.

⁹⁰⁵ One should not correct to *abhilāpya-vikalpa*.

thing at which the imagination or false conceiving is directed” (*yad vikalpyate* 所遍計); [but the imagination is not directed directly at reality. Reality is the distant condition qua object (*ālambana-pratyaya*), being the “true nature” of the near condition qua object, namely, the dependent which is the image-part; see #2468].

#2746 As for the imagined nature (*parikalpita-svabhāva* 遍計所執) (= nature of that which seizes [*grāhaka*], etc.), although it is the object (*viśaya* 境) of imagination (or of figurating [*vikalpa*]), of false conceiving, nevertheless, it is not the condition qua object (*ālambana-pratyaya* 所緣緣) of it, (for it is not “the thing that is imagined” (所遍計),) [since it is not a really existent thing (*vastu-sad-dharma*)]. {8/28v.}

C. *parikalpita evāsau svabhāvaḥ* (“this is their imagined nature”) (stanza 20cd). What are (the characteristics of) (相) the imagined nature (*parikalpita-svabhāva* 遍計所執)? How does it differ from the dependent nature (*paratantra-svabhāva* 依他起)?

There are two opinions, [i.e., Sthiramati and Dharmapāla].

#2749 1. According to Sthiramati.

The mind (*citta* 心) and the mental factors (*caitta* 心所)—being impure (*sāsrava* = of the three realms [*dhātus* 界]) due to a beginningless false trace (*abhūta-vāsanā* 虛妄熏習) (that is, due to the seeds [*bījas*] of the belief in the person [*pudgala-grāha*] and of the belief in *dharma*s [*dharma-grāha*], etc., see #2742)—although (each (各)) being single in their substance (體一), arise, nevertheless, in the mode of duality, having a twofold characteristic (似二生), i.e.,

- a. as the seeing-part (*darsana-bhāga* 見分) or that which seizes (*grāhaka* 能取), i.e., the subject of the cognition;
- b. as the image-part (*nimitta-bhāga* 相分) or that which is seized (*grāhya* 所取), i.e., the object of the cognition.

Thus, these two parts exist <523> as far as the level of opinion (情 *ruci*) is concerned, but they do not exist in the light of reason (理 *yukti*). The *Madhyānta* states that these two “characteristics” (*lakṣaṇas* 相) are “imagined” (*parikalpita* 遍計所執). [They have no more existence than the hairs of a tortoise: they are non-existent *dharma*s (*asad-dharma*s).]

But the thing itself (體) that is their support (所依), i.e., the awareness-part (*saṃvitti-bhāga*) (#0537), really (實) arises from causes and conditions (*pratyaya* 緣).

This thing, i.e., this nature (*svabhāva* 性) [*svasaṃvitti-bhāga*], is not non-existent (無), and it is given the name “dependent” (*paratantra* 依他起), for it is generated by the seeds (or conditions) of false imaginations (or figurating) (*abhūta-parikalpa-pratyaya* 虛妄分別緣所生). [For Sthiramati, the seeds are not the image-part; they are not imagined; see (Dharmapāla), #2754.]

#2750 How can one be sure of the non-existence of the two parts (*bhāgas*)?

[Answer:] – Because of the noble teachings (聖教) which teach that the false imaginations (*abhūta-parikalpas* 虛妄分別) are dependent (*paratantra* 依他起), that the two kinds of conceiving (*grāha* 取) are imagined (*parikalpita* 遍計所執).

La Vallée Poussin comments:

The verse (*kārikā*) of the *Madhyānta* cited above (*Siddhi* F 516):

abhūtaparikalpas tu cittacaittās tridhātukāḥ

Any mind-and-mental-factors (*citta-caitta*) of the three realms (*dhātus*) is imagination of what is unreal (or false imagination).

The first edition of the *Madhyānta*, i.e., Paramārtha (T.31.1599.0451c21), translates *parikalpa* by *zonglei* 總類.

That the two kinds of conceiving (*grāhas*) are imagined (*parikalpita*), this can be seen in *Madhyānta*, i, 14: “The two do not exist; existence of their non-existence”, namely, “That which is seized (*grāhya*) and that which seizes (*grāhaka*) do not exist; there is just non-existence of that which is seized and of that which seizes” (T.31.1599.0452b, T.31.1600.0465c). This is the emptiness of intrinsic nature (*svabhāva-sūnyatā*), of which one cannot say that it is, since there is no existence of the two kinds of conceiving, nor can one say that it is not, since there is non-existence of the two kinds of conceiving.

#2752 2. According to Dharmapāla.

All minds (*citta* 心) and mental factors (*caittas* 心所) {8/29r.} develop (*pariṇam* 所變) into two parts (*bhāgas* 分) by the power (力) of perfuming (*vāsanā* 熏習). These two parts, developed thus, arise from causes and conditions (緣生), and are dependent (*paratantra* 依他起) to the same degree as the awareness-part (*svasaṃvitti-bhāga*).

But the imagination (遍計, figurating [*vikalpa*])—with regard to the two parts—conceives the false notions (妄執) of real existence (有) and non-existence (無), identity (一) and difference (異), existence plus non-existence (俱不俱), identity plus difference, neither existence nor non-existence, neither identity nor differ-

ence: conceived in these different ways, these two parts take the name “imagined” (*parikalpita*).

#2753 Indeed, the noble teaching (聖教) say that what is called dependent (*paratantra* 依他起) is:^a

- a. *pramāṇa-mātra* (唯量), [i.e., only “that which measures” and “that which cognizes” exists; there is no *prameya*, i.e., no measurable, no cognizable];
- b. *dvaya-mātra* (唯二), <524> [i.e., only the two parts (*bhāgas*) exist];
- c. only the variety (唯種種) (of the two parts).

Moreover, all treatises say that four of the five *dharma*s (五事), [that is, the (1) image (*nimitta* 相), (2) name (*nāman* 名), (3) figurating (*vikalpa* 分別) and (4) correct knowledge (*samyag-jñāna* 正知),] (see #2794), excluding the fifth (i.e., suchness [*tathatā* 真如]), are included in the dependent (依他起).

They say that the eleven types of *viññāna* (識), etc., are included in the dependent.^b

^a The author refers to the *Samgraha*, transl. Paramārtha (T.31.1593.0119a), Xuanzang (T.31.1594.0138c), Asvabhāva’s commentary (T.31.1598.0401c). He is inspired by the edition of Paramārtha (having *pramāṇa* in place of *viññapti*).

Kuiji: “The *Mahāyānasamgraha-śāstra*, fourth *juan* [Xuanzang’s version in Asvabhāva (T.31.1598.0401c)] says: ‘Only *viññapti*, two, variety’. This text has: ‘only *viññapti*’ (*viññapti-mātra*); our text has: ‘only *pramāṇa*’ [*pramāṇa-mātra*, as in Paramārtha]. This text has: ‘two’ (*dvaya*); our text has: ‘only two’ (*dvaya-mātra*).”

Asvabhāva: “How does one establish that the *viññānas* are only *viññapti*? ... Due to three characteristics:

1. because there is only *viññāna* without an object ...;
2. because there are two natures, i.e., the image (*nimitta*) and the seeing (*darśana*): in the unity of *viññāna*, there is image and seeing, [that is to say,] two parts (*bhāgas*) that are simultaneous, that are neither identical [with *viññāna*] nor different [from *viññāna*] ...;
3. because there is variety.

In the unity of *viññāna*, on the one hand, there is a developed part in the appearance of an image (*nimitta*), i.e., the object of cognition; on the other hand, there is a developed part in the appearance of the seeing (*darśana*), i.e., the subject of cognition. These two parts take on a great variety of simultaneous aspects. If it is not

accepted that one single *viññāna* possesses several aspects at the same time, it will not cognize several objects at the same time.”

- b The eleven kinds of *viññānas* are listed in *Samgraha* (T.31.1594.0138a01), Asvabhāva (T.31.1598.0399a), Kuiji (9A/22). – There is some hesitation in regard to their Sanskrit names.

1. *Viññāna* as the body (*deha-viññāna*) [i.e., the five sensory cognitions (*viññānas*)]. By body, we should understand the eye and the other four sense-faculties.
2. *Viññāna* as that-which-has-a-body (*dehi-viññāna*) (*shenzhe* 身者), i.e., *viññāna* as the sense-element of the mental sense-faculty (*mano-dhātu*) which is the support of the five sensory cognitions. [Thus, (related to) mental cognition (*mano-viññāna*).]
3. *Viññāna* as the enjoyer or experiencer (*vedī-viññāna*) (? *vedin* = *shouzhe* 受者), i.e., the sense-element of the mental sense-faculty (*mano-dhātu*) which is the support of mental cognition (*mano-viññāna*).

These three *viññānas* have their nature in the six internal sense-elements (*dhātus*).

4. *Viññāna* that is enjoyed or experienced by the preceding ones (*tat-vedya-viññāna*), i.e., *tat-vedya* = visible form (*rūpa*), etc.; thus, “*viññāna* that takes the aspect of visible form, etc.”
5. *Viññāna* that enjoys or experiences the preceding one (*tat-vedaka-viññāna*), i.e., the six sense-elements of cognition (*viññāna-dhātus*) (*vedaka*; *nengshou* 能受).
6. *Viññāna* as time (*kāla-viññāna*). – What is called *kāla*, *shi* 世, is *viññāna* manifesting as the appearance of the three times (*adhvan*; *shi* 時).
7. *Viññāna* as number (*saṃkhyā-viññāna*). – *Viññāna* that manifests numerically, with the appearance of one, two, three, ... <525>
8. *Viññāna* as supporting (*pratiṣṭhā-viññāna*). – *Viññāna* manifesting as place, village, etc. – (*chu* 處 = *pratiṣṭhā*, *Lankāvatāra*, 54, 79; perhaps *sthāna*).
9. *Viññāna* as manners of expression (*abhilāpa-viññāna*). – *yanshuo* 言說, see *Siddhi* F 521. – *Viññāna* manifesting as mental speech of seeing, of hearing, etc. (*drṣṭa-śruta-mata-jñāta*).

10. *Viññāna* that generates the difference between me and other (*sva-para-vibhāga-viññāna*). – *Viññāna* that generates the notion of “me” and of “mine”.

11. *Viññāna* that manifests as favorable and unfavorable birth (*sugati-durgati-saṃsāra-viññāna*). – *Viññāna* that manifests as human destiny, etc.

- #2754 a. If the image-part (*nimitta-bhāga*) were not dependent (*paratantra*), the two

parts (*bhāgas* 分) that develop from ⟨the class (品) of⟩ the pure (無漏) “subsequently acquired (*prṣṭha-labdha*) knowledge” (後得智) of the Buddha, etc., would be imagined (*parikalpita* 遍計所執).

If you maintain that these two parts are indeed imagined, the ⟨noble knowledge (聖智)⟩, i.e., pure subsequently acquired knowledge, would then arise without ⟨an object (緣), i.e., without⟩ being directed at an image-part, for if ⟨the class (品) of this knowledge would arise with an object⟩, i.e., were directed at an image-part, it would not form part of the noble path (*ārya-mārga* 道諦) [since it would have an image-part like the impure mind].

If you accept that the parts of the pure subsequently acquired knowledge {8/29v.} are not imagined, we will say that it is also the same for the parts of the impure (漏) mind.⁹⁰⁶

b. Moreover, if the two parts would be imagined (遍計所執), just like the horns of a hare (兔角), etc., they would not be the condition qua object (*ālambana-pratyaya* 所緣緣), since the imagined itself (*parikalpita* 遍計所執體) does not exist.

c. Moreover, the two parts (分) could not perfume (熏), bring about (成) seeds (*bījas* 種); consequently, ⟨the arising of⟩ the later cognitions (*vijñānas*), etc., would not have the two parts.

d. Moreover, the perfumes or seeds (*bījas* 習氣) are included in the image-part (相分); they would thus be non-existent (*asad-dharmas*). Thus, how could they be seeds, i.e., conditions qua cause (*hetu-pratyaya* 因緣)?

e. If the two parts, ⟨i.e., the image-part and the seeing-part (相見分)⟩ integrated into the mind (literally: internal [內]), which arise from ⟨conditions⟩, i.e., seeds, are not dependent (*paratantra* 依他起), the thing itself (*svabhāva* 體) that you recognize as dependent, i.e., the awareness-part (*saṃvitti-bhāga*) which is the support (所依) of the two parts, would also no longer be dependent, for ⟨there cannot be different causes (因)⟩ [i.e., there can be no reason for this thing to be dependent if the two parts are not dependent].

#2755 ⟨It follows from this that⟩ everything that arises from conditions (i.e., *paratantra* 眾緣所生)—that is, <526> the two parts (*bhāgas*), ⟨i.e., the image-part and the seeing-part,⟩ whether pure (漏) or impure (無漏), as well as the thing itself (體) which is essentially mind and mental factors (*citta-caitta* 心心所) (name-

⁹⁰⁶ This is the reasoning: The two parts (*bhāgas*) of the impure non-defiled mind (*citta*) are not imagined (*parikalpita*) because they are the parts of a non-defiled mind, like the two parts of pure knowledge.

ly, the awareness-part [*saṃvitti-bhāga*])—all is dependent (*paratantra* 依他起). {8/30r.}

J.A.B. Dependent nature (*paratantra-svabhāva*)

La Vallée Poussin comments:

The terms *paratantra* (dependent) and *pratītya-samutpanna* (“generated through dependence”) are almost synonymous. However, the *Samgraha* (T.31.1594.0139a28) says:

[If the dependent nature (*paratantra-svabhāva*) is the *viññaptimātra* support of the images of the object (*artha-ābhāsa-āśraya*), why is it dependent and why is it called dependent? – Because it arises (*utpanna*) from its own traces and seeds (*vāsanābīja*), it is dependent on conditions.] Because, after its arising, it does not have the power to endure by itself (*svataḥ*) for a single moment, it is called dependent (*paratantra*).

As for the definition and proof of the dependent (*paratantra*), according to the Vijñānavādins, see *Madhyamakāvatāra*, p. 139 (*Muséon*, 1910: French transl. p. 327); the definition and proof is followed by the refutation of this tenet and, on p. 178 (*Muséon*, 1911: French transl. p. 236), the exposition of the Mādhyamika doctrine on the conventional (*saṃvṛti*) (or what is generated through dependence) which is neither real nor the object of true knowledge, whereas the dependent (*paratantra*) of the Vijñānavādins is real and the object of true knowledge.

#2756 (Vasubandhu’s) stanza 21ab says:

THE FIGURATING (*vikalpa* 分別) THAT, indeed, ARISES FROM causes and CONDITIONS (緣所生) IS THE DEPENDENT (*paratantra* 依他起) (NATURE (自性)).

The Treatise:

[In fact, the dependent includes everything that arises from conditions (*pratītya-udbhava*).] The definition (of the stanza): FIGURATING THAT ARISES FROM causes and CONDITIONS (*vikalpa pratītyodbhava* (分別緣所生)), includes only the defiled (part of THE) DEPENDENT (染分依他) (or pollution [*saṃkleśa*]), i.e., figurating (*vikalpa*).⁹⁰⁷

The pure (part of the) dependent (淨分依他), indeed, is not given the name *vikalpa* (figurating); it is both perfected (*pariṇiṣpanna* 圓成) as well as dependent (*paratantra* 依他), [in contrast to the defiled (part of the) dependent which is only

⁹⁰⁷ The Chinese edition can, moreover, mean *vikalpa-pratītya-udbhavaḥ*: “The dependent is that which has figurating for its cause or condition”.

dependent].

La Vallée Poussin comments:

As being generated by causes [and conditions], the pure mind is dependent (*paratantra*); as being free of error, it is perfected (*pariniṣpanna*). (See #2781.)⁹⁰⁸

Or else, second opinion: – All the minds and mental factors (*cittas-caittas* 心 心所), whether they are defiled (染) or pure (淨), are designated, in the stanza (*kārikā* 21b), by the word figurating (*vikalpa* 分別), because all mind and mental factors take an object (*ālamb* 能緣—indeed, by definition, that which makes up all minds and mental factors includes pure understanding [*prajñā*]—) and “perceive” an object (慮, *tark*, ?). The definition of the stanza thus embraces any kind of the dependent, i.e., the pure as well as the defiled.⁹⁰⁹ <527>

J.A.C. Perfected nature (*pariniṣpanna-svabhāva*)

(Vasubandhu's) stanza 21c–22d says:

THE PERFECTED (*pariniṣpanna* 圓成實) IS THE PERPETUAL (常) FREEDOM (遠離) FROM <THE PREVIOUS (前) or> imagined (*parikalpita*) <NATURE (性) OF THAT (於彼)>, i.e., the dependent (*paratantra*) [nature].

THUS (故此), THIS [perfected nature] IS NEITHER DIFFERENT (異) NOR NON-DIFFERENT (不異) FROM THE DEPENDENT (依他), JUST AS IMPERMANENCE, ETC., [is neither different nor non-different from impermanent, etc., *dharmas*]. AS LONG AS ONE HAS NOT SEEN <THIS (此)>, i.e., the perfected, ONE DOES NOT SEE (見) <THAT (彼)>, i.e., the dependent.

La Vallée Poussin comments:

The dependent (*paratantra*), that is, the mind with its two parts (*bhāgas*), i.e., seeing (*darśana*) and image (*nimitta*), appears as subject and object. The subject and object are imagined. In truth, the mind is “free from” (*rahita*), empty of or exempt from the nature of subject and of object, in other words, deprived of the imagined (*parikalpita*) nature. The perfected nature (*pariniṣpanna-svabhāva*) [or true nature of the mind] is the freedom from ...

⁹⁰⁸ On the two kinds of dependent, see #2758; *Samgraha* (T.31.1594.0139c05), Vasubandhu (T.31.1597.0341c).

⁹⁰⁹ Objection. – Is that to say that matter (*rūpa*) and the dissociated factors (*viprayuktas*), which have nothing to do with figurating (*vikalpa*), are not dependent (*paratantra*)? – We have established that they are only figurating or mind.

The Treatise:

- #2758 1. What is called THE PERFECTED (*pariniṣpanna* 圓成實) is the [a] complete (圓滿), [b] accomplished (成就) and [c] real (實) nature (性) of all *dharma*s, (as revealed (所顯) in the two kinds of emptiness (空)).

The expression *pari-niṣ-panna* (圓成實) indicates:

- the universality (遍) (*yuan* = 圓) of this nature, i.e., its being nowhere absent;
- its eternality (常), i.e., its having no origination and no cessation (i.e., it is accomplished, *nis*, Ch. *cheng* 成 = 成就);
- its reality (or substance) (體), i.e., its being not false (非虛謬; see #2107).

[This kind of the perfected] is differentiated [a] from the “specific characteristic (*sva-lakṣaṇa* 自相) of a *dharma*” [which is not universal]; [b] from the “common characteristic (*sāmānya-lakṣaṇa* 共相)” [which is not eternal]; [c] from space (虛空) and from the self (*ātman* 我) [which are not real], etc.

2. The “pure conditioned” (*anāsrava saṃskṛta* 無漏有為), i.e., the pure mind that is dependent (*paratantra*) (= “conditioned”), is “also” (亦) called perfected (*pariniṣpanna*):

- [this mind is, indeed, true-real,] being non-upside-down (*aviparīta* 離倒);
- [this mind is accomplished,] being perfect (or final) (*niṣṭhā-gata* 究竟);
- [this mind is complete,] for its eminent activity is universal (勝用周遍).

[By these three characteristics, it overlaps with the “unconditioned” perfected (*pariniṣpanna*) or suchness (*tathatā*).] But the present stanza (頌) considers only the first (初) <528> kind of the perfected (and not the second (後)); [the second, (i.e., the pure conditioned,) is not “to be realized” (*sākṣāt-kartavya*) and is not the nature of *dharma*s (*dharma-svabhāva*)] (see #2848).

- #2760 A. The perfected (*pariniṣpanna*) is THE PERPETUAL (常) FREEDOM (*rahitatā* 遠離 = *śūnyatā*) FROM (THE PREVIOUS (前)) (nature)—i.e., the imagined (*parikalpita* 遍計所執)—OF (THAT (於彼) which is) the dependent (*paratantra* 依他起; second nature). {8/30v.} It is the suchness (*tathatā* 真如) (#2848) which the two kinds of “empty” reveal (*śūnya-dvaya-udbhāva* 二空所顯).

La Vallée Poussin comments:

“The Sanskrit has ‘empty’ (*śūnya* 空); if it had ‘emptiness’ (*śūnyatā*), it would be translated *kongxing* 空性”. (Kuiji).

When we say that “suchness (*tathatā*) is revealed by the two kinds of empty, i.e.,

(1) empty of self (*ātman*) and (2) empty of *dharmas*”, it should be understood as “suchness is revealed by the dependent (*paratantra*) when it is cognized as empty from two points of view, i.e., empty of self and of *dharmas*, empty of that which seizes (*grāhaka*) and of that which is seized (*grāhya*)”.

#2761 The Stanza (*kārikā* 21cd) says: “... freedom from the previous nature ‘of’ (於) that which is the dependent nature”. The genitive case establishes a relationship between the perfected (*pariniṣpanna* 圓成實) (= freedom from the first nature) and the dependent (依他起). Thus, the first is not identical with the second and is not different, either (不即不離).

La Vallée Poussin comments:

The genitive is here translated by *yu* 於, “in”: “Freedom, in the dependent (*paratantra*) ...”. – Freedom = *rahitatā* = *sūnyatā* (emptiness), glossed *abhāva* (non-existence or being without existence).

The emptiness is in the dependent, which is thus *suoyu* 所於: “the thing in which there occurs ...”; the emptiness is *nengyu* 能於: “the thing which occurs ...”.

Since there is *suoyu* and *nengyu*, it does not refer to a singular *dharma*. If suchness (*tathatā*) (i.e., the perfected [*pariniṣpanna*]) were identical with the dependent, it would be subject to ceasing, or else, the dependent would be free from arising. – The expression “not different”, because suchness is comprised in the dependent ... (Kuiji, 9A/31r.).

The words THE (PERPETUAL) FREEDOM (常遠離) [from the imagined (*parikalpita*) nature] show that the wrongly conceived (妄所執) nature of subject and of object (*grāhaka* 能取, *grāhya* 所取) never exists (in light of reason (理)).

The words “freedom FROM THE FIRST (前) or imagined nature” show that [the perfected (*pariniṣpanna*)] is not empty of (or free from) (空) the dependent (*paratantra*) (依他).

[Finally, the word “freedom” (or “emptiness”) (*rahitatā*), (instead of the word “free from” (*rahita*),] shows that the perfect (圓成實) is, (in its nature (性),) not (the two kinds of) “empty of” (空), but “emptiness of”: indeed, suchness (*tathatā* 真如) is, (in its nature (性),) separate from existence and separate from non-existence (離有離無). <529>

La Vallée Poussin comments:

On *tathatā* (suchness), see the notes in Appendix One.

Suchness is the nature of that which is empty (*sūnya*), but it is not empty (真如是

空之性。非即是空)。

1. [Kuiji comments (T43.1830.0546a27):]

[Question:] – What is wrong in saying that suchness is empty?

[Answer: – Suchness is foreign to the characteristics of that which is existent (*sat*) and of that which is non-existent (*asat*). If one would say that [suchness] is empty, it would be foreign to the characteristic of that which is existent, but not to the characteristic of that which is empty. Thus, the word *śūnya* (empty) does not indicate the substance of suchness (非真如體). Thus, the suffix *tā* is added, which is very useful.

Suchness, being separate from that which is empty, is called “nature of the empty” (*śūnyatā*) (真如離空名空性). [Suchness,] being separate from that which is existent, is called “nature of the existent” (*sattā*) (真如離有名有性). Delusion (*moha* 病) generates most often the conception of “existent”, which is why one emphasizes only the empty side of suchness (病多起有但說空門); but if the delusion [that suchness is] empty were to arise, one would also establish that suchness is the “nature of the existent” (若空病生亦立有性).

The general intent is to show that the perfected nature (*pariṇiṣpanna-svabhāva*) is the nature of that which is revealed by the non-existence of the imagined in the dependent (*paratantrasya parikalpitābhāvaḥ*). Thus, indication by negation is justified.⁹¹⁰

2. Freely, after Kuiji (9A/32).

The thing generated by causes and conditions (i.e., the dependent [*paratantra*] or that which is “generated through dependence [on causes and conditions]” [*pratītya-samutpanna*]) is empty (*śūnya*); it is free (*rahita*), or empty, of the nature of the person (*pudgala*) and of the *dharma*s, of that which seizes (*grāhaka*) and of that which is seized (*grāhya*): this nature is “imagined” (*parikalpita*); but the thing generated by causes and conditions is not without existing in a definitive way, [is not without existing] in an inconceivable manner; it exists

⁹¹⁰ *Editors:* Notice that Kuiji says here that both the negative and the positive formulations [that is, in terms, of emptiness and in terms of existence] have their justification (故遮、表門皆有所以).

Kuiji also states, prior to the quoted passage, at T43.1830.0546a06: “this positively indicates *pariṇiṣpanna*” (此即約表詮顯圓成實); and at T43.1830.0546a10: “below, again explaining the two words ‘於彼’ of the third phrase (下重釋第三句於彼二字), negatively indicates *pariṇiṣpanna* (即約遮詮顯圓成實)”.

without being a person or a *dharma*, without being that which seizes and that which is seized. The dependent is thus both empty and existent.

The true nature of the thing generated by causes and conditions is called *pariṇiṣpanna-svabhāva* (perfected nature). The perfected (*pariṇiṣpanna*), being the nature of an empty thing, will be called *śūnyatā* (emptiness); being the nature of a thing that exists (*sat*), it could also very well be called *sattā* (existence). – One cannot say that it is *śūnya* (empty) ..., as one cannot say that impermanence (*anityatā*), which is the nature of impermanent things, is itself impermanent. One cannot say that it is *sat* (existent); for everything that exists is generated by causes and conditions, arises and ceases; and it is free of arising and ceasing.

It is cognized, it is “realized” in a contemplation, i.e., a knowledge of pure intuition (i.e. the knowledge without conceptual figurating [*nirvikalpaka-jñāna*]). This contemplation, the seeds (*bījas*) of which exist eternally, becomes actual by the meditation on the empty.

Indeed, we cannot approach the perfected (*pariṇiṣpanna*), make it present, make it manifest to us, except by the “door of the empty”, “in terms of negative indication” (*pratiśedha-vijñapti*; *zhebiao* 遮表).⁹¹¹

[This means,] by departing from the conventional (*saṃvṛti*), from the imagined (*parikalpita*): in recognizing that figurating (*vikalpa*), or mind, which always is poured into the mold of duality and appears as subject-object (*grāhaka-grāhya*), is, in its profound nature, empty of subject and object. That which is real in figurating will thus be defined as emptiness of subject and of object, emptiness of the imagined.

On the other hand, that which is real in figurating is neither the same with figurating, nor different from figurating. Figurating is not empty of figurating: it is a <530> succession of figuratings which engender one after the other such a cascade of reflections, of echoes, of illusions (*māyās*). The figuratings really exist; but they are false, are false imaginations or imaginations of non-existent things (*abhūta-parikalpas*), since all are, in their very nature, “informed” (by the imagined [*parikalpita*] or) by the notion of object and of subject. They are also momentary.

That which is real in the figuratings is a permanent “thing”, the same in all the figuratings, consequently transcendent to figuratings. Some schools define this

⁹¹¹ Editors: Again, Kuiji says: “in terms of negative and positive formulation”.

“thing” as the originally and essentially pure mind, the mind in itself (see #0452). But it is not “mind”, nor the Mind, except in the sense that it is, as you might say, the “matter” or hyle of the minds which are always “informed”.

- #2763 B. From this <reasoning (理)>, it results that THIS perfected [nature] (*pariniṣpanna* 圓成實) IS NEITHER DIFFERENT NOR NON-DIFFERENT (非異非不異) FROM (與) THE DEPENDENT (*paratantra* 依他起).

If it were different (異), suchness (*tathatā* 真如) would not be the real nature (實性) of the dependent.

If it were not different (不異), suchness <or this nature> would not be permanent (*nitya* 常); the dependent and suchness would both be equally pure (淨) or impure (非淨) [i.e., the dependent would be pure like suchness ...]; there would be no difference between (1) <the activity (用)> of the root-knowledge (*mūla-jñāna* 本智) (i.e., the knowledge without conceptual figurating [*nirvikalpaka-jñāna*]) the object of which is suchness and (2) <the activity> of the subsequently acquired (*prṣṭha-labdha* 後智) knowledge the object of which is the dependent.

La Vallée Poussin comments:

See #2832. – The *Samgraha* shows that the three natures are neither identical nor different (see T.31.1594.0139b). Kuiji (9A/33v.) cites the commentary of Vasubandhu (T.31.1596.0288a12).

- #2764 C. [Question:] – What does it mean that <the two natures>, i.e., the perfected nature (*pariniṣpanna-svabhāva*) and the dependent nature (*paratantra-svabhāva*), are {8/31r.} neither different (*nānātva* 異) nor identical (*ekatva* 一)?^a

[Answer:] – JUST AS (如), on the one hand, IMPERMANENCE (*anityatā* 無常性), emptiness and the non-self (*nairātmya* 無我), ETC., and, on the other hand, *dharma*s that are impermanent (無常), empty and without-*ātman* (無我), etc., such as the conditioning forces, etc. (行等法), are neither different nor identical.

1. If impermanence, [etc.,] were different (異) from the conditioning forces (*saṃskāras* 行), etc., the conditioning forces would not be impermanent, etc., (just as blue is not yellow, because it is different from yellow).
2. If [impermanence, etc.,] were non-different (不異) [from the conditioning forces], impermanence would not be the common characteristic (*sāmānyalakṣaṇa* 共相) of the conditioning forces (just as visible form [*rūpa*], i.e., color, is not the common characteristic of visible forms, because it is not different from visible forms).^b

#2765 This example (喻) [of impermanence and the conditioning forces] shows that the perfected (*pariṇiṣpanna* 圓成實) is neither identical (一) with the dependent (*paratantra* 依他) nor different (異) from it. In light of reason (理), the relationship between the nature-of-things (*dharmatā* 法性), or suchness (*tathatā* 真如), with the *dharma*s (法) that are the dependent has to be like that: for the *paramārtha* (勝義) (the absolute) and the *saṃvṛti* (世俗) (the conventional) support each other (相待有).^c <531>

^a Compare two of the ten kinds of figurating qua distraction (*vikṣepa-vikalpas*) (*Sūtra-ālaṃkāra*, xi, 77, above, #2743): (1) figurating (*vikalpa*) in regard to identity which the Bhagavat condemned by saying: *yā rūpasya śūnyatā na tad rūpam* (emptiness of matter is not matter), and (2) figurating in regard to difference which the Bhagavat condemned by saying: *na cānyatra śūnyatāyā rūpam [nānyatra rūpācchūnyatā] | rūpam eva śūnyatā śūnyatāiva rūpam* [emptiness is no other than matter; (matter is no other than emptiness); emptiness is itself matter; matter is itself emptiness] (in *Śata-sāhasrikā*, p. 812).

In the same *sūtra*, p. 932: *na dharmasūnyatayā dharmāḥ śūnyāḥ | dharmā eva śūnyatā śūnyatāiva dharmāḥ*. This formulation is to be compared with the one, yet non-identical, in *Kāśyapa-parivarta*, p. 63, *Madhyamaka-vṛtti*, p. 248: *na śūnyatayā dharmān śūnyān karoti | dharmā eva śūnyāḥ*.

The absolute truth (*paramārtha-satya*) and the conditioning forces (*saṃskāras*), *Samdhi-nirmocana* (T16.0676.0689–690).

^b Sthiramati, *Trentaine* (Lévi), F 40: *yadi saṃskārebhyo 'nityatā anyā, evaṃ tarhi saṃskārā nityāḥ syuḥ | athānanyā evaṃ api saṃskārāḥ pradhvaṃsābhāva-rūpāḥ syur anityatāvat* | (Edition: *praṇaṣṭasvabhāvarūpaḥ*; MS, *praṣṭhaṃsābhāvarūpaḥ*, see *Vyutpatti*, 202, 4, the Tibetan of which corresponds to that of the *Trentaine*.)

If impermanence (*anityatā*) were other than the conditioning forces (*saṃskāras*), the latter would be permanent; if they were not other than the conditioning forces, the latter would be, like impermanence, “non-existence following after existence” (*pradhvaṃsa-abhāva* = *paścād-abhāva* [future non-existence]; compare #0292; Ui, *Vaiśeṣika Philosophy*, p. 184), whereas they are “existence destined for non-existence”.

^c Kuiji, *Shuji* (9A/35v.) – Because the absolute (*paramārtha*) and the conventional (*saṃvṛti*) mutually support (*apekṣante*) each other. If there is the conventional, there necessarily must be reality (*tattva*). In the absence of reality, to what would the conventional be related (*apekṣate*)? ... If there is reality, there necessarily must

be the conventional. In the absence of the conventional, to what would reality be related? ... The first three kinds of reality (*tattva*, see *Siddhi* F 551) also are given the name of the conventional (*saṃvṛtis*), i.e., the conventional (*saṃvṛtis*) of the family of reality (*tattva*). The last three kinds of the conventional are also given the name of reality, i.e., the realities of the family of the conventional.

In the same way, the *Samgraha* (T.31.1598.0406a27): “If there is no dependent (*para-tantra*), there is no perfected (*pariniṣpanna*); if both are absent, there is neither pollution (*saṃkleśa*) nor purification (*vyavadāna*)” (see #2832).

Conflicting doctrine in *Vimalakīrti-nirdeśa*, etc., *Śikṣā-samuccaya*, p. 264: the conventional (*saṃvṛti*) is without basis (*anadhiṣṭhāna*) (*Vimalakīrti-nirdeśa*, T.14.0476.0573b); compare *Madhyamakāvatāra*, 179. – See *Siddhi* F 547.

D. The stanza (*kārikā* 22d) says: *nādr̥ṣṭe 'smin sa dr̥śyate* (“one does not see ‘that’, i.e., the dependent, as long as one has not seen ‘this’, i.e., the perfected”).

#2767 AS LONG AS ONE HAS NOT SEEN-realized (不證見) THIS (此), i.e., the perfected (*pariniṣpanna* 圓成實) (—i.e., not by the “eye” or the reasoning of mental cognition [*mano-vijñāna*], but by “understanding” [*prajñā*] that knows directly—), ONE DOES NOT (非) SEE (能見) or discern THAT (彼), i.e., the “nature of the dependent” (*paratantra* 依他起性), for, not yet having penetrated (*pratividh* 達) that the imagined (*parikalpita* 遍計所執) ⟨nature⟩ is empty (空 = non-existent), one is unable to know (知) truly (*yathā-bhūtam* 如實) the manner of existence of the dependent (*paratantra-bhāva* 依他有). <532>

But the knowledge of pure intuition (i.e., knowledge without conceptual figurating [*nirvikalpaka-jñāna* 無分別智], #2918) has ⟨already⟩ realized suchness (*tathatā* 真如); thus, [from the fifth stage (*bhūmi*) onward,] the subsequently acquired knowledge (*pr̥ṣṭha-labdha-jñāna* 後得智) “penetrates” (*pratividh* 了達) {8/31v.} the dependent ⟨nature⟩ (依他起性) and cognizes it as being like an illusion (幻事), etc.

#2770 Although, and from beginningless time, mind (*citta* 心) and mental factors (*caittas* 心所) have already cognized themselves (see #0539) in their various parts (*bhāgas*), ⟨i.e., the image-part and the seeing-part (相見分), etc.⟩—i.e., the dependent (*paratantra*), being the mind that cognizes itself, is, since beginningless time, the object of its own cognition—nevertheless, mind and mental factors are always accompanied by the belief (執) in a self (*ātman*) and in *dharma*s (or: belief in the person and in *dharma*s [*puṅgava-dharma-grāha* 我法執]). Thus, they do not truly know the false (虛妄) and changing (變) nature of the minds and mental

factors generated from (a multitude of) causes and conditions (眾緣所引).

Similar,^a indeed, to illusions (*māyā* 幻事), mirages (*marīci* 陽焰), images in a dream (*svapna-viṣaya* 夢境), reflections (*pratibimba* 鏡像), ophthalmic visions (*pratibhāsa* 光影, *prodbhāsa*),^b echoes (*pratiśrutkā* 谷響), moons in the water (*daka-candra* 水月), emanation beings (*nirmīta* 變化所成), they do not exist and yet appear as if they were existing (非有似有). This is expressed in a stanza of the *Ghanavyūha*:

When one does not see suchness (*tathatā* 真如), one does not know that the conditioning forces (*saṃskāras* 行), like illusions (幻事), etc., although they appear, are not real.^c

- ^a [Compare *Samyutta*, iii, 142; *Śataka*, xiii, 25; *Madhyamaka-vṛtti*, p. 173, etc. – The stanza of *Vajracchedikā*, p. 46, with the Khotanese commentary (which corresponds to the glosses of the Tibetan *ṭīkā*, Konow, in Hoernle, *Remains*, p. 287), is interesting.]

Sthiramati, *Trentaine*, F 40, cites the *nirvikalpa-praveśā dhāraṇī* [transl. based on Jacobi]:

tat-prṣṭha-labdheṇa jñānena māyā-marīci-svapna-pratiśrutkodaka-candra-nirmīta-samān sarva-dharmān pratyeti |

With the knowledge subsequently acquired to the [knowledge without conceptual figurating], one cognizes all *dharmas* as being like an illusion, a mirage, a dream, an echo, a reflection of the moon in water.

Same terms, different order, *Vyutpatti*, 30, 49. Compare 139 (*Śata-sāhasrikā*, p. 1209). – See *Daśa-bhūmi*, sixth stage (*bhūmi*), Rahder, p. 47, commentary of Vasubandhu (T.26.1522.0167) omits *marīci*.

Sūtrālamkāra, xi, 30 (transl. and notes of S. Lévi, p. 113). – *Samgraha* (T.31.1594.0140b), Vasubandhu (T.31.1597.0344); Asvabhāva (T.31.1598.0406c15). Three interpretations. We cite that of Asvabhāva:

In the absence of a thing (*artha*) (實無有義), how are external objects possible (所行境界)? – Like an illusion (*māyā*).

How is the process of the mind and mental factors (*citta-caittas*) possible (心法轉)? – Like a mirage (*marīci*).

How is the diversity of enjoyments possible (有愛非愛受用)? – Like a dream (*svapna*).

How are pleasant and unpleasant fruits possible (愛非愛果)? – Like a reflection (*pratibimba*).

How is the process of the various cognitions (*viñānas*) possible (種種識轉)? – Like an ophthalmic vision (*pratibhāsa*).

How is the process of the objects seen in contemplation (取諸三摩地所行境轉)? – Like the moon in water (*daka-candra*). [Asvabhāva explains the difference between reflection and “the moon in water”.]

How do the *bodhisattvas* take a voluntary birth (思受生)? <533> – Like magical or emanation beings are born. [For the *bodhisattvas*, the sentient beings, i.e., as the imagined (*parikalpita*), do not exist; nevertheless, the *bodhisattvas* take a birth out of compassion with regard to sentient beings as the dependent (*paratantra*)]

- ^b For the ophthalmic vision (*pratibhāsa*), the *Vyutpatti* has [*guang* 光]-*ying* 影, (reading of the *Samgraha*), “light-shadow”, “shadow” (S. Lévi), and also *yanhua* 眼華, “eye-flower”, which corresponds to the Tibetan *mig yor* (Desgodins: Lat. *oculi caligant*).

In *Aṣṭa-sāhasrikā*, p. 442, the meaning is “reflection in a mirror or in water”.

- ^c This is Nāgārjuna’s thought, see *Pratītyasamutpāda-hṛdaya* (*Douze Causes*, F 123; *Pañca-krama*, 40, 35, etc.):

śūnyebhya eva śūnyā dharmā prabhavanti dharmebhyaḥ.

#2772 We conclude that the three kinds of “nature” (*svabhāva* 自性 or *lakṣaṇa*) are not separate from the mind and mental factors (*citta-caittas* 心心所). {8/32r.}

#2773 The mind and mental factors (心心所) (= awareness part [*saṃvitti-bhāga*]) and their “developments” (*pariṇāma* 所變現 = seeing-part [*darśana-bhāga*] and image-part [*nimitta-bhāga*]) are generated from ⟨a multitude of⟩ conditions (*pratyaya-udbhava* 眾緣生) and, consequently, like illusions (幻事), etc., do not exist and yet appear as if they were existing (非有似有), and in this way they deceive (誑惑) the ignorant (愚夫); all of them receive the name of the dependent ⟨nature⟩ (*paratantra* 依他起性).

The ignorant (愚夫) falsely conceive (橫執) these dependently [arising *dharmas*] in terms of a self (*ātman* 我) and *dharmas* (法), as existent (有) and non-existent (無), as identical (一), different (異), ⟨both (俱), neither (不俱),⟩ etc. (see #2750): like a sky-flower (空花), etc., the “nature” ⟨and “characteristics”⟩ (性相) conceived in this way are completely non-existent (無): this is the imagined (*parikalpita* 遍計所執).

All of these kinds of self (我) and *dharma*s (法), which are false kinds of conceiving “imposed” (所妄執) on the dependent (*paratantra* 依他起), are empty (*śūnya* 空). The name of the perfected (*pariniṣpanna* 圓成實) is given to the true nature (真性) of the mind (i.e., *viññāna* [識] and the two parts [*bhāgas*]) which is revealed by the emptiness (空所顯) of the self and of *dharma*s.

#2774 Thus, the three natures are not separate from the mind (心) and mental factors.
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J.B. *Relationship of the three natures and of the unconditioned factors (asaṃskṛtas), etc.*

I. The unconditioned factors (*asaṃskṛtas*) and the three natures.⁹¹²

#2778 〈Question: – In what nature (性) are〉 space (*ākāśa* 虛空), cessation due to deliberation (*pratisaṃkhyā-nirodha* 擇滅), cessation not due to deliberation (*apratisaṃkhyā-nirodha* 非擇滅) and the other unconditioned factors (#0336, #0340) (included)?

#2780 [Answer:] – They are included in the three natures.

#2781 Indeed, the mind develops (*pariṇamati* 變) 〈resembling (似) the characteristic 相〉 of space (*ākāśa* 虛空), etc. (*ākāśa-ādi-prabhāsa*) (#0334). {8/32v.} 〈Arising in accordance with mind,〉 space is thus included in the dependent (*paratantra* 依他起) [since it is the *nimitta* of the mind, i.e., a mental image, an idea].

But the ignorant (愚夫) 〈falsely〉 conceive (妄執) of this mental image (*nimitta*) as a real entity (*dravyasat* 實有): conceived thus, space would 〈be included in the〉 imagined 〈nature〉 (*parikalpita*) (遍計所執性).

However, if space is considered to be a 〈figurative designation〉 (假施設有) for suchness (*tathatā* 真如) (#0337), then space (虛空), etc., is 〈included in the〉 perfected (*pariniṣpanna* 圓成實). – [Similarly for the other unconditioned factors.]

The impure (*sāsrava* 漏) mind (心), with its mental images, e.g., space, definitively are included in the dependent (依他). The pure (無漏) mind, with its mental images, e.g., space, are included in the 〈two natures〉, i.e., the dependent and the perfected: to the dependent inasmuch as it arises from 〈the multitude of〉 causes and conditions; to the perfected inasmuch as it is without erroneousness (無顛倒).

#2783 II. Question: – How are the seven kinds of suchness (*tathatās* 真如) related to the three natures (三性)?

#2785 [Answer:] – There is:

1. suchness of process (*pravṛtti-tathatā* 流轉真如), i.e., the true nature (實性) of the process (流轉) of the conditioned factors (*saṃskṛta-dharmas* 有為法); [this refers to the impure (*sāsrava*) conditioned];
2. suchness of true characteristic (*lakṣaṇa-tathatā* 實相真如), i.e., the true nature insofar as it is revealed by the two kinds of non-self (*nairātmya-dvaya-udbhāvita* 二無我所顯) (#3231);

⁹¹² For the unconditioned factors (*asaṃskṛtas*), #0323 (*Samuccaya-vyākhyā*, T.31.1606.0702).

3. suchness of *viññapti*-only (*viññapti-mātra-tathatā* 唯識真如) (#2995), {8/33r.} i.e., the true nature of defiled (染) or pure (*śuddha* 淨) *dharma*s (法), which is “*viññāna*-only” (唯識);
4. suchness of the established or the basis (*saṃniveśa-tathatā* 安立真如), i.e., the true nature of the truth of suffering (*duḥkha* 苦);
5. suchness of false practice (*mithyā-pratipatti-tathatā* 邪行真如), i.e., the true nature of the truth of the origin (*samudaya* 集);
6. suchness of purity (*viśuddhi-tathatā* 清淨真如), i.e., the true nature <535> of the truth of cessation (*nirodha* 滅 or *nirvāṇa*);
7. suchness of correct practice (*samyak-pratipatti-tathatā* 正行真如), i.e., the true nature [of the truth] of the path (*mārga* 道).

#2786 These seven kinds of true nature (實性), being the object (境) of the two pure (*anāsrava*)⁹¹³ knowledges, (i.e., the root-knowledge and the subsequently acquired knowledge) (根本後得二智), are included in the perfected (*pariṇiṣpanna* 圓成實). But taking into account the “characteristic” (*lakṣaṇa* 相), (three kinds of true nature)—the first (i.e., process [流轉]), the fourth (i.e., suffering [苦]) and the fifth (i.e., origin [苦集])—are included in the first two natures [i.e., the imagined and dependent natures], for they refer to *dharma*s (that are falsely conceived), i.e., imagined (*parikalpita*) *dharma*s, and to *dharma*s that pollute (*saṃkleśa* 簡擇) (i.e., the dependent [*paratantra*]); the other four [true natures] are (included in the) perfected (*pariṇiṣpanna* 圓成實).

La Vallée Poussin comments:

1. The Sanskrit terms are known to us from the *Sūtrālamkāra*, xix, 44, p. 168 (where suchness of purity [*viśuddhi-tathatā*] is omitted); the Chinese version (T.31.1604.0653a) adds a commentary.

The same list in the *Madhyānta-vibhāga* (Paramārtha, T.31.1599.0456c; and Xuanzang, T.31.1600.0470a): two translations of which Kuiji mentions variants. Our text is in agreement with Xuanzang's version, p. 470. [See also *Vikhyāpana*, T.31.1602.0559a and 0493b, seven kinds of mental application to suchness (*tathatā-manasikāras* 真如作意); *Buddha-bhūmi*, T.26.1530.0323a12.]

⁹¹³ The root-knowledge (*mūla-jñāna*) is concerned with the second, third and sixth. The subsequently acquired (*prṣṭha-labdha*) [knowledge] is concerned with the others. From another viewpoint, suchness (*tathatā*) itself being single, all seven are the object of the root-knowledge; all seven are the object of the subsequently acquired knowledge which brings forth a mental image (*nimitta*) of them and expresses them.

- a. In our text and in Xuanzang's *Madhyānta*: *liuzhuan* 流轉 = *pravṛtti* = *lun-zhuan* 輪轉 of the *Sūtrālaṃkāra* = *shengqi* 生起 (= *janma-utpāda*) of Paramārtha's *Madhyānta*.
- b. *shixiang* 實相 (*bhūta-lakṣaṇa*) = *lakṣaṇa* = *kongxiang* 空相 (*śūnya-lakṣaṇa*) = *xiang* 相 (*lakṣaṇa*).
- c. *vijñapti-mātratā*; but just *vijñapti* in the *Madhyānta*.
- d. *anli* 安立 = *saṃniveśa* = *yizhi* 依止 (support) = *yichu* 依處 (basis).

We will meet this *anli* 安立 in the definition of the path, see #2932. – We have encountered it at #1663, in the definition of ideation (*saṃjñā*). – Some equivalents are *vyavasthāna* (*vyavasthita*, *vyavasthāpyate*), *yojya* (AKB 1/14r.3 [i, F 34]).

2. Compare the last five unconditioned factors (*asaṃskṛtas*) of the Mahīśāsaka list (Vasumitra):

- a. suchness of good *dharma*s (*kuśala-dharma-tathatā*);
- b. suchness of bad *dharma*s (*akuśala-dharma-tathatā*);
- c. suchness of non-defined *dharma*s (*avyākṛta-dharma-tathatā*);
- d. suchness of the member of the path (*mārga-aṅga-tathatā*);
- e. suchness of dependent origination (*pratītya-samutpāda-tathatā*).

Compare the opinion of *Vibhāṣā*, below *Siddhi* F 552, on the four and the two truths.

3. For the list of ten kinds of suchness, see #3165. <536>

4. If seven kinds of suchness are distinguished, it is by considering the various names or expressions (*abhidhāna*) by which suchness is designated; the latter itself does not show any variety.

5. *Buddhabhūmi-śāstra* (T.26.1530.0323a):

Suchness (*tathatā*) is the real nature (*shi* 實), the non-upside-down (*aviparīta*) nature of *dharma*s; neither identical with *dharma*s nor different: of one taste (*rasa*).

By taking into account the variety of the characteristics, one can say that there are two kinds of suchness, [a] the non-self of the emptiness of the person (*pudgala-śūnyatā-nairātmya*) and [b] the non-self of the emptiness of *dharma*s (*dharma-śūnyatā-nairātmya*). – Suchness is not really emptiness (*śūnyatā*) or non-self (*nairātmya*), for it is foreign to all figurating (*vikalpa*) and all proliferation (*prapañca*). But it is by meditating on emptiness and non-self that one destroys the hindrance (*āvaraṇa*) and obtains, i.e., realizes, suchness. Therefore it is said that it is emptiness and non-self.

Or else, three [kinds of suchness]: [a] good (*kuśala*), [b] bad (*akuśala*), [c] non-defined (*avyākṛta*); because it is the real nature of these three kinds of *dharma*s.

Or else, four [kinds of suchness]: [a–c] suchness of the three realms (*trai dhātukī*) and [d] suchness that is transcendent to existence (*aparyāpannā*), because it is the real nature of the *dharma*s of the three realms (*dhātus*) and the others.

Or else, five [kinds of suchness]: from suchness of mind (*citta-tathatā*) to suchness of the unconditioned factors (*asaṃskṛta-tathatā*) [i.e., *citta*, *caitta*, *viprayukta*, *rūpa*, *asaṃskṛta*]; because it is the real nature of these five classes of *dharma*s.

Or else, six [kinds of suchness]: [a] suchness of matter (*rūpa-tathatā*) ... [e] suchness of cognition (*viññāna-tathatā*), [f] suchness of the unconditioned factors (*asaṃskṛta-tathatā*), because it is the real nature of the five aggregates (*skandhas*) and of the unconditioned factors (*asaṃskṛtas*).

Or else, seven [kinds of suchness], as in #2783.

Or else, eight [kinds of suchness]:

- a. non-arising (*anutpāda*);
- b. non-ceasing (*anirōdha*);
- c. non-annihilation (*anuccheda*);
- d. non-eternalism (*aśāsvata*);
- e. without unity (*anekārtha*);
- f. without manifoldness (*anānārtha*);
- g. without coming (*anāgama*);
- h. without going (*anirgama*);

for suchness is revealed by these eight negations. [Cp. *Mūlamadhyamaka-kārikā*, i, 1.]

Or else, nine [kinds of suchness]: suchness revealed by the ninefold path and the expulsion of the ninefold hindrance (*āvaraṇa*). [Seemingly the hindrance of the nine stages, i.e., realm of desire (*kāma-dhātu*), etc.]

Or else, ten [kinds of suchness]: suchness revealed by the expulsion of the tenfold ignorance (*avidyā*) in the course of the ten stages (*bhūmis*) (see #3064.) – And so on ...

6. Innumerable kinds of suchness in *Śata-sāhasrikā*, pp. 402–430. – Compare *Da zhidu lun* (T.25.1509.0444). – The sixteenth chapter of the *Aṣṭa-sāhasrikā*, *Tathatā-parivarta*, has nothing of interest from this point of view.

#2787 III. Question: – How are the six *dharma*s (六法) related to the three natures?

[Answer:] – The six *dharmas* are (1) matter (*rūpa* 色), (2) sensation (*vedanā* 受), (3) ideation (*saṃjñā* 想), (4) formations (*saṃskāras* 行), (5) cognition (*viññāna* 識) and (6) unconditioned factors (*asaṃskṛtas* 無為).

All are included in the three natures. In fact, if by unconditioned factors is meant that the mind is developing into images of unconditioned factors (see #0334), all can be falsely conceived (有妄執); all arise from causes and conditions (緣生); all have suchness (*tathatā*) (or the principle) (理) as true nature. {8/33v.} <537>

#2789 IV. Question: – How are the five items (*vastu*) (五事) related to the three natures?

[One has to distinguish two lists of five items, i.e., (A.) the five *dharmas* and (B.) the five characteristics (*lakṣaṇas*).]

A. Five *dharmas* (*vastu* 五法):

- a. *nimitta* (相);
- b. *nāman* (名);
- c. *vikalpa* (分別);
- d. *samyag-jñāna* (正知);
- e. *tathatā* (真如) (see #2239).

#2792 The noble teachings do not present a (definitive) system and they do not attribute the same meaning to several of these five terms (相攝不定).

#2794 1. According to YBh (T.30.1579.0704c), *Vikhyāpana* (T.31.1602.0507a, 0552b):

none of the five items (五事) are included in the imagined (*parikalpita* 遍計所執);

the [a] image (*nimitta* 相), [b] name (*nāman* 名), expression (*abhidhāna*), [c] figurating (*vikalpa* 分別) (i.e., the seeing-part of mind and mental factors, etc. [*citta-caitta-darśana-bhāga-ādi*]) and [d] correct knowledge (*samyag-jñāna* 正智) are included in the dependent (*paratantra* 依他起);

suchness (*tathatā* 真如) is included in the perfected (*pariṇiṣpanna*) (nature) (圓成實性).

This means:

a–b. The (impure (有漏)) minds (*cittas* 心) and mental factors (*caittas* 心所) develop appearing (變) as (似) “that which is expressible” (*abhidheya* 所詮) and are labeled as “image” (*nimitta* 相), and they appear (現) as (似) the “expression(s)” (*abhidhāna* 能詮) and are designated as “name” (*nāman*) (名).

c. On the other hand, the minds (心) and mental factors that develop (能變) in this way are (established as) “figuring” (*vikalpa* 分別).

d. Finally, the pure (無漏) minds and mental factors are generally called “correct knowledge” (*samyag-jñāna* 正智) because they are foreign to all “proliferation” (*prapañca* 戲論): in truth, they are neither “that which is expressible” (*abhidheya* 所詮) nor the “expression(s)” (*abhidhāna* 能詮).

These four [items], arising from causes and conditions (*pratyaḥ* 緣), are (included in the) dependent (依他).

#2795 2. According to the *Madhyānta-vibhāga* (T.31.1599.0456b):

Image (*nimitta* 相) and figuring (*vikalpa* 分別) are included in the dependent (*paratantra* 依他起).

Name (*nāman* 名) is only (唯) included in the imagined (*parikalpita* 遍計所執). {8/34r.}

Correct knowledge (*samyag-jñāna* 正智) and suchness (*tathatā* 真如) are included in the perfected (*pariniṣpanna* 圓成實).

What is meant by “image” (*nimitta* 相) here is the image-part (*nimitta-bhāga* 相分) of the impure (漏) minds and mental factors (*cittas-caittas* 心心所); what is meant by figuring (*vikalpa* 分別) is the other (餘) three parts (*bhāgas*) of the said mind and mental factors: these two, i.e., image and figuring, are the dependent.

As for the imagined (遍計所執), it has no reality (or substance) (無體); in order to indicate this non-reality (or its non-existence) (非有), it is figuratively designated (假說) as name (*nāman* 名).

The last two *dharma*s [i.e., correct knowledge and suchness] are included in the perfected (圓成實) because they are non-upside-down (*aviparītatvāt* 無倒故).

#2796 3. According to the *Laṅkāvatāra* (T.16.0671.0557c):

Figuring (*vikalpa* 分別) is only included in the dependent (nature) (*paratantra*) (依他起性).

Image (*nimitta* 相) and name (*nāman* 名) are included in the imagined (*parikalpita* 遍計所執).

Correct knowledge (*samyag-jñāna* 正智) and suchness (*tathatā* 真如) are included in the perfected (*pariniṣpanna* 圓成實).

In this system, all the parts (*bhāgas*), (i.e., the image-part (相分) and the seeing-part (見分), etc.,) of the impure (漏) minds (心) and mental factors (心所) <538>

are, in general (總), designated by figurating (*vikalpa* 分別) because these minds and mental factors are “false imaginations” (*abhūta-parikalpa* 虛妄分別) (in their nature (自性)); [and the mind and mental factors are the dependent].

It is appropriate to designate the “expression(s)” (*abhidhāna* 能詮) by name (*nāman* 名), which is the imagined (遍計所執), and [to designate] “that which is expressible” (*abhidheya* 所詮) by image (*nimitta* 相), which is also the imagined. {8/34v.}

La Vallée Poussin comments:

Lañkāvatāra, p. 68 (translation Suzuki):

nimittaṃ nāma saṃkalpaḥ svabhāvadvayaśaṅgam |
samyagjñānaṃ hi tathatā pariniṣpannalakṣaṇam ||

(1) Form, (2) Name, and (3) Discrimination [correspond to] the two forms of Svabhāva, and (4) Right Knowledge and (5) Suchness [correspond to] the Perfect Knowledge aspect.

More precise, p. 227 (translation Suzuki):

tatra nāma nimittaṃ ca parikalpitaḥ svabhāvo veditavyaḥ | yaḥ punar ... vikalpaś
cittacaittasamśabdito ... sa svabhāvaḥ paratantra ity ucyate | samyagjñānaṃ
tathatā ca avināśatvāt svabhāvaḥ pariniṣpanno veditavyaḥ.

The Blessed One said: The three Svabhāvas, the eight Vijñānas, and the twofold egolessness—they are all included [in the five Dharmas]. Of these, name and appearance are known as the Parikalpita [false imagination]. Then, Mahāmati, discrimination which rises depending upon them, is the notion of an ego-soul and what belongs to it—the notion and the discrimination are of simultaneous occurrence, like the rising of the sun and its rays: Mahāmati, the discrimination thus supporting the notion of self-nature which subsists in the multiplicities of objects, is called the Paratantra [dependence on another]. Right knowledge and suchness, Mahāmati, are indestructible, and thus they are known as Pariniṣpanna [perfect knowledge].

The five listed *dharma*s explained, pp. 224–227 (translation Suzuki):

Said Mahāmati: How is it that the ignorant are given up to discrimination and the wise are not?

Said the Blessed One: Mahāmati, the ignorant cling to names, ideas, and signs; their minds move along [these channels]. As thus they move along, they feed on multiplicities of objects, and fall into the notion of an ego-soul and what

belongs to it, and cling to salutary appearances. As thus they cling, there is a reversion to ignorance, and they become tainted, karma born of greed, anger, and folly is accumulated. As karma is accumulated again and again, their minds become swathed in the cocoon of discrimination as the silk-worm; and, transmigrating in the ocean of birth-and-death (*gati*), they are unable, like the water-drawing wheel, to move forward. And because of folly, they do not understand that all things are like *Māyā*, a mirage, the moon in water, and have no self-substance to be imagined as an ego-soul and its belongings; that things rise from their false discrimination; that they are devoid of qualified and qualifying; and have nothing to do with the course of birth, abiding, and destruction; that they are born of the discrimination of what is only seen of the Mind itself; and assert that they are born of *Íśvara*, time, atoms, or a supreme spirit, for they follow names and appearances. Mahāmati, the ignorant move along with appearances.

Further, Mahāmati, by “appearance” is meant that which reveals itself to the visual sense (226) and is perceived as form, and in like manner that which, appearing to the sense of hearing, smelling, tasting, the body, and the *Mano-vijñāna*, is perceived as sound, odour, taste, tactility, and idea—all this I call “appearance”.

Further, Mahāmati, by “discrimination” is meant that by which names are declared, and there is thus the indicating of [various] appearances. Saying that this is such and no other, for instance, saying that this is an elephant, a horse, a wheel, a pedestrian, a woman, or a man, each idea thus discriminated is so determined.

Further, Mahāmati, by “right knowledge” is meant this: when names and appearances are seen as unobtainable owing to their mutual conditioning, there is no more rising of the *Vijñānas*, for nothing comes to annihilation, nothing abides everlastingly; and when there is thus no falling back into the stage of the philosophers, *Śrāvakas*, and *Pratyekabuddhas*, it is said that there is right knowledge. Further, Mahāmati, by reason of this right knowledge, the *Bodhi-sattva*-*Mahāsattva* does not regard name as reality and appearance as non-reality.

When erroneous views based on the dualistic notion of assertion and negation are gotten rid of, and when the *Vijñānas* cease to rise as regards the objective world of names and appearances, this I call “suchness”. Mahāmati, a *Bodhi-sattva*-*Mahāsattva* who is established on suchness attains the state of image-

lessness and thereby attains the Bodhisattva-stage of Joy (*pramuditā*)

When [the Bodhisattva] attains the stage of Joy, he is kept away from all the evil courses belonging to the philosophers and enters upon the path of supra-worldly truths. When [all] the conditions [of truth] are brought to consummation, he discerns that the course of all things starts with the notion of *Māyā*, etc.; and after the attainment of the noble truth of self-realisation, he earnestly desires to put a stop to speculative theorisation; (227) and going up in succession through the stages of Bodhisattvahood he finally reaches the stage of Dharma-Cloud (*dharmameghā*).

After being at the stage of Dharma-Cloud, he reaches as far as the stage of *Tathāgata*hood where the flowers of the *Samādhis*, powers, self-control, and psychic faculties are in bloom. After reaching here, in order to bring all beings to maturity, he shines like the moon in water, with varieties of rays of transformation. Perfectly fulfilling the [ten] inexhaustible vows, he preaches the Dharma to all beings according to their various understandings. As the Bodhisattva-Mahasattvas, *Mahāmati*, have entered into suchness, they attain the body which is free from the will and thought-constructions.

See also pp. 317–318.

- #2797 4. According to *Samgraha* (Vasubandhu, T.31.1597.0343b⁹¹⁴), name (*nāman* 名) is included in the dependent (*paratantra*) nature (依他起性) and the thing expressed (*artha* 義) is included in the imagined (*parikalpita* 遍計所執).

By name (*nāman* 名) here is meant the parts (*bhāgas* 分, i.e., image [*nimitta* 相], seeing [*darśana* 見], etc.) of the impure (漏) minds and mental factors (*cittas-caittas* 心心所), for it is by the power of name (*nāman* 名勢力) that these minds and mental factors bring about (成) the imagined (遍計). [These parts are clearly dependent.]

The name “*artha*” (義) is figuratively given (假立) to the imagined (遍計所執). – [The imagined] refers to things (*artha*), which, in accord with names (隨名), are falsely imagined (橫計) to be real (substances) (體實) whereas they are not (非有).

- #2798 We note that although the definitions (of the five items in the noble teaching (聖教)) differ, there is, nevertheless, no contradiction between the theses (in terms of meaning (義)). The characteristics (相) of the five items, in the first explanation, are clearly distinct, (i.e., are not confused (雜亂)): just as this is extensively explained in YBh (T.30.1579.0696a, 0703b, 0704c).

⁹¹⁴ T.31.1596.0289c14.

B. The five characteristics (*lakṣaṇas*; 五相).

#2800 Moreover, according to the noble teaching (聖教),⁹¹⁵ we must distinguish between ⟨five characteristics⟩:

1. characteristic qua that which is expressible (*abhidheya-lakṣaṇa* 所詮相);
2. characteristics qua the expression(s) (*abhidhāna-lakṣaṇa* 能詮相);
3. characteristics qua ⟨both characteristics, i.e., qua⟩ that which is expressible and qua the expression(s) (*abhidheya-abhidhāna-saṃbandha-lakṣaṇa* 二相屬相);
4. characteristic qua adherence (*abhiniveśa-lakṣaṇa* 執著相);
5. characteristic qua non-adherence (*anabhiniveśa-lakṣaṇa* 不執著相).]

⟨What is the relationship of these characteristics to the three natures (性相)?⟩

#2802 1–2. That which is expressible (*abhidheya* 所詮) and the expression(s) (*abhidhāna* 能詮) are ⟨each⟩ of three natures (三性). <539>

The *dharma*s that are expressed and the names that express are ⟨included in the category (屬) of the first nature, i.e., the⟩ imagined (*parikalpita*), when {8/35r.} they are wrongly conceived (妄所計) as a self (*ātman*) and *dharma*s.

The first three *dharma*s in the list of five, i.e., image (*nimitta* 相), name (*nāman* 名) and figurating (*vikalpa* 分別), are either that which is expressible or the expression. [All of “figurating” (*vikalpa*), one part of “image” (*nimitta*) and one part of “name” (*nāman*) are that which is expressible (for “name” is also that which is expressible). One part of “image” and one part of “name” are the expression (for “name” is also “image”).⁹¹⁶] These three *dharma*s are ⟨of the category of the⟩ dependent (*paratantra* 依他起). (Here, the defiled dependent is considered).

“Suchness” (*tathatā* 真如) and “correct knowledge” (*samyag-jñāna* 正智), i.e., the fourth and fifth *dharma*s in the list of five, are either that which is expressible or the expression. – [All of “suchness” and one part of “correct knowledge” are that which is expressible; one part of “correct knowledge” is the expression, for “subsequent” correct knowledge (*samyag-jñāna*) ⟨develops (變) appearing as (似) the characteristic (相) of⟩ the expression.] These two *dharma*s are ⟨of the category of the⟩ perfected (*pariniṣpanna* 圓成實).

#2803 3. The characteristics ⟨of both characteristics⟩, i.e., of that which is expressible and of the expression(s) (*abhidheya-abhidhāna-saṃbandha-lakṣaṇa* 相屬相) are

⁹¹⁵ *Vikhyāpāna* (T.31.1602.0559b).

⁹¹⁶ Kuiji, *Shuji* (9A/50).

⟨only included in the first nature⟩, i.e., the imagined (*parikalpita*), ⟨because of⟩ “the falsely conceived (妄執) relationship between the thing (*artha* 義 = that which is expressible [*abhidheya*]) and the name (*nāman* 名 = the expression [*abhidhāna*])”.⁹¹⁷

- #2804 4. The characteristic of adherence (*abhiniveśa-lakṣaṇa* 執著相) (or *tad-abhiniveśa* 彼執著) is ⟨only the⟩ dependent (*paratantra* 依他起), for it refers, ⟨in terms of its nature,⟩ to the false imaginations (*abhūta-parikalpa* 虛妄分別) which adhere [to things and to names]. (If *abhiniveśa* is understood in the passive, the self [*ātman*] to which one adheres, etc., is imagined [*parikalpita*]).
- #2805 5. The characteristic of non-adherence (*anabhiniveśa-lakṣaṇa* 不執著相) is ⟨only the⟩ perfected (*pariṇiṣpanna* 圓成實): it consists, ⟨in terms of its nature,⟩ of pure knowledge, etc. (*anāsrava-jñāna-ādi-svabhāva* 無漏智等) [that is, of the two pure knowledges (the root knowledge and the subsequently acquired knowledge) with their parts (*bhāgas*), and of unconditioned (*asaṃskṛta*) *dharma*s].

La Vallée Poussin comments:

Kuiji (9B/51v–53v.) discusses the statements of the *Vikhyāpana*, which does not classify the characteristics (*lakṣaṇas*) in relation to the natures in the same way. He cites YBh, 81 and *Vikhyāpana*, 12.

It is easy to see that the dependent (*paratantra*) and the perfected (*pariṇiṣpanna*), being realities, are that which is expressible (*abhidheya*); but we also see that the imagined (*parikalpita*), not being a reality, is not that which is expressible. And also that every expression (*abhidhāna*) is imagined ...

Compare *Laṅkāvatāra*, p. 100 (*abhilāpa-svabhāva-abhiniveśa* and *vastu-svabhāva-abhiniveśa*) (translation Suzuki):

Futher, Mahāmati, there are two kinds of characteristic sign of self-nature. (100) What are these two kinds? They are the attachment to words as having self-nature, and the attachment to objects as having self-nature. The attachment to words as having self-nature, Mahāmati, takes place owing to one's clinging to the habit-energy of words and false imaginings since beginningless time. And the attachment to objects as having self-nature, Mahāmati, takes place from not knowing that the external world is no more than Self-Mind. <540>

⁹¹⁷ Compare *Laṅkāvatāra*, p. 131, st. 193 (translation Suzuki):

nimitta-nāma-sambandhāj jāyate parikalpitam

... from the conjunction of form and name there rises false imagination.

(See the twelve kinds of figurating [*vikalpas*], *Siddhi* F 521.)

#2807 V. <Moreover, the noble teachings (聖教) say that there are> four realities (*tattvas* 真實 or *tattva-arthas*). <What is their relationship to> the three natures?

[The four are (see *Siddhi* F 549):

1. reality as established in the world (*laukika-prasiddha-tattva*);
2. reality as established through reason (*yukti-prasiddha-tattva*);
3. reality as the domain of the knowledge purified of the hindrance of defilements (*kleśa-āvaraṇa-viśuddhi-jñāna-gocara-tattva*);
4. reality as the domain of knowledge purified of the hindrance to what is to be known (*jñeya-āvaraṇa-viśuddhi-jñāna-gocara-tattva*).]

La Vallée Poussin comments:

Our text, the *Madhyānta* (T.31.1600.0469c) and the *Vikhyāpana* (T.31.1602.0507b09) have *zhenshi* 真實 (= *de kho na nyid*); the *Bodhisattva-bhūmi*, Cambridge MS, fol. 17a, *Muséon*, 1906: 220 [AKB vi, F 142 note], lists the four realities (*tattva-arthas*) and explains them (English translation by Bendall/LVP):

tattvārihaḥ katamaḥ | samāsato dvividhaḥ | yathāvadbhāvikatāñca dharmāṇām-ārabhya yā dharmāṇām bhūtata yāvadbhāvikatāñcārabhya yā dharmāṇām sarvatā | iti bhūtata sarvatā ca dharmāṇām samastastattvārtho veditavyaḥ |

The third topic (*sthāna*) of the *bodhisattva*'s course is reality (*tattva-artha*).

Reality may be summarily described as twofold i.e., [a] truth (*bhūtata*) taking as a starting point the existence (*bhāvikatā*) of things (*dharma*) as they are; and [b] totality of things (*dharmāṇām sarvatā*), taking as a starting point existence as far as it extends [quantitative and qualitative point of view are contrasted]

sa punareva tattvārthaḥ prakārabhedataścaturvidhaḥ | lokaprasiddho yuktiprasiddhaḥ kleśāvaraṇaviśuddhijñānagocarō jñeyāvaraṇaviśuddhijñānagocaraśca |

Again its kinds are four [...]:

1. *tatra laukikānām sarveṣāṃ yasmin vastuni saṃketasaṃvrtisaṃstavanāgama-praviṣṭayā buddhyā darśanatulyatā bhavati tadyathā pṛthivyāṃ pṛthivyaiveyaṃ nāgnīriti | yathā pṛthivyāmevamagnāvapsu vāyau rūpeṣu śabdeṣu gandheṣu raseṣu spraṣṭavyeṣu bhojane pāne yāne vastre alaṅkāropavicāre bhāṇāpaskare gandha-mālyavilepane nṛtyagītavāditre āloke strīpuruṣaparicaryāyām kṣetrāpānagrha-vastuni sukhaduḥkhe duḥkhamidaṃ na sukhaṃ sukhamidaṃ na duḥkhamiti | samāsata idamidaṃ nedam | evamidaṃ nānyatheti niścītādhimuktigocarō yadvastu sarveṣāmeva laukikānām paraṃparāgatayā saṃjñayā svavikalpa-prasiddham na cintayitvā tulayitvopaparīkṣyodgrhītam | idamucyate lokaprasiddhatattvam |*

1. reality (*tattva* or *tattva-artha*) recognized in the world and attested by common parlance (*laukika-prasiddha*): [17b] “Earth is earth, not fire”; “this is painful, not pleasant”. [...]

2. *yukti* *prasiddhatattvaṃ katamat | satāṃ yuktārthapaṇḍitānāṃ vicakṣaṇānāṃ tārkkikānāṃ mīmāṃsakānāṃ tarkaparyāpannāyāṃ bhūmau sthitānāṃ svayaṃ prātibhānikyāṃ pāṛthagjanikyāṃ mīmāṃsānucaritāyāṃ pratyakṣamanumānam-āptāgamam pramāṇam niśrīṭya suvidita-suviniścītajñānagocara-jñeyam vastūpattisādhana-yuktyā prasādhitam vyavasthāpitam | idamucyate yukti* *prasiddham tattvam |*

2. Reality known by proof (*yukti-prasiddha*), i.e., by the evidence of the senses, by inference, by authority. [...]

3. *kleśāvaraṇaviśuddhijñānagocaras tattvaṃ katamat | sarvaśrāvakapratyeka-buddhānāṃ anāsravenānāsravāvāhakena cānāsravaḥprṣṭhalabdhenā ca laukikena jñānena yo gocara-viśaya idam ucyate kleśāvaraṇaviśuddhijñānagocaras tattvam | tenāḷambanena kleśāvaraṇāj jñānam viśuddhyaty anāvaraṇatve cāyatyāṃ sam-tiṣṭhate | tasmāt kleśāvaraṇaviśuddhijñānagocaras tattvam ucyate ||*

3. All disciples and *pratyekabuddhas* know the third kind of reality, owing to a knowledge that, although it be mundane (*laukika*), is undefiled in itself, in its antecedents and consequences. By having this third reality as its object, the knowledge is purged from the hindrance of sin and has the absence of hindrance in the future assured to it. Therefore the third kind of reality is called “sphere of knowledge dealing with purification from hindrance of sin” (*kleśāvaraṇa-viśuddhi-jñāna-gocara*).

tat punaḥ katamat | catvāry āryasatyāni duḥkhaṃ samudayo nirodho mārgaś cety etāni catvāry āryasatyāni pravācinvato 'bhisamāgacchato 'bhisamāgateṣu ca yaj jñānam utpadyate | sa punaḥ satyābhisamayāḥ śrāvakapratyekabuddhānāṃ skandhamātram upalabhamānānāṃ skandhebhyaś cānyam arthāntaram anupalabhamānānāṃ pratītyasamutpanna[samskā]rodaya-vyaya-pratiṣam-yuktayā prajñayā skandhavinirmuktapudgalābhāvadārśanābhīyāsād utpadyate ||

What is this reality? The Four Truths. By distinguishing (*pravācinvati*) and assimilating (*abhisamāgacchati*) the Truths, by recognizing the existence only of constituent elements (*skandhas*) and the dependent origination, *śrāvakas* and *pratyekabuddhas* obtain the “understanding of Truths” (*satya-abhisamaya*). [...]

4. *jñeyāvaraṇaviśuddhijñānagocaras tattvaṃ katamat | jñeye jñānasya prati-ghāta āvaraṇam ity ucyate | tena jñeyāvaraṇena vimuktasya jñānasya [yo gocara]-*

viṣayas taj jñeyāvaraṇaviśuddhijñānagocarās tattvaṃ veditayam ||
tat punaḥ katamat | bodhisattvānām buddhānām ca bhagavatām dharmanair-
ātmāpraveśāya praviṣṭena suviśuddhena ca <542> sarvadharmānām nirabhi-
lāpyasvabhāvatām ārabhya prajñaptivādasvabhāvanirvikalpasamena jñānena yo
gocaraviśayaḥ sāsau paramā tathatā niruttarā jñeyaparyantaḥ yāsyām samyak
sarvadharmapracayā nivartante nābhivartante ||

4. Reality called “sphere of knowledge dealing with purification [18a] from hindrance caused by the cognizable” (*jñea-āvaraṇa-viśuddhi-jñāna-gocara*). [Knowledge is “opposed by” (*pratighāta*), “hindered by” the cognizable]. Here is meant the supreme truth (*tathatā*) unsurpassable and traversing the domain of the cognizable, where is no room for distinction of any kind; this is the sphere of the knowledge of *bodhisattvas* and lords *buddhas* who have plunged into the doctrine of the “soullessness” (*nairātmya*) of things in recognizing the essential undenotability of everything.

tat punas tattvalakṣaṇaṃ vyavasthānataḥ advayaprabhāvitam veditavyam | dvayam
ucyate bhāvaś cābhāvaś ca |

The note (*lakṣaṇa*) of “real being” (*sattva*) is coextensive with, [or equivalent to] the [note] “non-duality” (*advaya*). By duality (*dvaya*) is meant “existence” (*bhāva*) and “non-existence” (*abhāva*). Non-duality is the concurrent negation of both.

1. *tatra bhāvo yaḥ prajñaptivādasvabhāvo vyavasthāpitah | tathaiva ca dīrgha-*
kālam abhiniviṣṭo lokaṇa sarvavikalpaprapañcamūlaṃ lokasya tadyathā rūpam
iti vā ... yad api drṣṭam śrutam abhijñātam prāptam paryeṣitam manasā anu-
vitarkitam anuvicāritam iti vā (compare Akb iv, F 161) *antato yāvan nirvāṇam*
iti vā evaṃbhāgīyaḥ prajñaptivādanirūḍhasvabhāvo dharmānām lokasya [bhāva]
iti ucyate ||

1. Existence is made up of the “doctrine of designation” (*prajñaptivāda*). As people have adhered to it for a long time, existence has become the root of the development of every conception (*sarvavikalpaprapañcamūla*): earth, form, eye, ... this world, another world, even *nirvāṇa* itself.

2. *tatrābhāvo yā asyaiva rūpam iti prajñaptivādasya yāvad antato nirvāṇam*
iti prajñaptivādasya nirvastukatā nīrnimittatā prajñaptivādaśrayasya sarveṇa
sarvāṇā nāstikatā asaṃvidyamānatā yām āśrītya prajñaptivādaḥ pravartate ayam
ucyate 'bhāvaḥ ||

2. Non-existence is the nothingness (*nirvastukatā*), the aimlessness (*nīrnimittatā*)

of this doctrine of designation by which one says that “a thing has form”, or by which one gives a name to anything, “sun”, “moon”, “*nirvāṇa*”, etc.; it is the negation *in toto*, the “non-existing” of the very substrate of designation.

yat punaḥ pūrvakeṇa ca bhāvena anena cābhāvena tadubhābhyāṃ bhāva-abhāvābhyāṃ vinirmuktaṃ dharmalakṣaṇasaṃgrhītaṃ vastu tad advayam | yad advayam sā madhyamā pratipad antadvayavivarjitā niruttareti | tasmīn ca tattve buddhānāṃ bhagavatāṃ suviśuddhaṃ jñānaṃ veditavyam | bodhisattvānāṃ punaḥ śikṣamārgaprabhāvitam tatra jñānaṃ veditavyam |

Free from both these wrong views, concurrent negation of the existence and of the non-existence, such is the reality, known as Dharma or the law; also as non-duality; and therefore as the middle path. In this reality the Buddha's knowledge is wholly [18b] purified, whereas the *bodhisattva*'s knowledge is simply directed towards it, “ripened towards it by the path of study” (*śikṣā-mārgaprabhāvita*). Its name is wisdom (*prajñā*). It is the “great resource” to supreme enlightenment.

Yukti is *daoli* 道理 (= also equivalent to *siddhānta*, *nyāya*).

The Chinese of the *Siddhi* has *loka-siddha*; but the *Madhyānta* has *prasiddha*. There would be no hesitation in reading *kleśa-āvaraṇa-viśuddha-jñāna-gocara-tattva*, but the *Bodhisattva-bhūmi* has *kleśa-āvaraṇa-viśuddhijñāna-gocara-tattva* several times.

The Sautrāntika (Huihui) or Yogacāra understanding may be noted as being very close, AKB vi, F 141 and note.

In the same place, we find the distinction between exists absolutely (*paramārtha-sat*), exists conventionally (*saṃvṛti-sat*), exists as a real entity (*dravya-sat*).

- #2809 1. Reality (真實) as established in the world (世間). [Let us call it empirical reality. Traditional names: “This is earth and not water”.]
2. Reality as established through reason (道理). [This is what scholars establish by demonstrative reason (*yukti*), in accordance with evidence, with reasoning or with the teachings.]

These two are included in the dependent (*paratantra* 依他起), {8/35v.} for they are included in three of the five items (事), namely, in image (*nimitta*), name (*nāman*) and figurating (*vikalpa*) (YBh, T.30.1579.0702b).

3–4. Reality as the domain (所行) of the knowledge purified of the hindrance of defilements (*kleśa-āvaraṇa*) (#2876) and reality as the domain of the knowledge purified (furthermore) of the hindrance to what is to be known (*jñeya-*

āvaraṇa), [i.e., the four truths and suchness (*tathatā*), respectively].

These two are included in the perfected (*pariniṣpanna* 圓成實), as they are included in the last two of the five items, namely, correct knowledge (*samyag-jñāna*) and suchness (*tathatā*).

#2810 According to the *Madhyānta* (T.31.1600.0469c):

1. [Reality as] established in the world (*laukika-prasiddha*), [although dependent (*paratantra*) in nature,] is included only in ⟨the first nature⟩, i.e., the imagined (*parikalpita*), because, generally, people “adhere to” it (*abhiniviś* 共所執) [as a self (*ātman*), as *dharma*s; it is an object of adherence (*abhiniviṣṭa*)]. <541>

2. As for [reality as] established through reason (*yukti-prasiddha*), it is included in ⟨the category of⟩ the three natures: the *dharma*s that constitute this reality are [a] adherence (*abhiniveśa* 執) or [b] non-adherence (無執).

a. Being adherence, they are either [i] “objects of adherence” (*abhiniviṣṭa*), and thus the imagined, or [ii] “that which adheres” (*abhiniveśaka*), and thus the defiled (雜染) dependent.

b. Being non-adherence, they are either [i] polluted (*saṃkleśa* 雜染), and thus the dependent, or [ii] pure (清淨), and thus the perfected (*pariniṣpanna*).

3–4. As for the last two realities, they are only ⟨of the category of the third⟩, i.e., the perfected (*pariniṣpanna*).

La Vallée Poussin comments:

a. The *Vikhyāpana* (T.31.1602.0507) lists these four realities (*tattvas*): “There are four realities ...”. See *Samuccaya-vyākhyā*, 11; YBh, 36.

The *Madhyānta* (T.31.1600.0468c12) lists ten realities, whereby our four being placed together in the sixth and seventh:

1. fundamental reality (*mūla-tattva* 根本真實) (i.e., the three natures);
2. reality qua characteristics (*lakṣaṇa-tattva* 相真實; i.e., the true characteristic of the said natures);
3. non-upside-down reality (*aviparīta-tattva* 無顛倒真實; i.e., impermanent [*anitya*], unsatisfactory [*duḥkḥa*], empty [*sūnya*], non-self [*anātmata*]);
4. reality qua cause and fruit (*hetu-phala-tattva* 因果真實; i.e., suffering [*duḥkḥa*] and origin [*samudaya*]);
5. reality qua the coarse and the subtle (*audārika-sūkṣma-tattva* 麁細真實; i.e., the two truths);
6. reality qua the established (*prasiddha-tattva* 極成真實; i.e., the first two

realities of our text);

7. reality qua the domain of pure [knowledge] (*śuddha[-jñāna-]gocara* 淨所行真實; i.e., the last two realities of our text);
8. reality qua inclusion (*saṃgraha-tattva* 攝受真實; i.e., the five items [#2789], that is, image (*nimitta* 相); name (*nāman* 名); figurating (*vikalpa* 分別); correct knowledge (*samyag-jñāna* 正知); suchness (*tathatā* 真如);
9. reality qua division (*viśeṣa-tattva* 差別真實; i.e., the seven kinds of suchness [*tathatās*] (#2789));
10. reality qua skillfulness (*kauśalya-tattva* 善巧真實; i.e., antidote to the ten afflicted views of a self [*ātma-dṛṣṭis*]).

The divergence of the *Madhyānta* and of our author is explained: in the first reality, [i.e., reality as established in the world (*laukika-prasiddha*),] the *Madhyānta* sees the non-real (*asat*) *dharma*s, i.e., the *dharma*s conceived as “that which seizes” and “that which is seized” (*grāhaka*, *grāhya*). Our author considers real *dharma*s, i.e., the foundation of these kinds of conceiving.

b. *Bodhisattva-bhūmi*, on the last two realities (*tattvas*), is cited at length above (#2807). – It gives a good definition of the path between existence (*bhāva*) and non-existence (*abhāva*).

#2812 VI. What is the relationship between the four truths (四諦) and the three natures?

La Vallée Poussin comments:

This paragraph is rendered according to the *Madhyānta* (Paramārtha, T.31.1599.0455c; Xuanzang, T.31.1600.0469a): variants of which Kuiji indicates a few. The same subject in the *Vikhyāpana* (T.31.1602.0548, six kinds of impermanence [*anityatās*], eight kinds of impermanence, etc.) and in other treatises.

#2814 All of the three natures (三性) are included in (each of the) four truths.

#2816 A. The truth of suffering (*duḥkha-satya* 苦諦) can be examined under its four modes of operation, (i.e., impermanence (無常), etc., and each mode of operation includes the three natures).

1. Impermanence (*anityatā* 無常) (is threefold):

a. The imagined (*parikalpita*) is impermanent in terms of non-existence (*abhāva-anitya* 無性無常) because (its nature (性)) is always non-existent (*nityam abhāvāt* 性常無).⁹¹⁸

b. The dependent (*paratantra*) is impermanent in terms of arising and ceasing

⁹¹⁸ This is the first impermanence in the list of six kinds, *Vikhyāpana* (T.31.1602.0548a).

(*utpāda-nirodha-anitya* 起盡無常) because it arises and ceases (生滅).

c. The perfected (*pariniṣpanna*) is impermanent in terms of impurity and purity (*mala-śuddhi-anitya* 垢淨無常 [Xuanzang], *samala-vimala-anitya* [Paramārtha]) {8/36r.} because of the modification of its state (*avasthā* 位轉變). [It is impure (*samala*) when it is covered by the <543> hindrances (*āvaraṇas*), i.e., among non-*buddhas*; it becomes pure among the *buddhas*. – This is only a manner of speaking: indeed, the *Vikhyāpana* (T.31.1602.0548c) says that the perfected is not impermanent (*anitya*).]

#2817 2. Unsatisfactoriness (*duḥkhatā* 苦) (is threefold):

a. The imagined (*parikalpita*) is unsatisfactoriness in terms of that which is seized (*grāhya-duḥkha* 所取苦), because it is the object (所依取) of the (two kinds of adherence), i.e., “adherence to self (*ātman*) and to *dharmas*” (*pudgala-dharma-abhiniveśa* 我法二執).

b. The dependent (*paratantra*) is unsatisfactoriness in terms of the characteristic (of things) (*lakṣaṇa-duḥkha* 事相苦), because it has, for its characteristic, the threefold unsatisfactoriness (三苦相) (i.e., unsatisfactoriness qua pain [*duḥkha-duḥkhatā*], etc.⁹¹⁹).

c. The perfected (*pariniṣpanna*) is unsatisfactoriness in terms of association (*saṃprayoga-duḥkha* 和合苦) (Paramārtha, 相應; Xuanzang, 和合), because it is associated with that which is characterized by unsatisfactoriness (*duḥkha-lakṣaṇa*; i.e., the dependent) (苦相合). [Clearly this is only a manner of speaking.]

#2818 3. Emptiness (*śūnyatā* 空) (is threefold):

a. Emptiness in terms of non-existence (of a nature) (*abhāva-śūnyatā* 無性空): the imagined (*parikalpita*), because (its nature) does not exist in any way (性非有).⁹²⁰

b. Emptiness in terms of being different (in its nature) (*atad-bhāva-śūnyatā* 異性空) (Paramārtha, 不如空): the dependent (*paratantra*), because it differs (異) (in its intrinsic nature) from that which it is imagined (or wrongly conceived) to be (妄所執).⁹²¹

⁹¹⁹ AKB vi, F 124.

⁹²⁰ *parikalpita-lakṣaṇam na kenacid ākārenāstīti*, commentary on *Nāma-saṃgīti*, 77; *svena lakṣaṇenābhāvāt*, *Sūtrālaṃkāra*, p. 95.

⁹²¹ *Nāma-saṃgīti: tathā nāsti yathā parikalpyate, na tu sarvathā nāsti*; *Sūtrālaṃkāra: tathā-bhāva-śūnyatā*.

c. Emptiness itself (*prakṛti-sūnyatā* 自性空): the perfected (*pariniṣpanna*), because its nature is revealed by the two kinds of emptiness (二空所顯).⁹²²

#2819 4. Non-self (*nairātmya* 無我) (is threefold):

a. Non-self in terms of non-existence of a characteristic (*alakṣaṇa-nairātmya* 無相無我): the imagined (*parikalpita*), because the characteristic (*lakṣaṇa* 相) of a self (*ātman* 我) is absent (無) in it.

b. Non-self in terms of being different in its characteristic (*vilakṣaṇa-nairātmya* 異相無我): the dependent (*paratantra*), because it differs (異) from the characteristic of the self which it is imputed (or wrongly conceived) to be (妄所執我相). <544>

c. Non-self in its specific characteristic (*svalakṣaṇa-nairātmya* 自相無我): the perfected (*pariniṣpanna*), because its specific characteristic (自相) is revealed by the two kinds of non-self (*nairātmyas*) (無我所顯), i.e., of the person (*pudgala*) and of *dharma*s.

La Vallée Poussin comments:

In AKB vii, F 31, there are various Vaibhāṣika interpretations of empty (*sūnya*) and non-self (*anātmaka*). The best attested is the one which makes empty (*sūnya*) the negation of the belief of one's own (*mama-grāha*) or the afflicted view of mine (*ātmīya-dṛṣṭi*), and which makes non-self (*anātmaka*) the negation of the belief in I (*ahaṃ-grāha*) or the afflicted view of a self (*ātma-dṛṣṭi*). [See the varieties of the afflicted view of self (*sat-kāya-dṛṣṭi*), #1937.] All of this is on the level of the negation of the person (*pudgala*), the non-self of the person (*pudgala-nairātmya*).

The Great Vehicle distinguishes (1) the non-self of the person (*pudgala-nairātmya*) and (2) the non-self of *dharma*s (*dharma-nairātmya*). (See #2873 and the notes on the two hindrances [*āvaraṇas*].)

These two kinds of non-self (*nairātmyas*) are explained in Harivarman's *Tattva-siddhi*, chap. 192 (T.32.1646.0365) [Yamakami Sōgen, *Systems of Buddhist Thought*, Calcutta, 1912: 172–185; Ryukan Kimura, *The Original and Developed Doctrine of Indian Buddhism in Charts*, 1920: 35–42]:

Not seeing a personal being (*sattva*) in the five aggregates (*skandhas*) is what is called the practice of emptiness (*sūnyatā*). Seeing that the five aggregates do not exist is what is called the practice of non-self (*nairātmya*).

⁹²² *Nāma-saṃgīti* differs: *prakṛtir evāsyā sūnyatā*, and also *Sūtrālaṃkāra*: *prakṛti-sūnyatā pariniṣpannaḥ svabhāvaḥ sūnyaḥ ā-svabhāvatvāt*.

How do we know that?

The *sūtra* says: “He sees that matter (*rūpa*), sensation (*vedanā*), etc., do not have an intrinsic nature (*niḥsvabhāva*)”. He also says: “Due the absence of an intrinsic nature, he attains liberation”. ... From that we know that the nature of matter is not a real entity (*dravya-sat*). ... The *sūtra* says: “The five aggregates are empty, like an illusion (*māyā*)”. One cannot say that an illusion is real: if it were real, one would not call it an illusion. But it is also impossible to say that it does not exist (*abhāva*): this is because, although it is not real, it does deceive. ...

If the *dharmas*, i.e., matter (*rūpa*), etc., are not realities, are they then only conventional truth (*saṃvṛti-satya*)?

... Cessation (*nirodha*), being absolute truth (*paramārtha-satya*), exists. As the *sūtra* says: “The false (*mṛṣā*) is empty (*śūnya*), deceptive; the true (*satya*) is called ‘in accordance with fact’ (*yathā-bhūta*)”. (Compare *Mūlamadhyamakakārikā*, pp. 41, 238). Now cessation (*nirodha*) is in accordance with fact and therefore is absolutely existing (*paramārtha-sat*).

#2820 B. The truth of the origin (*samudaya-satya* 集諦) (is threefold):

[The three natures are included in the truth of the origin of suffering.]

1. Origin in terms of the trace (*vāsanā-samudaya* 習氣集). {8/36v.} – This refers to the trace (seeds [*bījas* 習氣]) that proceeds from a mind that adheres to the imagined nature (*parikalpita-svabhāva* 遍計所執自性). This trace is dependent (*paratantra*): it may, however, (figuratively) be considered as imagined (*parikalpita*) (that is, as the trace that adheres to that, i.e., the imagined nature (執彼習氣)): [(a) due to its cause, which is the self (*ātman*) and the imagined *dharmas*; (b) due to its fruit, which is the minds that adhere to the self and imagined *dharmas*].

2. Origin in terms of origination (*samutpāda-samudaya* 等起集), namely, action (*karma* 業) and defilement (*kleśa* 煩惱), which are the dependent. <545>

3. Origin in terms of non-disconnection (*avisamyoḡa-samudaya* 未離繫集). Suchness (*tathatā* 真如), as long as it is not disconnected (離) from the hindrances (*āvaraṇas* 障), may be considered as origin (*samudaya*).

#2821 C. The truth of cessation (*nirodha-satya* 滅諦) (is threefold):

The three natures pertain to the truth of cessation.

1. Cessation in terms of intrinsic nature (*svabhāva-nirodha* 自性滅): the imagined

(*parikalpita*), because it does not arise as “intrinsic nature” (*svabhāvānutpādāt* 自性不生故). [Thus, it is just a manner of speaking.]

2. Cessation in terms of the twofold seizing (*grāha-dvaya-nirodha* 二取滅): the cessation due to deliberation (*pratisamkhyā-nirodha* 擇滅), because the two kinds of seizing, i.e., subject and object, do not arise (*paratantra*).

3. Cessation in terms of its fundamental nature (*prakṛti-nirodha* 本性滅): the perfected (*pariṇiṣpanna*), because it is suchness (*tathatā* 真如).

#2822 D. Truth of the path (*mārga-satya* 道諦) (is threefold):

The three natures are included in the truth of the path.

1. Path in terms of complete knowledge (*parijñā-mārga* 遍知道). This path is said to be the imagined [nature] (*parikalpita*) because it “recognizes (or knows)” (能知) the imagined (*parikalpita* 遍計所執).

2. Path in terms of (absolute) abandonment (*prahāṇa-mārga* 永斷道). [This path is said to be the dependent nature because it] abandons (能斷) the dependent (*paratantra* 依他起).

3. Path in terms of direct realization (*sākṣāt-kāra-mārga* 作證道). [This path is said to be the perfected nature because it] realizes (能證) the perfected (*pariṇiṣpanna* 圓成實).

In truth, the last two natures are also included in the path of complete knowledge (*parijñā-mārga* 遍知道).

#2823 The four truths are considered under the aspect of these seven triads (七三) and we can see their affinity (所配) with the three natures (三性), {8/37r.} a real (實) or figurative-fictive (假) affinity according to the case (理應知).

La Vallée Poussin comments:

Seven triads. – Four for the truth of suffering (*duḥkha*) (one triad for each of the modes of operation of this truth), one triad for each of the other three truths.

We know (AKB vii, F 30) that the Vaibhāṣikas distinguish four modes of operation for each truth; but “some masters” think that only the modes of operation of the truth of suffering are actually distinct. – The *Vibhāṣā*, 79, fol. 9, says that the modes of operation of the truth of suffering differ because they oppose the four upside-down views (*viparyāsa*, AKB v, F 21). This is not the case for the modes of operation of the other truths. ... This explanation is continued by the *Madhyānta* (Kuiji, 9A/60r.).

[Actually, impermanent (*anitya*), unsatisfactory (*duḥkha*), etc., correspond to distinct notions, however, the opposition of empty (*śūnya*) and of non-self (*anātmaka*) is fictive; whereas cause (*hetu*), origination (*samudaya*), etc., are mixed.]

#2824 VII. What is the relationship between the object ⟨actualized⟩ (所行) of the three gates of liberation (*vimokṣa-mukhas* 解脱門) and the three natures?

⟨In reality (理實), all⟩, i.e., the three gates of liberation, namely:

1. gate of liberation qua emptiness (*śūnyatā-vimokṣa-mukha* 空), <546>
2. gate of liberation qua wishlessness (*apraṇihita-vimokṣa-mukha* 無願),
3. gate of liberation qua marklessness (*ānimitta-vimokṣa-mukha* 無相),

are directed at the three natures. However, by considering the principal characteristic of each of them, they refer, respectively, to the three natures.

La Vallée Poussin comments:

a. AKB viii, F 184–190, explains the three gates of liberation (*vimokṣa-mukhas*), which are the three concentrations (*samādhis*) of the same name achieved through purity. The order and explanation differ here.

Bodhisattva-bhūmi, fol. 106a, cited in AKB viii, F 184, fn., understands that the three concentrations (and consequently the three gates of liberation) refer to the perfected (*pariniṣpanna*): something that is intrinsically beyond speech (*nirabhilāpya-svabhāva vastu*).

b. The first gate of liberation (*vimokṣa-mukha*) is directly directed at the imagined (*parikalpita*); but, says Kuiji (9A/62): “When one sees that the dependent (*paratantra*) is empty of the imagined, the perfected is revealed: thus, the perfected, being revealed by emptiness, is the object of the first gate of liberation ...”. And the same for the other gates of liberation and the other natures.

c. On the three gates (*mukhas*) and the realization to the highest point of existence or true limit (*bhūṭa-koṭi-sākṣātkāra*), *Aṣṭa-sāhasrikā*, p. 378.

d. On the relation of the four seals of *dharma*s (*dharma-uddāna-catuṣṭaya*) with the three gates of liberation, *Sūtrālaṃkāra*, p. 149. – The statements:

- 1–2. *sarva-saṃskārā anityāḥ* (i.e., all conditioning forces are impermanent) and *sarva-saṃskārā duḥkhāḥ* (i.e., all conditioning forces are suffering) are the secret doctrine (*upaniṣad*) of the liberation of wishlessness (*apraṇihita-vimokṣa*);
3. *sarva-dharmā anātmānaḥ* (i.e., all factors are non-self) is the secret doctrine

of emptiness (*śūnyatā*);

4. *śantaṃ nirvāṇaṃ* (i.e., *nirvāṇa* is peace) is the secret doctrine of marklessness (*ānimitta*).

e. *Daśa-bhūmaka*, 6, Rahder, p. 52: Liberation of emptiness (*śūnyatā-vimokṣa*) arises when dependent origination (*pratītya-samutpāda*) is understood as “empty of intrinsic nature”. From that time on, no mark of *dharma*s (*dharma-nimitta*) emerges: this is marklessness (*ānimitta*). From that time on, one enters into the sign of emptiness (*śūnyatā-nimitta*): there is no desire (i.e., predilection [*chanda*], except for the welfare of sentient beings); this is wishlessness (*apraṇihita*).

The three kinds of receptivity with regard to *dharma*s destined not to arise (*anutpattika*[-*dharma*]-*kṣānti*s 無生忍) are generated relative to the three natures; these are:

1. receptivity with regard to [*dharma*s] destined not to arise as an intrinsic nature (*prakṛty-anutpattika-kṣānti* 本性無生忍), [for the imagined (*parikalpita*) does not arise absolutely];
2. receptivity with regard to [*dharma*s] destined not to arise by themselves or spontaneously (*svayam-anutpattika-kṣānti* 自然無生忍), [for the dependent (*paratantra*) does not arise by itself (nor as itself)];
3. receptivity with regard to [*dharma*s] destined not to arise as suffering and defilement (*kleśa-duḥkha-anutpattika-kṣānti* 惑苦無生忍), [for, when the perfected (*pariṇiṣpanna*) is realized, the defilements and suffering no longer arise].

⟨The three [natures] are, in sequence, the objects of the receptivities.⟩

La Vallée Poussin comments:

- a. *prakṛti*: our text has *benxing* 本性; *Vikhyāpana* (T.31.1602.0508b), has *benlai* 本來.
Kleśa-duḥkha: *Vikhyāpana*: *kleśa-duḥkha-mala*.
- b. *Sūtrālaṃkāra*, xi, 52, states that among the eight *dharma*s destined not to arise (*anutpattika-dharma*s) which are objects of the receptivity with regard to *dharma*s destined not to arise (*anutpattika-dharma-kṣānti*), there are three natures:
 1. non-arising of the specific characteristic (*svalakṣaṇa-anutpatti*);
 2. non-arising by themselves (*svayam-anutpatti*);
 3. non-existence of change (*anyathā-abhāva*) (for the perfected [*pariṇiṣpanna*] does not change).
- c. In the *darśana-mārga*, (#2915), the receptivities (*kṣānti*s) are not knowledges

(*jñānas*): they are states [of “understanding (*prajñā*)”] that prepare the knowledges (AKB vii, F 1). The receptivity of the stages conducive to penetration (*nirvedha-bhāgīyas*) is a knowledge (*jñāna*) (#2897). – The receptivity with regard to *dharma*s destined not to arise (*anutpattika-dharma-kṣānti*) is a knowledge (*jñāna*) (Kuiji, 9A/63r.). <547>

Receptivity with regard to *dharma*s destined not to arise (*anutpattika-dharma-kṣānti*; YBh, 74) (= *anutpattika-dharmeṣu kṣāntiḥ*, *Sūtrālaṃkāra*, p. 163).

d. At the beginning, the *bodhisattva* accepts the idea of non-arising: *sarve dharmā anutpattikā ity adhimuñcanti* (*Aṣṭa-sāhasrikā*, p. 451): but that is only a resolution (*adhimukti*), that is, adherence, approval; the *bodhisattva* is not yet one who has acquired the receptivity with regard to *dharma*s destined not to arise (*anutpattika-dharma-kṣānti-pratilabdha*). In the sixth stage (*bhūmi*), even though he possesses an intense conforming receptivity (*ānulomikī kṣānti*), he has not yet acquired the gate of the receptivity with regard to *dharma*s destined not to arise (*anutpattika-dharma-kṣānti-mzūkha*): it is at the eighth stage that he acquires the receptivity (*Daśa-bhūmaka*, Rahder, pp. 47, 65–66; *Sūtrālaṃkāra*, xix, 36, p. 166; *Vikhyāpana* (T.31.1602.0508c), cited by Kuiji: “This threefold receptivity is the immovable (*acalā*) stage”).

But *Buddhabhūmi-śāstra* (T.26.1530.0321b10):

The *bodhisattva* who has acquired the receptivity with regard to *dharma*s destined not to arise (*anutpattika-dharma-kṣānti*): since the first stage (*bhūmi*), he has attained the suchness (*tathatā*) that reveals the two kinds of emptiness; he has seen that what had been imagined (*parikalpita*) as nature of all *dharma*s neither arises nor ceases; he has seen the original and always pure *nirvāṇa*; he possesses the knowledge (*jñāna*) that savors one taste ...

Two comparisons: the gods, before entering into Mīśrakavana [i.e., Indra’s pleasure grove], differ and have the notion of “me” and “mine”; the rivers, before entering into the great ocean, ...

There are various opinions. The first comparison relates to *bodhisattvas* who have entered into the first or the eighth stage, and also to those who have not entered. The second relates to *bodhisattvas* who have entered into the eighth stage or the Buddha stage ... – Or else, the two comparisons relate to *bodhisattvas* who have acquired or have not acquired the receptivity with regard to *dharma*s destined not to arise (*anutpattika-dharma-kṣānti*): the first shows that the qualities of the *bodhisattvas* are mysterious; the second, that they are inex-

haustible.⁹²³

#2826 VIII.a. What is the relationship between the two truths (二諦) and the three natures (see #2389)?

La Vallée Poussin comments:

1. Bibliography.

The two truths in the Pāli sources, *Manoratha-pūraṇī*, i, p. 95 and *Kathā-vatthu*, commentary p. 22, transl. of *Kathā-vatthu*, pp. 63, 180, 371; Ledi Sadaw, “Some Points in Buddhist Doctrine”, *JPTS* 1914: 129; Oltramare, p. 300.

According to the Sarvāstivādins, *Vibhāṣā* (T.27.1545.0399b) (the one single truth, *Sutta-nipāta*, 884, the two and the four truths); AKB vi, F 139; Saṃghabhadra, *Shun zhengli lun* (T.29.1562.0666a).

According to the Sautrāntikas, AKB vi, F 141.

According to Harivarman, *Tattva-siddhi*, chap. 38, 39, 141.

According to the Mādhyamikas, *Madhyamaka-vṛtti*, xxiv, 8, p. 491; *Madhyamaka-avatāra*, pp. 70, 175 (transl. pp. 64, 356); *Bodhicaryāvatāra*, ix, 2. – See *Siddhi* F 531, 554–555, #2389, #2756.

The note by *I-tsing* in Takakusu, p. 168.

The little treatise “Hand-treatise” published and translated by F.W. Thomas, *JRAS* <548> 1918: 267 [p. 279: *sarvaprajñaptivastūnām nijarūpaparikṣaṇe* ?] reminds one of AKB vi, F 41 (see Kuji, 9A/89r.).

Among the sources, see *Āryasatyadvayāvatāra* (in *Bodhicaryāvatāra*, ix, 2, p. 366; *Madhyamaka-vṛtti*, p. 374), *Pitāputra-samāgama* (*Bodhicaryāvatāra*, p. 367; *Śikṣā-samuccaya*, p. 156; *Baoji jing* (T.11.0310.0378b); *Ratna-kūṭa*, 66, Yama gods).

The stanzas in *Baoji jing* (T.11.0310.0378c, 0379a) are in quasi-Sanskrit; the first (taken from the *Pitāputra*), in *Bodhicaryāvatāra*, p. 361; a good number, including this first one, (taken from *Tattvanirdeśa-samādhi*), in *Madhyamakāvatāra*, pp. 175–178, *Muséon*, 1910: 356–357. Same variants.

2. From a certain point of view, the conventional (*saṃvṛti*) is mixed up with not-knowing (*avidyā*) or delusion (*moha*) or non-knowledge (*ajñāna*). One recognizes in it the twofold power which the Vedānta attributes to non-knowledge (*ajñāna*), i.e., the power of the hindrance (*āvaraṇa*) and of distraction (*vikṣepa*). See, for

⁹²³ *Aṣṭa-sāhasrikā*, p. 368: Śākyamuni acquires the receptivity (*kṣānti*) at the offering of flowers to Dīpaṃkara.

example, *Bodhicaryāvatāra*, p. 352 (chapter 9):

It is called the conventional (*saṃvṛti*) because the true complete knowledge (*yathā-bhūta-parijñāna*) is veiled (*āvṛiyate*) by it: it hides the true nature of things (*svabhāva-āvaraṇa*); it makes the false appear (*āṇṛta-prakāśana*; MS. *āvṛta*-). Synonyms *avidyā* (nescience/ignorance), *moha* (error/delusion), *viparyāsa* (upside-down view). Ignorance (*avidyā*) is, indeed, called the conventional because it imputes to things an intrinsic nature which does not belong to them (*asat-padārtha-svarūpa-āropikā*) and veils the seeing of the true nature (*svabhāva-darśana-āvaraṇa-ātmikā*)... .

This is what [the *Āloka-māla*] says:

abhūtaṃ khyāpayaty arthaṃ bhūtaṃ āvṛtya vartate |
avidyā jāyamānaiva kamālātāṅkavṛttivat ||

3. Śāntideva (*Bodhicaryāvatāra*, ix, 2):

buddher agocaras tattvaṃ buddhiḥ saṃvṛtir ucyate |

The conventional (*saṃvṛti*) is mixed up with the intellect (*buddhi*), let us say, with the “mind” or with an idea. It is easy to see that the intellect cannot be reality, cannot attain the reality that is an unconditioned (*asaṃskṛta*) [*dharma*], unchangeable, and beyond any expression, beyond any “predicament”. – But the intellect, without attaining reality, is able to go near it: thus, there are several kinds of the conventional (*saṃvṛti*).

The notion of the son of a barren woman or the notion of a sky-flower; the notion of a pitcher or of an army, the notion of a permanent soul, of an “I”; the notion of color, sensation, etc.; the notion of the non-substantiality of color Or the mind imagines things that are absolutely non-existent; or else, it even forms the idea of an individual in regards to groups or series; or else, even when going beyond the idea of an individual, it nevertheless attributes an intrinsic nature (*svabhāva*) to elements that form groups or series, i.e., to the aggregates (*skandhas*), a thinkable or nameable (*abhideya*) nature which does not belong to them; [this is what the Little Vehicle does]; or else, it recognizes that the mentioned aggregates are in reality devoid of any intrinsic or thinkable nature: that they are “empty” or “without intrinsic nature”.

Śāntideva teaches thus the multiplicity of the conventional (*saṃvṛtis*):

1. The false conventional (*mithyā-saṃvṛti*): that which the man afflicted with ophthalmia sees, and the true (*tathya*) conventional: that which the man with normal eyes

sees. This latter conventional is properly called the conventional existing from the point of view of the world (*loka-saṃvṛti*), the conventional truth existing from the point of view of the world (*loka-saṃvṛti-satya*): that which is accepted as true in the world.

2. The conventional of the *yogins* (*yogi-saṃvṛti*), which is multiple: some *yogins* recognize that women are impure; others recognize <549> that they do not exist as women, being a “complex” and a “series”; others recognize that the elements that constitute a woman are “empty”.⁹²⁴

The distinction of the conventional (*saṃvṛtis*) is even more erudite, as we will see in the school of the Vijñānavāda.

#2828 The conventional (*saṃvṛti* 世俗) <is of these three kinds>, i.e., the imagined (*parikalpita*), the dependent (*paratantra*) and the perfected (*pariniṣpanna*); the absolute (*paramārtha* 勝義) is exclusively the perfected (圓成實) (see #2849).

1. The conventional (*saṃvṛti*) is threefold:

- a. the conventional qua designations [or nominal existence] (*prajñapti-saṃvṛti* 假世俗);
- b. the conventional qua the course of practice (*pratipatti-saṃvṛti* 行世俗); {8/37v.}
- c. the conventional qua the revealing [of suchness] (*udbhāvanā-saṃvṛti* 顯了世俗).

Namely, respectively, <these three natures>, i.e., the intrinsic nature of the imagined (*parikalpita-svabhāva*), etc.

#2829 2. The absolute (*paramārtha* 勝義) is threefold:

- a. the absolute qua object-referent (*artha-paramārtha* 義勝義), namely, suchness (*tathatā* 真如), for the latter is the object-referent (*artha*) of the highest (*parama* 勝之義) [knowledge];
- b. the absolute qua possession [of *nirvāṇa*] (*prāpti-paramārtha* 得勝義), namely, *nirvāṇa* (涅槃), for the latter is the absolute thing (*artha parama* 勝即義);
- c. the absolute qua the course of practice [of the noble path] (*pratipatti-*

⁹²⁴ It is easy to see that the mind of these last *yogins* is both conventional (*saṃvṛti*) and absolute (*paramārtha*), namely, conventional since it is *buddhi* or *dhī*, mind; but non-conventional since, far from “covering” the truth, it uncovers it: thus, the absolute truth (*paramārtha-satya*), the real truth, or else, the absolute (*paramārtha*), the true reality.

paramārtha 行勝義), namely, the noble path, for the latter has the absolute (*parama*) for its purpose (*artha* (勝為義)).

These three kinds are included in the perfected (*pariniṣpanna*) (nature (圓成實性)): the first two because they are immutable (*avikārin* 無變); the third because it is non-upside-down (*aviparīta* 無倒).

La Vallée Poussin comments:

The theories of our authors are complicated.

I. On the one hand, three kinds of the conventional (*saṃvṛtis*) and three kinds of the absolute (*paramārthas*) (*Madhyānta-vibhāga*: *Paramārtha*, T.31.1599.0456; Xuanzang, T.31.1600.0469) which fortunately are each named in the commentary on the *Nāma-saṃgīti*, 50 and 51. [Through the kindness of Th. Stcherbatsky, I have been able to use a copy made by Minayev. There is a copy by the RAS.] – This is the tenet that the *Siddhi* puts forth here.

II. On the other hand, four kinds of the conventional and four kinds of the absolute (YBh, 64, cited in *Bukkyō Daijiten*, p. 1097). These four kinds of the absolute are explained below, #2848; but the four kinds of the conventional are not named in the *Siddhi*. [The original Sanskrit terms are missing, but, except for *adhigama* (realization) = *zhengde* 證得, the reconstructions may be considered to be certain.]

The three [kinds of the conventional] correspond to the four [kinds of the conventional].

In addition, the last three kinds of the conventional in the list of four are the first three kinds of the absolute in the list of four [i.e., i.e., *yukti-saṃvṛti* = *loka-paramārtha*; *adhigama-saṃvṛti* = *yukti-paramārtha*; *paramārtha-saṃvṛti* = *adhigama-paramārtha*] (see chart below).

[On the relationship of the conventional and the absolute, see #2254, #2389, #2765, #2831, and Appendix One (see F 757) on the suchness (*tathatā*) of the Mādhyamikas.

A. The four kinds of conventional truth (*saṃvṛti-satya*) (*saṃvṛti* = *su* and *shisu* 世俗) [= YBh].

1. Conventional truth qua the world (*loka-saṃvṛti-satya*) (*shijian* 世間):

Pitchers, clothing, army, forest. [This is the reality that is established in the world (*laukika-prasiddha-tattva-artha*) at #2809.] <550>

2. Conventional truth qua reason (*yukti-saṃvṛti-satya*) (*daoli* 道理):

The various categories of *dharma*s, i.e., aggregates (*skandha*s), etc., are true, being

established by reason. [This is the reality that is established by reason (*yukti-prasiddha-tattva-artha*) at #2809; see also #2332.]

3. Conventional truth qua realization (*adhigama-saṃvṛti-satya*) (*adhigama* ?, *zhengde* 證得):

The four truths as the Buddha taught them by way of means; the path where the truths are distinguished, the path of insight into the established modes of operation (*vyavasthita-ākāra-darśana-mārga*) (#2941).

4. Conventional truth qua the absolute (*paramārtha-saṃvṛti-satya*):

The path where the truths are not distinguished, in which suchness (*tathatā*) is revealed by the two kinds of emptiness (#2936). – It is the conventional since it is the dependent (*paratantra*) and with figurating (*saṃkalpa*); it is absolute, for we have seen that the pure dependent is the perfected (*pariṇiṣpanna*) (#2781).

B. Three kinds of conventional truth (*saṃvṛti-satyas*) [= *Madhyānta-vibhāga*; CWSL].

1. Conventional truth qua designations [or nominal existence] (*prajñapti-saṃvṛti-satya*) (transl.: Paramārtha, *liming* 立名; Xuanzang, *jia* 假):

This is the truth of conventional experience (*vyavahāra-satya*), i.e., pitchers, etc. In fact, there is nothing here but names.

This truth corresponds to the conventional truth qua the world (*loka-saṃvṛti-satya*).

2. Conventional truth qua the course of practice (*pratipatti-saṃvṛti-satya*) (transl.: Paramārtha, *quxing* 取行, Xuanzang, *xing* 行):

This truth includes:

- a. the conventional truth qua reason (*yukti-saṃvṛti-satya*), in its entirety: this is the truth according to which the aggregates (*skandhas*), sense-spheres (*āyatana*s), etc., exist.
 - b. one part of the conventional truth qua realization (*adhigama-saṃvṛti-satya*), the teaching of the four truths considered in themselves, disregarding the suchness (*tathatā*) that reveals the empty and non-self modes of operation.
3. Conventional truth qua the revealing [of suchness] (*udbhāvanā-saṃvṛti-satya*) (*xianliao* 顯了): When the imagined (*parikalpita*) is abandoned, when the impure dependent (*paratantra*) disappears, suchness (*tathatā*) is manifested or revealed (*xian*) by the two kinds of emptiness of the person (*pudgala*) and of *dharma*s.

This truth includes:

- a. the conventional truth qua the absolute (*paramārtha-saṃvṛti-satya*);
- b. one part of the conventional truth qua realization (*adhigama-saṃvṛti-satya*).

This is the perfected (*pariṇiṣpanna*) and the absolute (*paramārtha*).

*Abhisamayālaṃkāra*loka, ad *Aṣṭa-sāhasrikā*, p. 14 at bottom: *udbhāvanā-saṃvṛtyā śikṣata ity abhiprāyeṇāha: evaṃ śikṣamāṇa ityādi*.

This is the conventional that reveals the absolute (*paramārtha*).

Xianliao 顯了 corresponds to revealing, i.e., (1) to *vyāñjana*, *vyāñjaka* [i.e., the lamp is the revealing cause (*vyāñjana-hetu*) of the color, (*Laṅkāvatāra*, p. 83, T16.0672.0600)]; (2) to *abhivyakti* (Rahder, *Daśa-bhūmi*, p. 69); (3) to *prabhāvita* (ibid, p. 10; AKB i, F 43); (4) to *uttāna* (*Vyutpatti*).

We have often encountered the expression: “Suchness revealed by the two kinds of emptiness or by emptiness” (*śūnyatā-udbhāvita-tathatā*, #0337).

The *Mādhyamikas* use the word *abhidhyotayati*:

tataḥ śūnyatāpravacanoktiḥ samastasaṃvṛtyāvyāvṛttipratipādanena vineyajana-saṃtāne tattvarūpam abhidhyotayati | na tu śūnyatām eva vidadhāti | yena saiva prapañcaḥ syāt. (Subhāṣita-saṃgraha, fol. 31b, Muséon, 1905).

C. Four kinds of absolute truth (*paramārtha-satya*s) [= YBh]:

1. Absolute truth qua the world (*loka-paramārtha-satya*) = conventional truth qua reason (*yukti-saṃvṛti-satya*).
2. Absolute truth qua reason (*yukti-paramārtha-satya*) = conventional truth qua realization (*adhigama-saṃvṛti-satya*) = path (*mārga*).
3. Absolute truth qua realization (*adhigama-paramārtha-satya*) = conventional truth qua the absolute (*paramārtha-saṃvṛti-satya*) = *nirvāṇa*.
4. Absolute truth qua the absolute (*paramārtha-paramārtha-satya*) = suchness (*tathatā*), *dharma-dhātu* (see #2332). <551>

D. Three kinds of absolute truth (*paramārtha-satya*s) [= *Madhyānta-vibhāga*; CWSL]:

1. Absolute truth qua object-referent (*artha-paramārtha-satya*), i.e., suchness (*tathatā*), for the latter is the object-referent (*artha*) of the highest (*parama*) [knowledge] (compare AKB i, F 4; *Vyākhyā: paramasya jñānasyārthaḥ paramārthaḥ*). – It is the absolute [truth] qua the absolute (*paramārtha-paramārtha*) of the list of the four.

2. Absolute [truth] qua possession [of *nirvāṇa*] (*prāpti-paramārtha*) (*zhide* 至得; new translation, *de* 得), i.e., *nirvāṇa*, for the latter is the highest (*parama*) thing (*artha*) (compare AKB: *sarvadharmāṇām agratvāt paramārthaḥ*). – It is the absolute [truth] qua realization (*adhigama-paramārtha*) of the list of the four.
3. Absolute [truth] qua the course of practice (*pratipatti-paramārtha*), i.e., the noble path, for the path has, for its purpose (*artha*), the highest (*parama*), i.e., *nirvāṇa*, the highest *dharma*. – It is the absolute [truth] qua reason (*yukti-paramārtha*) of the list of the four.

Thus we have the following table:

-SAMVṚTI (= s)		-PARAMĀRTHA (= p)	
1. <i>prajñapti-s</i>	= 1. <i>loka-s</i>		
	2. <i>yukti-s</i>	1. <i>loka-p</i>	
2. <i>pratipatti-s</i>			
	3. <i>adhigama-s</i> (?)	= 2. <i>yukti-p</i>	= 1. <i>pratipatti-p</i>
3. <i>udbhāvanā-s</i>			
	4. <i>paramārtha-s</i>	= 3. <i>adhigama-p</i> (?)	= 2. <i>prāpti-p</i>
		4. <i>paramārtha-p</i>	= 3. <i>artha-p</i>

VIII.b. The four truths and the two truths.

La Vallée Poussin comments:

1. *Bodhicaryāvatāra-pañjikā*, ix, p. 362:

*dve satye ... | nanu catvāry āryasatyāni duḥkhasamudayanirodhamārgalakṣaṇāny
abhidharme kathitāni bhagavatā | tat katham dve satye iti ||*

... vineyajanāśayānuśayavaśād ete dve eva catvāri kṛtvā kathitāni ...

Two truths? But does the Bhagavat not teach four truths? – Taking into account the dispositions of “those who are able to be converted [or instructed]”, the Bhagavat has made four truths out of the two truths. The first two truths and the fourth, i.e., being the intrinsic nature of the conventional truth (*saṃvṛti-svabhāvatayā*), are part of the conventional truth (*saṃvṛti-satya*); the third is part of the absolute truth (*paramārtha-satya*).

The same teaching in *Madhyamakāvatāra*, p. 70 (*Muséon*, 1907), which adds: “In the same way, any other truth, no matter what it is, is part—as is suitable—of one or another of the two truths. Are there thus other truths distinct from the four? Yes ...” There follows the list from *Daśa-bhūmi*, p. 42.

The same teaching in Harivarman, *Tattva-siddhi*, 192. – [From which it results

that the true path is not the seeing of the four truths, but the seeing of cessation (*nirodha*).] <552>

2. *Vibhāṣā* (T.27.1545.0399c).

According to some masters, the first two truths, i.e., suffering (*duḥkha*) and origin (*samudaya*), are conventional truth (*saṃvṛti-satya*), for all the things immediately perceived in the world, i.e., men, women, going, staying, resting, pitcher, clothing, etc., are part of these two truths. The other two truths, i.e., cessation (*nirodha*) and the path (*mārga*), are absolute truth (*paramārtha-satya*), for the real supramundane qualities (*guṇas*) are part of these two truths.

According to some masters, the first three truths are conventional truth, for mundane things occur in the first two. In addition, the Bhagavat said that the truth of cessation (*nirodha-satya*) was like a city, a palace, the other bank: since all these designations of the mundane level refer to the truth of cessation, it too is conventional truth. Only the truth of the path (*mārga-satya*) is absolute (*paramārtha*), for it does not involve mundane designations.

According to some other masters, the four truths are conventional truth. For the first three, as above: because mundane things occur in them. The truth of the path also involves mundane things, for it is said that the Buddha preached the truth of the path to mendicants (*śramaṇas*) and to *brāhmanas*. Only the statement: “All *dharma*s are empty (*śūnya*), non-self (*anātman*)”, is absolute truth,⁹²⁵ for in emptiness and non-self, all mundane things are indescribable.

*Pingjia*⁹²⁶ says: It must be said that the four truths are conventional truth. Concerning suffering (*duḥkha*) and the origin (*samudaya*), as above. But:

- a. In the truth of suffering (*duḥkha-satya*), there is absolute truth, namely, the principle (*li* 理) of suffering, impermanent, empty and non-self (*duḥkha-anitya-śūnya-anātman*).
- b. In the [truth of the] origin (*samudaya*) too: the principle of cause, origin, successive origination and condition (*hetu-samudaya-prabhava-pratyaya*).
- c. In the truth of cessation (*nirodha-satya*), there is conventional truth, for the Bhagavat said that it was like a city, a palace, the other bank. But there is also absolute truth, namely, the principle of cessation, peaceful, excellent and escape

⁹²⁵ Compare the Mahāsāṃghika theses, 3, Bahuśrutīya, 1, in Vasumitra's *Treatise on the Sects* (*Yibu zonglun lun*, T.49.2031).

⁹²⁶ *Pingjia* 評家. – The critique, the orthodox opinion.

(*nirodha-sānta-praṇīta-niḥsaraṇa*).

d. In the truth of the path (*mārga-satya*), there is conventional truth, for the Bhagavat said it is like a raft, a rock, a staircase (*sopāna*), a dyke (*setu*), a flower, water. But there is also absolute truth, namely, the principle of path, correct method, route of obtaining and conducive to definitive exit (*mārga-nyāya-pratipad-niryāna*).

The four truths being both conventional and absolute truth, we see that the two truths include the eighteen sense-elements (*dhātus*), the twelve sense-spheres (*āyatana*s), the five aggregates (*skandhas*). Indeed, space (*ākāśa*) and the cessation not due to deliberation (*apratisaṃkhyā-nirodha*) are also included in the two truths.

3. *Vibhāṣā* (T.27.1545.0400a26):

Vasumitra says: “The name that indicates (*xian* 顯) is conventional truth (*saṃvṛti-satya*); the *dharma* that is indicated is absolute truth (*paramārtha-satya*)”. He also says: “The name pronounced in conformity with the world is conventional truth; the name pronounced in conformity with the saints (*āryas*) is absolute truth”.

The Mahābhādanta says: “Things like a sentient being (*sattva*), pitcher, clothing, etc.: labels generated by a non-false mind, are conventional truth; principles like causality (*pratīyātā*), dependent origination (*pratītya-samutpāda*) ... are absolute truth”.

Dharmatrāta says: “The name, in its nature, <553> is the conventional, which is one part of the truth of suffering and of the truth of the origin. The thing (*artha*), in its nature, is the absolute, which is one part of the first two truths, the last two truths and the two unconditioned factors (*asaṃskṛtas*)”.

[The *Vibhāṣā* then examines the texts relative to the three kinds of *brahma-satya*s.]

4. YBh, 55, 67.

#2830 IX. To which <domain of> knowledge (*jñāna* 智) are the three natures related?^a

The imagined nature (*parikalpita-svabhāva* 遍計所執) is not of the domain of any knowledge (智所行), [i.e., neither of the knowledge of ordinary worldlings (*prthagjanas*) nor of the knowledge of the saints (*āryas*),] for it has no reality <or is not a substance of its own> (*svabhāva* 自體) and thus cannot be the condition qua object (*ālambana-pratyaya* 所緣緣).^b Nevertheless, the ignorant (愚夫) imagine <or conceive> it to be existent (執有). The saints (聖者) understand it to be non-existent (無): one can thus also say that it is the object (*viṣaya* 境) of the knowledge of ordinary worldlings (凡) and of the knowledge of the saints (聖).

The dependent nature (*paratantra-svabhāva* 依他起性) is of the domain of both

knowledges (二智).

The perfected nature (*pariṇiṣpanna-svabhāva* 圓成實性) {8/38r.} is the object (*viṣaya* 境) of the knowledge of the saints alone (聖智).^c

- ^a The texts contain three theses: “(1) The first nature is not of the domain of the knowledges (*jñānas*), i.e., mundane or of the saint (*ārya*); (2) it is of the domain of mundane knowledge; (3) it is of the domain of two knowledges”.

The *Buddhabhūmi-sāstra* (T.26.1530.0324a21) explains the knowledges of the Buddha: The great mirror-knowledge (*mahā-ādarśa-jñāna* 鏡智) (see #3265) is directed at all *dharma*s, specific characteristics (自相), common characteristics (共相); for it has the dependent (*paratantra* 依他起性) and the perfected (*pariṇiṣpanna* 圓成實性) for its object (*viṣaya* 境). But the imagined (*parikalpita* 遍計所執) is simply imagined by the mistaken mind of fools (凡愚妄心), thus it is not the object of the knowledge (智境) of the saint (聖). This is why we do not say that the knowledge of the saint attains it (or that it is a condition [qua object] (故不說緣)). As the *sāstra* explains (YBh, cited by Kuiji, 9A/66v.):

The imagined is the object of the mundane knowledge alone (唯凡智境); the perfect, of the knowledge of the saint alone; the dependent, of both knowledges. Not having any reality (無體), the imagined is not immediately perceived by the saints (非聖所證).

But, someone will say: – In that case, it is wrong that the knowledge of the saint cognizes everything (若爾。聖智不知一切); and, if the imagined does not exist, by what knowledge can it be cognized (彼既是無。智何所知)?

[Reply:] – If one cognizes it as existent (有), that is erroneous imagination (顛倒); if one cognizes it as not existent (無), it is no longer imagined. ... Thus, although the knowledge of the saint cognizes [the imagined] as non-existent, [nevertheless,] it cannot be said that it takes [the imagined nature] for its object (是故聖智雖知有、無。而不緣彼初性為境).

[Question:] – Can one cognize things as non-existent? Can non-existence (*abhāva*) be the object (*ālambana*) of cognition?

[Reply:] – The *sūtra* says: “It is impossible that I can cognize that which does not exist in the world”. ...

Compare AKB v, F 62; vi, F 141–142.

- ^b Kuiji (9A/65v.) – “The imagined is not a “condition qua object” (*ālambana-pratyaya*). ... If it were so, then the knowledge of the Buddha would not be directed at the

imagined. One cannot accept that this knowledge is either directed at or not directed at the imagined. It is not directed at the imagined because <554> it does not cognize the non-existent ...”. – It is not denied that the imagined is that which is thought of (*suolü* 所慮) (*tarkya*); but it is not that which is relied on (*suotuo* 所託) (see #2468).

- ^c Do the saints (*āryas*) cognize the perfected (*pariniṣpanna*)? The Mādhyamikas cite a *sūtra* (*Bodhicaryāvatāra-pañjikā*, ix, 2, p. 366): *paramārthasatyam sarva-vyavahāra-samatikrāntaṃ nirviśeṣaṃ anutpannam aniruddham abhidheyābhidhāna-jñāna-jñeya-vigataṃ yāvat sarvākāropeta-sarvajñajñāna-viśayabhāva-samatikrāntaṃ ...*. “The absolute truth (*paramārtha-satya*) is beyond the quality of being an object of the perfect knowledge of the Omniscient One”. (See Appendix One, on *tathatā*.)

#2831 X. The three natures and the two modes of existence, i.e., existence as designation (*prajñapti-sat* 假) and real existence (*dravya-sat* 實).

⟨Among the three natures, how many are figurative designations (假) and how many are real entities (實)?⟩

The imagined nature (*parikalpita-svabhāva* 遍計所執)—being established (安立, *vyavasthita*, *viṭhapita*) by a false opinion (妄)—may be said to exist only as a figurative designation (假). But as it completely lacks substance (體) (and characteristics (相)), one cannot say that it exists either as designation (假) or as real (實).

The dependent nature (*paratantra-svabhāva* 依他起性) exists as figurative designation (有假) and as reality (有實).

⟨[The dependent nature] is said to⟩ exist as figurative designation (假), ⟨because this nature (性) [comprises]⟩:

1. complexes, i.e., *piṇḍa* (聚集, *samudāya*, *saṃcaya*, *sāmagrī*),⁹²⁷
2. series (相續 *saṃtāna*, *saṃtati*),⁹²⁸
3. ⟨states (分位)⟩.⁹²⁹

⟨[The dependent nature] is said to⟩ exist as reality (實有) because minds, men-

⁹²⁷ Pitchers, etc., i.e., combinations of numerous real *dharma*s, do not exist in themselves, are not real.

⁹²⁸ Numerous *dharma*s that were real, that will be real for a long time, are supposed to constitute a single entity: “At that time I was the king of stags”.

⁹²⁹ Formations dissociated from mind (*viprayukta-saṃskāras*) are not states (*avasthā*) of certain realities (see #0215); likewise the visibility of matter (*rūpa*), etc.

tal factors and matter (*cittas-caittas-rūpa* 心心所色) arise from causes and conditions (*pratīyayas* 緣).

[For Bhāvaviveka, from the point of view of true truth (*paramārtha*), the minds, mental factors and matter (= dependent [*paratantra*]) are existing as designation.] But if real *dharma*s (實法) would not exist, *dharma*s as figurative designation (假法) would not exist either. Figurative designation is established only on the basis of a real entity (假依實) which is the cause (因) of this designation. (See #2765.)

The perfected nature (*pariṇiṣpanna-svabhāva* 圓成實性) alone is real existence (實有) for it is not (established) in dependence on (other) causes (and conditions (緣)).

La Vallée Poussin comments:

1. For Bhāvaviveka, from the point of view of the absolute (*paramārtha*), the dependent (*paratantra*) exists as designation ... – *Vikhyāpana* (T.31.1602.0558c): “It must not be said <555> that all *dharma*s have only existence as designation. – Why? – The *dharma*s as designation must have a cause that supports them. In the absence of real *dharma*s, the *dharma*s as designation are not established. ... If the two classes of *dharma*s being absent, there is neither pollution (*saṃkleśa*) nor purification (*vyavadāna*). ... The dependent does not exist in the manner it is “designated” (*yathā prajñāpyate*), but it is not without existing. Thus it does not exist, it does not not-exist absolutely (*sarvathā*) ...”. *Samuccaya-vyākhyā* (T.31.1606.0704c): “What is real? ... What exists as designation? ... That which depends on names exists as designation; that which does not depend on names is real”. – What exists as the conventional (*saṃvṛti-sat*) is everything that is the object (*ālambana*) of pollution; what exists as the absolute (*paramārtha-sat*) is everything that is the object of purification: i.e., that which is the object of the polluted (*saṃkliṣṭa*) mind, that which is the object of the pure (*vyavadāta*) mind ... [Kuiji (9A/89r.) gives interesting quotations on the common characteristic (*sāmānya-lakṣaṇa*)]

2. On the “doctrine of designations” (*prajñapti-vāda*) of the Ekavyavahārikas, Lokottaravādins and Prajñāptivādins, see Kuiji commenting on the *Treatise on the Sects* by Vasumitra.

3. See #2116, #2659.

#2832 XI. Are these three natures different (異) (or non-different (不異))? (See #2763.)

They are not different: [because the imagined (*parikalpita*) is not separate from the dependent (*paratantra*), for the perfected (*pariṇiṣpanna*) is the real substance

of the dependent; in a word,] because they have no separate “identities or substances” (無別體).⁹³⁰

They are not non-different: because the falsely conceived (妄執), the caused (*pratyaya-udbhava* 緣起, the contingent) and the truly real (真義) are distinct. {8/38v.}

#2833 Thus, the three natures may be examined from many other points of view. <Being weary of (厭) and fearing (恐) endless presentations (廣文), we have given only a summary exposition (略) of the essential points (綱要) and> will not say more than that. <556>

⁹³⁰ If the imagined (*parikalpita*) were real, it would be different from the dependent (*para-tantra*)

J.C. *Three natures and three kinds of absence of a nature (niḥsvabhāvatā)*⁹³¹

La Vallée Poussin comments:

1. On the absence of a nature (*niḥsvabhāvatā*), see *Sūtrālaṃkāra*, xi, 50–51, p. 67 (compare the three kinds of emptiness [*sūnyatās*], see #2818); same explanations in the *Samuccaya-vyākhyā* (T.31.1606.0751c), where the three kinds of absence of a nature are studied (see T.31.1606.0752a).

Vikhyāpana, verses (*kārikās*) (T.31.1603.0586c), commentary (T.31.1602.0557).

The source is probably YBh, 73, towards the middle: “What were the Bhagavat’s intention in saying that all *dharma*s are without a nature (*niḥsvabhāva*)?” – He meant to refer to the absence of a nature qua characteristics (*lakṣaṇa-niḥsvabhāvatā*) ...

2. *Samdhi-nirmocana*, chap. vii of the Tibetan translation, chap. v of the Chinese translation (which is more developed) (T.16.0676.0693c):

The Bhagavat teaches the existence of the aggregates (*skandhas*), their specific characteristic (*svalakṣaṇa*), their arising (*utpāda*), their ceasing (*nirodha*), their abandonment (*prahāṇa*), [their complete knowledge] (*parijñā*); ... he defines the eightfold path (0693c). ... On the other hand (0694a), he teaches that all *dharma*s are without a nature (*niḥsvabhāva*), unarisen (*anutpanna*), unceasing (*aniruddha*), peaceful from the beginning (*ādi-śānta*), essentially nirvanized (*prakṛti-parinirvṛta*) (*Sūtrālaṃkāra*, p. 68). What is the Bhagavat’s intent here?

Know that, if I teach: “All *dharma*s are without a nature (*niḥsvabhāva*)”, it is by referring (*dgongs nas*) to the threefold absence of a nature (*niḥsvabhāvatā*):

- a. absence of a nature qua characteristics (*lakṣaṇa-niḥsvabhāvatā*);
 - b. absence of a nature qua the arising (*utpatti-niḥsvabhāvatā*);
 - c. absence of a nature qua the absolute (*paramārtha-niḥsvabhāvatā*).
- a. What is the absence of a nature qua characteristics of *dharma*s (*dharma-lakṣaṇa-niḥsvabhāvatā*)? – It is the imagined characteristic of *dharma*s (*dharma-parikalpita-lakṣaṇa*). – Why? – Because [this characteristic] is established by names and conventions (*nāma-saṃketa-vyavasthita-lakṣaṇa*), and not established by itself (*svalakṣaṇena avyavasthitam*). This is why it is called absence of a nature qua characteristics of *dharma*s.

⁹³¹ *kārikās* 23–25.

At the end of this translation, in Appendix One, see the notes on suchness (*tathatā*), true suchness (*bhūta-tathatā*), *dharma-dhātu*, etc.

b. What is absence of a nature qua the arising of *dharmas* (*dharma-utpatti-niḥsvabhāvatā*)? – It is the dependent characteristic of *dharmas* (*dharma-paratantra-lakṣaṇa*). – Why? – Because it exists by the power of [other] causes [and conditions], and not by itself. This is why it is called ...

c. What is absence of a nature qua the absolute (*paramārtha-niḥsvabhāvatā*)? – The *dharmas* that are called “without a nature” (*niḥsvabhāva*) due to the absence of a nature qua the arising (*utpatti-niḥsvabhāvatā*), namely, the *dharmas* generated by causes, are also called absence of a nature qua the absolute. – Why? – That which, in *dharmas*, is the *vyavadāna-ālambana* (i.e., the object of cognition that involves purification),⁹³² I declare that this is the absolute (*paramārtha*). [The Chinese has a negation that is absent in the Tibetan: “I declare that this is the absence of a nature qua the absolute”.] Now, the dependent characteristic (*paratantra-lakṣaṇa*) is not this object (*ālambana*); thus, [this object] is the absence of a nature qua the absolute. <557>

Furthermore, the perfected characteristic of *dharmas* (*dharma-pariṇiṣpanna-lakṣaṇa*) also is the absence of a nature qua the absolute of *dharmas* (*dharma-paramārtha-niḥsvabhāvatā*). – Why? – The non-self of *dharmas* (*dharma-nairātmya*) of all the *dharmas*, this is the absolute; this is also the absence of a nature, for the non-self of *dharmas* is the absolute truth (*paramārtha-satya*) of all *dharmas*, for [the absolute truth] is manifested by absence of a nature (*niḥsvabhāvatā*).

Samdhi-nirmocana (T.16.0676.069696b):

“All *dharmas* are without intrinsic nature, unarisen, unceasing, peaceful in themselves (*prakṛti-sānti*), always nirvanized in their nature”: what intelligent person would think that there is no “hidden intent” in this statement?

#2835 If there are three natures (*svabhāvas* 性), why does the Bhagavat (世尊) teach that “all *dharmas* are without an intrinsic nature (*svabhāva*) (無自性)?” [In other words, if *dharmas* exist in three ways, i.e., as imagined (*parikalpita*), dependent (*paratantra*), perfected (*pariṇiṣpanna*), each as it fits, why does the Bhagavat teach that they are empty (*śūnya*), that they are without a nature (*niḥsvabhāva*)?]

#2836 Vasubandhu replies to this question. The stanzas say:

trividhasya svabhāvasya trividhām niḥsvabhāvatām |
sandhāya sarva-dharmāṇām deśitā niḥsvabhāvatā || 23

⁹³² Compare *Siddhi* F 555: “What exists as the conventional ...”.

prathamo lakṣaṇananaiva niḥsvabhāvo 'paraḥ punaḥ |
na svayambhāva etasyety aparā niḥsvabhāvatā || 24
dharmāṇaṃ paramārthaś ca sa yatas tathatāpi saḥ
sarva-kālaṃ tathā-bhāvāt saiva vijñapti-mātratā || 25

即依此三性・立彼三無性・|
 故佛密意說・一切法無性・|| 23
 初即相無性・次無自然性・|
 後由遠離前・所執我法性・|| 24
 此諸法勝義・亦即是真如・|
 常如其性故・即唯識實性・|| 25

23. Considering the threefold absence of a nature (*niḥsvabhāvatā*) of the threefold nature (*svabhāva*), the Bhagavat has taught the absence of a nature of all *dharma*s.
24. The first nature is without a nature (*niḥsvabhāva*) insofar its characteristics are non-existent. As for the second, it is another absence of a nature, insofar [the characteristics of its *dharma*s] do not arise by themselves.
25. [The third is the absence of a nature qua the absolute (*paramārtha-niḥsvabhāvatā*)] because it is the absolute (*paramārtha*) of *dharma*s; it is also suchness (*tathatā*) because it is unchanging; it is *vijñapti-mātratā*.

[In other words, according to Xuanzang:]

23. 〈On the basis (依) of〉 these three natures (*svabhāvas* 性), 〈the three kinds of〉 absence of a nature (*niḥsvabhāva* 無性) are, respectively, 〈established (立)〉: therefore, 〈the Buddha (佛),〉 the Bhagavat, teaches, 〈albeit in veiled language (密意說),〉 that all *dharma*s are without a nature (無性).
24. The first (初) is absence of a nature in itself 〈or in terms of characteristics〉 (相無性).
 The second (次) is absence of a nature in terms of *dharma*s not arising by themselves (自然).
 The third (後) is <558> absence of a nature in terms of being free (遠離) of the first nature (前), i.e., of 〈the nature (性) of〉 the imagined (所執) self (*ātman* 我) and *dharma*s (法).

25. This third (此) is the absolute of *dharmas* (*dharma-paramārtha* 法勝義); it is also true suchness (*bhūta-tathatā* 真如) because it is always (常) such in its nature (如其性): this is ⟨the real nature (實性) of⟩ *viññapti-mātratā* (實性).

#2841 The Treatise:

ON THE BASIS OF THESE ⟨previously mentioned⟩ THREE NATURES (*svabhāvas*) (三性), THE ⟨subsequently discussed⟩ THREE kinds of ABSENCE OF A NATURE (*niḥsvabhāvatās*) ARE ESTABLISHED, {9/1v.} namely:

1. absence of a nature qua characteristics (*lakṣaṇa-niḥsvabhāvatā* 相無性);
2. absence of a nature qua the arising (*utpatti-niḥsvabhāvatā* 生無性);
3. absence of a nature qua the absolute (*paramārtha-niḥsvabhāvatā* 勝義無性).

If THEREFORE THE BUDDHA TEACHES, ALBEIT IN VEILED LANGUAGE, THAT “ALL DHARMAS ARE ⟨themselves⟩ WITHOUT A NATURE (*niḥsvabhāva*)” [i.e., “without intrinsic nature”, “without reality”], it is not that there is not any nature (性) at all in them.

- #2842 Also, the stanza (*kārikā* 23c) uses the expression *sandhāya* (*miyi* 密意), i.e., ALBEIT IN VEILED LANGUAGE or “with a secret intent”.⁹³³ This expression shows that the statement of the Buddha is not explicit (*nītārtha* 了義), i.e., not “to be taken literally”.

La Vallée Poussin comments:

The formula *niḥsvabhāvāḥ sarve dharmā anutpannā aniruddhā* ... (see #2835) is given as an example of *artha-antarā-abhiprāya* (*Vyutpatti*, 88), i.e., “intent of saying something other than what is expressed”, because it is *ayathāruta-artha*, i.e., “the meaning does not correspond to the letter”, *Sūtrālaṃkāra*, xii, 18, p. 83. [Another example, *Samgraha* (T.31.1594.0141a).]

Bhāvaviveka is mistaken on the meaning of this formula. [See the interpretation in *Madhyamaka-vṛtti*, pp. 263–264, Appendix One, “Note on suchness (*tathatā*)”.]

Saṃdhāya ... See the learned note by Vidhushekhara Bhattacharya, “*Sandhābhāṣā*”, *Ind. Hist. Quarterly*, 1928: 297–305.

On the explicit (*nītārtha*) and implicit (*neyārtha*) *sūtras*, see AKB ix, F 246–248; *Laṅkāvatāra*, p. 77. – Discussion of the Mādhyamikas and Vijñānavādins on the

⁹³³ But of course, [the Sanskrit] *saṃdhāya* means quite simply: “Taking into account ...; relative to ...; considering ...”.

sūtras that are explicit, *Madhyamakāvatāra*, p. 194 (transl. p. 248). [According to the *Samuccaya-śāstra* (T.31.1605.0686), the *geya aṅga* (verse-narration section) is related to the implicit *sūtras*.]

Why is that? – (Although the last two natures, i.e., the dependent nature (*paratantra-svabhāva*) and the perfected nature (*pariniṣpanna-svabhāva*), are not non-existent (非無) themselves, nevertheless, fools “impute” or “attribute” (*samāropa* 增益, *adhyāropa*) to [the *dharmas*] of them [the imagined nature (*parikalpita-svabhāva*)]: they falsely conceive [these *dharmas*] (妄執) to have a real self (*ātman* 我) and real *dharmas* (法) (as their intrinsic nature (自性)): this is (what we call) their imagined nature (遍計所執). To get rid of (除) these kinds of conceiving (執), (the Buddha (佛),) the Bhagavat (世尊), said in general (總), i.e., both about that which exists (有) (i.e., second and third nature) and about that which does not exist (無) (i.e., first nature), that this is without a nature (*niḥsvabhāva* 無性), “unreal”. <559>

#2844 (How are these three [kinds of absence of a nature] established (立) on the basis (依) of those [three natures]?)

#2845 1. (On the basis of the FIRST nature)—the imagined nature (*parikalpita-svabhāva* 遍計所執)—THE ABSENCE OF A NATURE IN TERMS OF CHARACTERISTICS (*lakṣaṇa-niḥsvabhāva* 相無性) (is established (立)), i.e., the fact that things themselves (體) (and their characteristics (相)) are “absolutely unreal (or non-existent)” (畢竟非有), because, like a sky-flower (空華), [the first nature] has neither *li* 理 nor *xiang* 相, [i.e., neither substance or intrinsic nature (*svabhāva*) (體), nor characteristic (*lakṣaṇa* 相)].

2. (On the basis of the SECOND nature)—the dependent nature (*paratantra-svabhāva* 依他)—the absence of a nature qua the arising (*utpatti-niḥsvabhāva* 生無性) (is established (立)), {9/2r.} because, like an illusion (幻事), [the second nature] arises due to (a multitude (眾) of) causes and conditions (緣).

[The second nature] DOES NOT—as one falsely conceives (妄執) it—exist or ARISE BY ITSELF (*svayam-svabhāva*) (無...自然性). Thus, it can (figuratively) be said to be unreal (or without a nature) (i.e., *niḥsvabhāva* 無性). But, in fact, it is not (that it is completely) without reality (or nature) (非性全無): it is “with nature” (*sasvabhāva*).

3. (On the basis of the third nature)—the perfected nature (*pariniṣpanna-svabhāva* 圓成實)—absence of a nature qua the absolute (*paramārtha-niḥsvabhāva* 勝義無性) (is established (立)). Indeed, since the absolute (*paramārtha* 勝義) IS, in its

nature, completely FREE (遠離) OF <THE FIRST nature> (前), i.e., OF <THE NATURE (性) OF> THE IMAGINED (*parikalpita* 遍計所執) SELF (*ātman* 我) AND *DHARMAS* (法)—[the third nature] can figuratively be said to be without a nature (*niḥsvabhāva* 無性). But, in fact, it is not that it is <completely> without a nature (*svabhāva*) (非性全無). Likewise, great space (*mahā-ākāśa* 太虛空), although it envelops and penetrates (遍) the multitude (眾) of matter (*rūpas* 色), is <nevertheless> revealed by the absence of a nature (*niḥsvabhāvatā* 無性) of the multitude of matter. [Likewise, the absolute is revealed by the emptiness, by the absence of a nature of the self and of *dharmas*, and can thus said to be without a nature.]

#2846 [The *Samdhi-nirmocana*, see *Siddhi* F 556, says that that which is the object of pure knowledge is absence of a nature qua the absolute (*paramārtha-niḥsvabhāva*).] Although the dependent (*paratantra* 依他起) is not the absolute (*paramārtha* 勝義), [is not the object of this knowledge,] nevertheless, it can also be called absence of a nature qua the absolute (*paramārtha-niḥsvabhāva* 勝義無性) [since it is real and is not the absolute]. However, the stanza (*kārikā*), in order to avoid confusion (濫) <with the second [nature], does not say so and> reserves the rendering “absence of a nature qua the absolute” for the perfect.

#2848 a. THIS (此) nature, i.e., the perfected (*pariṇiṣpanna*), IS THE ABSOLUTE OF *DHARMAS* (*dharmaṇām paramārthaḥ* 諸法勝義), for it is the absolute truth (*paramārtha-satya* 勝義諦) of all *dharmas*.

The absolute truth (see *Siddhi* F 550) is, <in short,> of four kinds:

- i. the absolute qua the world (*loka-paramārtha* 世間勝義), i.e., aggregates (*skandhas* 蘊), sense-spheres (*āyatana*s 處), sense-elements (*dhātu*s 界), etc.;
- ii. the absolute qua reason (*yukti-paramārtha* 道理勝義), i.e., the four truths (四諦), i.e., suffering (*duḥkha* 苦), etc.;
- iii. the absolute qua realization (*adhigama-paramārtha* 證得勝義 ?), i.e., true suchness of the two kinds of emptiness (*sūnyatā-dvaya*[-*bhūta*]-*tathatā* 二空真如), (true suchness as it is revealed by suppressing the two hindrances);
- iv. the absolute qua the absolute (*paramārtha-paramārtha* 勝義勝義), i.e., the one true *dharma-dhātu* (*eka-bhūta-dharma-dhātu* 一真法界).

<Of these,> the perfected is <the last (最後) or> the fourth absolute (勝義) because <560> it is the object (*artha* 所行義) that the highest path (*parama mārga* 最勝道), [i.e., the root-knowledge (*mūla-jñāna*) or knowledge without conceptual figuring (*nirvikalpaka-jñāna*),] #2918 attains.

b. To indicate that the perfected (*pariniṣpanna*) is the fourth absolute, the stanza (*kārikā* 25)—after having said that the perfected is the absolute—adds: THIS [third nature] (此) IS THE ABSOLUTE OF DHARMAS (*dharma-paramārtha* 法勝義); IT IS ALSO TRUE SUCHNESS (*bhūta-tathatā zhenru* 真如).⁹³⁴

(The first three kinds of the absolute are absolute but are not [true] suchness).

The word *zhen* 真 means *zhenshi* 真實, i.e., *bhūta* (“true”), and shows that the perfected is not “false” (*xuwang* 虛妄, *abhūta*). [This word *zhen* points at the opposition of the perfected and of the impure (*sāsrava*) that is false; the opposition of the perfected and of the imagined.]

The word *ru* 如 means *ruchang* 如常, that is to say, *tathā-nitya* [“always such”], shows that the perfected is free from change (*avikāra* 無變易).

The *zhenshi* 真實, [i.e., *bhūta* or “true”]—(in all states (一切位)), i.e., whether it refers to non-*buddhas* or to *buddhas*—is the nature of *dharma*s that is ALWAYS SUCH (*ruchang* 如常) (IN ITS NATURE (其性)).

[The word *ru* 如, (i.e., *tathatā*), points to the opposition of the perfected and of the pure (*anāsrava*) conditioned factor (*saṃskṛta*), to the opposition of the perfected (*pariniṣpanna*) and of the dependent (*paratantra*) that arises and ceases.]

This is why the perfected is called *zhenru* 真如, [i.e., *bhūta-tathatā* or true suchness,] which means “not false” (不虛妄) and “always” (湛然).⁹³⁵ [9/3r.]

The word ALSO (亦) shows that (this [nature]), i.e., the perfected, has many other names, e.g., *dharma-dhātu* (法界) and true limit (*bhūta-koṭi* 實際), etc., as may be seen (from the extensive explanations (廣釋)) in other treatises (論) (see Appendix: F 743–761).

#2849 c. <This nature>, i.e., the perfected (*pariniṣpanna*), IS THE REAL (*shi* 實) NATURE OF VIJÑĀPTI-MĀTRĀ (*viññapti-mātra-shixing* 唯識實性).⁹³⁶ Indeed, *viññapti-mātratā* is of two kinds: (1) false (虛妄), i.e., the imagined (*parikalpita* 遍計所執); (2) true-real (*zhenshi* 真實), i.e., the perfected (*pariniṣpanna* 圓成實性).

<The words REAL NATURE (實性) are used in order to exclude the false (虛妄). [To indicate this difference, it is said that the perfected is the real nature of *viññapti*-

⁹³⁴ See Appendix One, F 745–748.

⁹³⁵ “Perpetual”, unchanging, *zhanran* 湛然, see #3251, #3356, AKB 9/17r.10 [iii, F 77].

⁹³⁶ The original (Sanskrit) has simply: the perfected is the *viññapti-mātratā*: Xuanzang improves it.

only (*vijñapti-mātratā*).]

La Vallée Poussin comments:

The existence of the imagined (*parikalpita*) (i.e., of the person [*pudgala*] and of *dharmas*) is purely illusory. The person and the *dharmas* are simply imagined entities: thus, they <561> are, in nature, “*vijñapti*-only”. One can assert the *vijñapti-mātratā* in them; but they are false, for *vijñapti* is, in its nature, neither the person nor the *dharmas*. On the contrary, the perfected (*pariniṣpanna*) is the very nature of *vijñapti*.

Why not put the dependent (*paratantra*) into the “false” *vijñapti-mātratā*? – Because the pure dependent, i.e., the pure mind, is not false.

On the other hand, the nature (*svabhāva* 性) of things is twofold:

1. conventional (*sāṃvṛta* 世俗), this is the dependent nature (*paratantra-svabhāva*);
2. absolute (*pāramārthika* 勝義), this is the perfected nature (*pariniṣpanna-svabhāva*).

This is why it is said that the perfected is the REAL (NATURE (實性) of *vijñapti*-only (*vijñapti-mātratā*) in order to distinguish it from the dependent, from the conventional (世俗).

La Vallée Poussin comments:

Why not consider the imagined nature (*parikalpita-svabhāva*) as conventional (*sāṃvṛta*)? – Because this nature is not really a nature (*svabhāva*).

Why not consider the dependent nature (*paratantra-svabhāva*) as absolute (*pāramārthika*)? – We look at things here from the point of view of the permanent and of the impermanent, not from the point of view of the pure and of the impure.

The conditioned (*saṃskṛta*)—even when pure (*anāsrava*)—is not the “real nature” for it is a nature (*svabhāva*) existing dependently (*āpekṣika*), just like an illusion. [The conditioned] is [the] characteristic of *vijñapti*-only (*vijñapti-mātra-lakṣaṇa*) [i.e., the characteristic (*lakṣaṇa*) and not the thing itself, i.e., the characterized (*lakṣya*), see #2333]; and, as the suffix *tā* can indicate the characteristic, it is the *vijñapti-mātra-tā*. On the contrary, the perfected (*pariniṣpanna*) is the very nature (*svabhāva*) of *vijñapti*, thus *vijñapti-mātra-tā*, by giving to the suffix *tā* the meaning of nature (*svabhāva*).

[Strictly speaking, the perfected (*pariniṣpanna*) is suchness (*tathatā*), the *vijñapti-mātratā*; all that which has been explained in the stanzas 1–24 [—although we

have said that it was *vijñapti-mātratā*—] is just the characteristic of *vijñapti*-only (*vijñapti-mātra-lakṣaṇa*) (Kuiji).]

#2850 Conclusion. – The ⟨three⟩ stanzas 23–25 show that ⟨the term “without a nature” (無性) in⟩ the *sūtras*, e.g., in the formula “all factors are without a nature” (*sarve dharmā niḥsvabhāvāḥ*), should not be taken very literally (極了義). Wise people (智者) are careful not to understand it {9/3v.} as if, in general, *dharmas* had no reality, (had no intrinsic nature [*svabhāva*],) at all (都無自性). <562>

K. *P*ATH⁹³⁷

The two seed-lineages (gotras), the five states, the gradual progress

#2853 We have established ⟨the nature and characteristics of *vijñapti*-only⟩ *vijñapti-mātratā* (唯識相性). Let us speak now about:

- a. who (誰) enters it (*praskandhati* 悟入);
- b. through how many states (*avasthā*) (幾位);
- c. by what means (*upāya*) (如何).

#2854 ⟨In short,⟩ those who are endowed with the two seed-lineages (*gotras* 種姓) of the Great Vehicle (大乘) enter it (悟入), by five states (五位), by a gradual progress (漸次).

#2856 a. ⟨What is the meaning of⟩ the two kinds of seed-lineage ⟨of the Great Vehicle⟩ (大乘二種種姓)?⁹³⁸

1. The natural or innate seed-lineage (*prakṛtiṣṭha-gotra* 本性住種姓) (or nature-of-things [*dharma*tā] seed-lineage [*gotra*]),⁹³⁹ that is, the seeds (*bījas*)—causes of pure *dharma*s (*anāsrava-dharma-hetu* 無漏法因)—which exist “naturally” (*dharma*tā-*prātilābhika* 法爾所得), which, from beginningless time (*anādi-kālika* 無始來), rely closely (依附) on the eighth ⟨or the root⟩ cognition (*vijñāna* 本識) (see #0443).

2. The seed-lineage that results from, or consists of, perfuming (*bhāvanā-maya-gotra* or *samudānīta-gotra*, 習所成種姓): dependent on hearing the *dharma* (i.e., twelve members [*aṅgas*] of scripture) which is the outflow of the *dharma-dhātu*, etc., (*dharma-dhātu-niṣyanda-dharma-śravaṇa* 聞法界等流法), [this seed-lineage] consists of the seeds (熏習所成) of the threefold understanding (*prajñā*), ⟨i.e., derived from hearing (聞所成), etc.⟩ (see #0436, #0464).

In order to enter (悟入) into *vijñapti-mātratā* (唯識) by a gradual (漸次) pro-

⁹³⁷ *Kārikās* 26–28.

See at the end of this translation, i.e., in Appendix One, the notes on (1) the five lineages (*gotras*), (2) the career of the *bodhisattva*, (3) the *bodhisattva* and the bad destinies, etc.

⁹³⁸ *Buddhabhūmi-śāstra* (T.26.1530.0304b).

⁹³⁹ *Bodhisattva-bhūmi*, *Muséon* 1905: 41 = YBh, 35; *Sūtrālaṃkāra*, iii; *Madhyamakāvatāra*, at beginning.

gress, it is necessary to possess (具) these two seed-lineages (種姓) (of the Great Vehicle). {9/4r.}

#2857 b. 〈What is the meaning of entering *vijñapti*-only by five states (五位)?〉

The states (*avasthā*) are five in number:

1. State of provision (*saṃbhāra-avasthā* 資糧位), i.e., cultivating (修) the factors conducive to liberation (*mokṣa-bhāgīyas* 順解脫分) of the Great Vehicle. [This period extends from the first “generation of the mind (of *bodhi*)” (*bodhi-citta-utpāda*) up to the generation of heat (*uṣmagata*).]
2. State of preparation (*prayoga-avasthā* 加行位), i.e., cultivating factors conducive to penetration (*nirvedha-bhāgīyas* 順決擇分) of the <563> Great Vehicle (that is, the four roots of good [*kuśala-mūlas*], namely, heat [*uṣmagata*], etc.; until the end of the first aeon [*kalpa*], i.e., the end of the stage of resolute conduct [*adhimukti-caryā-bhūmi*]).
3. State of penetration (*pravedha-avasthā* 通達位), i.e., the path of insight (*darśana-mārga* 見道) (abided in (所住) by) the *bodhisattvas* (菩薩) [that is, entry into the first stage (*bhūmi*), i.e., mind of entry].
4. State of cultivation (*bhāvanā-avasthā* 修習位), i.e., the path of cultivation (*bhāvanā-mārga* 修道) (abided in (所住) by) the *bodhisattvas* where they progress [from the “mind of abiding” (*sthiti-citta*) of the first stage (*bhūmi*) to the adamant concentration (*vajra-upama-samādhi*)].
5. State of final achievement (*niṣṭhā-avasthā* 究竟位), i.e., abiding (住) in the supreme perfect *bodhi* (*anuttarā samyak-saṃbodhi* 無上正等菩提). (The final stage [*niṣṭhā-gamana-bhūmi*] of the *Bodhisattva-bhūmi*).

#2858 c. What is the gradual progress (of entering) (漸次悟入) (vijñapti-only (唯識))?

1. In the first state, (i.e., the state of provision (資糧位),) the *bodhisattva* (菩薩) cultivates a profound (*gambhīra* 深) resolution (*adhimukti* 信解). [He tames, to a weak degree, the seizing (*grāha*) of the object (*grāhya*) and the seizing of the subject (*grāhaka*), that is, to such a weak extent that the text does not mention this point.]
2. In the second state, (i.e., the state of preparation) (加行位), he progressively (漸) tames (伏除) the two kinds of seizing, (i.e., “that which is seized” and “that which seizes” (所取能取),) he “induces” (*āvahati*, *abhinirharati* 引發) the seeing of reality (*tattva-darśana* 真見).
3. In the third state, (i.e., the state of penetration) (通達位), he penetrates (*prati-*

vidh 通達: he understands) truly (*yathā-bhūtam* 如實). [He generates the two pure knowledges (*jñānas*): (i) the root (*mūla*) (knowledge) and (ii) the subsequently acquired (*prṣṭha-labdha*) (knowledge).]

4. In the fourth state, (i.e., the state of cultivation) (修習位), {9/4v.} he (repeatedly cultivates or) meditates (*abhīkṣṇam bhāv* 數數修習) in conformity with the (reality (理)) which he has seen in the third state (如所見): thus, he tames (伏) what remains of the hindrance of defilements (*kleśa-āvaraṇa*), he abandons (斷) what remains of the hindrance to what is to be known (*jñeya-āvaraṇa*).

5. Arriving at the fifth state, (i.e., the state of final achievement) (*niṣṭhā-gata* 究竟位), [the *bodhisattva*] emerges (出) from the hindrances (*āvaraṇas* 障): [unlike the practitioners of the two vehicles,] he is complete (圓) [in terms of merit and in terms of knowledge]; [unlike the *bodhisattva* of the tenth stage,] he is [completely] clear (明); until the end of time (盡未來), he converts (or instructs) (化) (the various kinds of) sentient beings (有情類) and causes them to enter (悟入) into (the nature and characteristics of *vijñapti*-only) (*vijñapti-mātratā*). <564>

- K.A. Cultivating factors conducive to liberation or state of provision (*sambhāra-avasthā*); #2861
- K.B. Cultivating factors conducive to penetration (*nirvedha-bhāgīyas*) or state of preparation (*prayoga-avasthā*); #2897
- K.C. Path of insight (*darśana-mārga*) or state of penetration (*pravedha-avasthā*); #2915
- K.D. Path of cultivation (*bhāvanā-mārga*) or state of cultivation (*bhāvanā-avasthā*); #2980
- K.E. Path of the non-trainee (*aśaikṣa-mārga*). – Transmutation of the support (*āśraya-parāvṛtti*) and its fruits; #3180

K.A. *Cultivating factors conducive to liberation or state of provision (saṃbhāra-avasthā)*⁹⁴⁰

#2861 〈First, what are the characteristics of〉 the state of provision (資糧位) (#2491) which is defined in stanza 26? The stanza says:

yāvad vijñapti-mātratve vijñānaṃ nāvatiṣṭhate |
grāhya-grāhaka-anuśayas tāvan na vinivartate || 26

乃至未起識・求住唯識性・|
於二取隨眠・猶未能伏滅・| 26

#2862

26. For as long as *vijñāna* is not settled in *vijñapti-mātratā*, for that long the proclivities (*anuśaya*) of the two kinds of seizing (*grāhas*), i.e., 〈of that which is seized and of that which seizes,〉 will not cease.

[Xuanzang translates:]

26. For as long as [the *bodhisattva*] does not 〈yet〉 generate (乃至未起) the *vijñāna* (識) seeking (求) to abide (住) in *vijñapti-mātratā* (唯識性), he does not 〈yet〉 tame (伏滅) the proclivities (*anuśaya* 隨眠) of the two kinds of seizing (*grāhas* 取).

#2866 The Treatise:

Starting from the bringing forth (發) of the profound (深), stable (固大) 〈and great (大)〉 mind of *bodhi* (*bodhi-citta* 菩提心) up to 〈but FOR AS LONG AS HE DOES NOT YET〉 GENERATE (乃至未起) THE *VIJÑĀNA* (識) conducive to penetration (*nir-vedha-bhāgiyas* 順決擇) and the effort, 〈or the SEEKING, TO〉 ABIDE (求住) IN the true absolute of *VIJÑĀPTI-MĀTRATĀ* (*bhūta-pāramāthika-vijñapti-mātratā* 唯識真勝義性): all of that is included in the 〈state of〉 provision (資糧位).

⁹⁴⁰ Rhys Davids-Stede mentions the provisions for *bodhi* (*bodhi-saṃbhāra*) in the *Jātaka* commentary, provisions for liberation (*vimokkha-saṃbhāra*) in the commentary on the *Thera-gāthās*. In *Sumaṅgala-vilāsinī*, provisions (*saṃbhāra*) for lying. It is from the point of view of necessary conditions, *saṃbhāra-kathā-nayena*, that one can say that the eye sees color: *Kathā-vatthu*, xviii, 9.

The two provisions (*saṃbhāras*), AKB vii, F 79.

Many provisions (*saṃbhāras*), see *Lalita*: merit (*puṇya*), knowledge (*jñāna*), calm abiding (*śamatha*), insight (*vidarśana*); *Śikṣā-samuccaya*, p. 191, *dharma*, p. 182, the member “understanding of all meditations” (*sarva-dhyāna-prajñā-aṅga*); *Karuṇā-puṇḍarīka*, p. 104, a long list.

La Vallée Poussin comments:

The true absolute (*bhūta-paramārtha*) = the absolute of the absolute (*paramārtha-paramārtha*), in contrast to the three lower kinds of absolute (*paramārtas*, see *Siddhi* F 551).

This state is “equipment”, “provision” (*saṃbhāra*), because, heading (趣) towards supreme perfect *bodhi* (*anuttara-samyak-saṃbodhi* 無上正等菩提), the *bodhisattva* accumulates (or cultivates) (修習) various (種種) and excellent (勝) “provisions” (資糧). [This is “for himself” (*sva-artha*).] {9/5r.} <565>

It is also called “factors conducive to liberation” (*mokṣa-bhāgīya* 順解脫分), for the *bodhisattva* exerts (勤) himself and seeks (求) the liberation (解脫) of sentient beings (有情). [This is “for others” (*para-artha*).]

La Vallée Poussin comments:

Liberation (*mokṣa*) = *nirvāṇa*; part (*bhāga*, *fen* 分) = cause (*hetu* yin 因).

In the Abhidharma, the factors conducive to liberation (*mokṣa-bhāgīyas*) are the roots of good of personal *nirvāṇa*, AKB vi, F 174, 178; vii, F 72 (*Vyākhyā*, fasc. 1, p. 5; *Sūtrāṭṭhāra* of Huber, p. 283; S. Lévi, “*Drṣṭānta-pankti*”, *Journal Asiatique*, 1927: ii, p. 111).

* * *

A.A. Two kinds of seizing (*grāhas*); #2868

A.B. Two hindrances (*āvaraṇas*); #2873

K.A.A. *Two kinds of seizing (grāhas)*

#2868 In this state, the *bodhisattva* (菩薩) relies on four excellent powers (*parama-bala* 勝力), namely:

1. cause (*hetu* 因) (i.e., his lineage [*gotra*], which is twofold);
2. spiritual friends (*kalyāṇa-mitra* 善友, meeting and serving the *buddhas*);
3. mental application (*manasikāra* 作意, resolve [*adhimokṣa*], absolute and fixed);⁹⁴¹
4. provision (資糧) (of merit and of knowledge).

Although he has thus—with regard to *vijñapti-mātratā* (唯識)—a profound (深) resolution (*adhimukti* 信解) (see Appendix One), he is, nevertheless, unable to understand (了) the emptiness of that which seizes (*grāhaka*) and of that which

⁹⁴¹ Compare the hundred merits of AKB iv, F 226.

is seized (*grāhya*) (能所取空); abiding (住) often (多) in the “outer gates” (*bāhya-mukhena* 外門, i.e., “distracted mind”), he cultivates (修) the practices of the *bodhisattvas* (*bodhisattva-caryā* 菩薩行).

Thus, HE CANNOT YET (猶未) have the power (功力) to TAME (能伏滅) THE PROCLIVITIES (*anuśayas* 隨眠 = seeds [*bījas*])—generated (所引) by THE TWO KINDS OF SEIZING (*grāhas* 二取)—in such a way that these proclivities no longer generate the two actual (現行) kinds of seizing (取).

#2869 The expression TWO KINDS OF SEIZING (*grāha-dvaya* 二取) means the seizing of the two kinds of seizing (*grāha-dvaya-grāha* 二取取), ⟨for its nature (性) is⟩ “seizing” (*grāha*, *abhiniveśa* 執取) of that which seizes (*grāhaka* 能取) and of that which is seized (*grāhya* 所取).

La Vallée Poussin comments:

The *Abhisamayālaṃkāra* explains that the figuring of that which is seized (*grāhya-vikalpa*) is twofold:

1. basis of the pollution (*saṃkleśa-vastv-adhiṣṭhāna*);
2. basis of the counteragent (*praiṇapakṣa-vastv-adhiṣṭhāna*).

Similarly, the figuring of that which seizes (*grāhaka-vikalpa*) is twofold:

1. basis of the person existing as a real entity (*dravya-sat-puruṣa-adhiṣṭhāna*);
2. basis of the person existing as a designation (*prajñapti-sat-puruṣa-adhiṣṭhāna*).

The figuring of the existence of matter (*rūpa*), the figuring of the non-existence of matter; notion of a real “I”, notion of a designated “I”.

Compare the text published in the Appendix to the *Sūtrālaṃkāra*.

[The proclivity (*anuśaya* 隨眠) of the two kinds of seizing (*grāhas*) is the perfuming (*vāsanā* 習氣), the seeds (*bījas*) which bring about the seizing of that which seizes (*grāhaka*) and of that which is seized (*grāhya*).]

Explanation of the word *anuśaya*:⁹⁴²

This perfuming (*vāsanā* 習氣) ⟨of the two kinds of seizing (取)⟩ is given the name proclivity (*anuśaya* 隨眠): <566>

1. because it adheres (*anu-saṅga* 隨逐)⁹⁴³ to sentient beings (有情), [being al-

⁹⁴² AKB v, F 78.

⁹⁴³ *suizhu* 隨逐, *anu-bandha*, AKB 19/3r.2 [v, F 6], *anu-patita*, 29/15r.8 [ix, F 249], *anugata*, 20/14v.7 [v, F 75], *anu-saj*, 20/15v.7 [v, F 78].

ways present throughout all of *saṃsāra*,] thus “*anu*”;

2. because it lies dormant and hidden (眠伏) in the store-cognition (*ālaya-vijñāna* 藏識), thus “*śaya*”.

Or else, “*śaya*” having the meaning of increase, (this perfuming is called *anuśaya* (隨眠)) because it adheres (隨) to sentient beings and increases (增) the faults (*doṣa*) (過) in them. {9/5v.}

[This perfuming] refers to the seeds (*bījas* 種) of the hindrance to what is to be known (*jñeya-āvaraṇa* 所知障) and of the hindrance of defilements (*kleśa-āvaraṇas* 煩惱障).

K.A.B. *Two hindrances (āvaraṇas)*⁹⁴⁴

#2873 1. Hindrance of defilements (*kleśa-āvaraṇa* 煩惱障):

Headed (上首) by the afflicted view of self (*sat-kāya-dṛṣṭi* 薩迦耶見) (#1937) that seizes (執) an imagined (*parikalpita* 遍計所執) real self (*ātman*) (or person [*pudgala*]) (實我), [this hindrance consists of] one hundred and twenty-eight root defilements (*mūla-kleśas* 根本煩惱) together with their outflows (*niṣyanda* 等流), i.e., the twenty subsidiary defilements (*upakleśas* 隨煩惱) (#2045).

#2874 These torment (and vex) (擾惱) the body (身) and the mind (身心) (of sentient beings), [thus they are defilements (*kleśas*)]; they are a hindrance (障) to *nirvāṇa* (涅槃), [thus they are a hindrance (*āvaraṇa*)]. Therefore, (they are called) hindrance of defilements (*kleśa-āvaraṇa* 煩惱障).

La Vallée Poussin comments:

128 (= 46 + 41 + 41) defilements (*kleśas*) (sources cited in AKB v, F 21):

a. Realm of desire (*kāma-dhātu*), [46 defilements]:

Abandoned by insight into the truths, [there are] forty kinds of defilement abandoned by insight (*darśana-kleśa*), namely, ten defilements (*kleśas*) being counteracted in a certain way by insight into each truth.

Abandoned by cultivation, there are six kinds of defilements abandoned by cultivation (*bhāvanā-kleśa*), namely, (1) spontaneous or unreflected afflicted view of a self (*akalpikā sat-kāya-dṛṣṭi*), (2) spontaneous or unreflected afflicted view of annihilation (*akalpikā uccheda-dṛṣṭi*) [or afflicted view of holding to an extreme (*antagrāha-dṛṣṭi*)],

⁹⁴⁴ See #2545, #2692, #3139, #3246. – *Madhyānta* (T.31.1599.0453b). – For the *Mādhyaṃikas*, *Madhyamakāvatāra*, 107–108, *Muséon* 1910: 304 (the two kinds of ignorance [*avidyās*]), below, *Siddhi* F 568.

see #1954], (3–6) innate attachment, hostility, conceit and ignorance (*rāga-pratigha-māna-avidyā*).

b. Higher realms (*dhātus*), each 41 [defilements]: the same [46 defilements] minus four hostilities (*pratighas*) abandoned by insight, minus one (innate) hostility abandoned by cultivation.

98 defilements (= 36 + 31 + 31), according to the Abhidharma:

a. Realm of desire (*kāma-dhātu*). – Abandoned by insight, [there are] thirty-two [defilements]: 10, 7, 7 and 8 according to the truths. – Abandoned by cultivation, there are four defilements: (1) attachment (*rāga*), (2) hostility (*pratigha*), (3) ignorance (*avidyā*), (4) conceit (*māna*). – In all 36 [= 32 + 4] defilements.

b. Higher realms, the same [thirty-six defilements] minus [five] hostilities (*pratighas*). – For each higher realm, 31 [defilements].

#2876 2. Hindrance to what is to be known (*jñeya-āvaraṇa* 所知障).

Headed by the afflicted view of self (*sat-kāya-dṛṣṭi* 薩迦耶見) that seizes (執) imagined (遍計所執) real *dharmas* (實法), [this hindrance consists of] afflicted views (*dṛṣṭis* 見), doubt (*vicikitsā* 疑), ignorance (*avidyā* 無明), attachment (*rāga* 愛) (?), harmfulness (*vihimsā* 恚), conceit (*māna* 慢), with the subsidiary defilements (*upakleśas*).

#2877 These “errors” <567> cover or veil (覆) the non-upside-down nature (*aviparīta-svabhāva* 無顛倒性) of the object (境), i.e., “that which is to be known” (*jñeya* 所知); they are a hindrance (障) to *bodhi* (菩提). Thus, <they are called> hindrance to what is to be known (*jñeya-āvaraṇa* 所知障). [See *Siddhi* F 504–507.]

La Vallée Poussin comments:

1. These definitions are those of the *Buddhabhūmi-sāstra* (T.26.1530.0323b).

Hindrance of defilements (*kleśa-āvaraṇa*). – Headed by the afflicted view of self (*sat-kāya-dṛṣṭi*) that seizes a real person (*pudgala*; self [*ātman*]), [this hindrance consists of] one hundred and twenty-eight root defilements (*mūla-kleśas*) and the subsidiary defilements (*upakleśas*). The actions that they provoke and the fruits that they bring about are included in this hindrance (*āvaraṇa*), for these actions and fruits have the defilements (*kleśas*) as their root.

Hindrance to what is to be known (*jñeya-āvaraṇa*). – Headed by the afflicted view of self that seizes imagined (*parikalpita*) *dharmas*, [this hindrance consists of] all the minds (*cittas*) and mental factors (*caittas*) of ignorance (*avidyā*), of attachment to *dharmas* (*dharma-rāga*), of harmfulness (*vihimsā*), etc. The actions that they pro-

voke and the fruits that they bring are included in this hindrance (*āvaraṇa*), for these actions and fruits have attachment to *dharma*s and ignorance, etc., as their root.

According to one opinion, belief in *dharma*s (*dharma-grāha*) and ignorance (*avidyā*), etc., pervade the entire category of impure (*sāsrava*) mind, i.e., good, bad and non-defined, and also the pure minds of the two vehicles, for these minds do not understand the non-self of *dharma*s (*dharma-nairātmya*) and appear in the aspect of the image-part (*nimitta-bhāga*) and of the seeing-part (*darśana-bhāga*) (that which is seized [*grāhya*] and that which seizes [*grāhaka*]).

According to another opinion, they pervade only the impure minds, for YBh says: “Ignorance (*avidyā*) is of two kinds, i.e., [a] bad (*akuśala*) and [b] non-defined (*avyākṛta*), and also [a] defiled (*kliṣṭa*) and [b] non-defiled (*akliṣṭa*)”. It does not say that it is good (*kuśala*) ... (see #2879).

2. According to Nāgārjuna, the hearers (*śrāvakas*) and the *bodhisattvas* possess the same “understanding” (*prajñā*, i.e., *jñāna-prajñā*): they differ in skillful means (*upāya*), resolution (*praṇidhāna*), compassion (*karuṇā*), inquiring regarding the *buddha* and *dharma* (*dharma-buddha-paṛyeṣaṇā*). This refers, to be precise, to the Sarvāstivāda Little Vehicle (*Da zhidu lun*, T.25.1509.0266c).

3. Scholars of the Great Vehicle think that the Little Vehicle has the understanding of the non-self of the person (*pudgala-nairātmya*) (or emptiness of the person [*pudgala-sūnyatā*]), but not of the non-self of *dharma*s (*dharma-nairātmya*) (or emptiness of *dharma*s [*dharma-sūnyatā*]).⁹⁴⁵

The first non-self (*nairātmya*) counteracts the belief in a person (*pudgala-grāha*), which is the principle of all the defilements (*kleśas*), the principle of the hindrance of defilements (*kleśa-āvaraṇa*).

The second non-self counteracts the belief in *dharma*s (*dharma-grāha*), which is the direct principle of certain non-defiled (and consequently non-*kleśa*) but impure (*sāsrava*) *dharma*s and, consequently, of pollution (*saṃkleśa*): this is the hindrance to what is to be known (*jñeya-āvaraṇa*).

For some scholars (*Śrīmālikā*, *Bodhicaryāvatāra*), the belief in a person cannot be uprooted as long as the belief in *dharma*s (*dharma-grāha*) remains: consequently, the saints of the Little Vehicle are not freed from the hindrance of defilements (*kleśa-āvaraṇa*).

⁹⁴⁵ Sometimes, they do show that the Little Vehicle preaches the non-self of *dharma*s (*dharma-nairātmya*); see, for example, *Madhyamakāvatāra*, p. 19, 17; *Samyutta*, ii, 17, etc. We have seen, #2819, that Harivarman is quite adamant.

For other scholars (Dharmapāla, *Siddhi*), the *arhat* is freed from the hindrance of defilements without being freed from the hindrance to what is to be known; the hindrance of defilements is a hindrance to *nirvāṇa*; the hindrance to what is to be known is a hindrance to *bodhi*. <568>

[Scholars give to the *dharma*s that constitute the hindrance to what is to be known (*jñeya-āvaraṇa*) the very names of the defilements (*kleśas*): the belief in a person (*pudgala-grāha*) is an afflicted view of self (*sat-kāya-dr̥ṣṭi*) that seizes persons (*pudgalas*); the belief in *dharma*s (*dharma-grāha*) is an afflicted view of self that seizes *dharma*s; likewise, the doubt with regard to *dharma*s (*dharma-vicikitsā*) which is not a defilement (*kleśa*) is distinguished from the doubt which is a defilement, etc.]

4. The texts that try to specify the notions of the non-self of the person (*pudgala-nairātmya*) and of the non-self of *dharma*s (*dharma-nairātmya*) are rather rare. Here are two among the less obscure:

Bodhisattva-bhūmi, i, 17, fol. 108a:

tatredaṃ pudgalanairātmyaṃ yaṃ naiva te vidyamānā dharmā pudgalā nāpi vidyamānadharmavinirmukto 'nyaḥ pudgalo vidyate | tatredaṃ dharmanairātmyaṃ yat sarveṣv abhilāpyeṣu vastuṣu sarvābhilāpāsvabhāvo (?) dharmo na saṃvidyate | evaṃ hi bodhisattvaḥ sarvadharmā anātmāna iti yathābhūtaṃ prajānāti.

The non-self of the person consists in the fact that no existent *dharma* is a person (*pudgala*) and that there is no person beyond existent *dharma*s.

The non-self of *dharma*s consists in the fact that, in all the expressed things, there is no *dharma* that is not simply an expression. This is how the *bodhisattva* understands the Buddha's statement: all *dharma*s are non-self (*sarva-dharmā anātmānaḥ*).

Kuīji (10B/13v.–14r.; T.43.1830.0592a10):

(Question: – What is it that is called the difference between the two operative forms (*ākāra* 行相) regarding which the two kinds of emptiness [(1) emptiness of the person (*pudgala-sūnyatā*) and emptiness of *dharma*s (*dharma-sūnyatā*)] serve as antidote (何名二空之所對治二行相別)?

Answer: – (1) Taking *dharma*s as having a substance (執法有體) and (2) taking *dharma*s as having an activity (執法有用).

This is the difference regarding which the two kinds of emptiness serve as antidote, i.e., the difference between taking the operative form (*ākāra* 行相) of “ruler” (主宰) and taking the operative form of “upholding” (任持) (see #0018).

Thus, accordingly, there also is this difference in the antidotal path (故能治道亦有別也.)

In other words:

- a. on the one hand, there is the belief in a person (*pudgala-grāha*), recognizing in *dharmas* or in certain *dharmas* or pseudo-*dharmas* the qualities of sovereignty (*svātantrya*), of permanence (*nityatva*): holding *dharmas* to be “substances”;
- b. on the other hand, there is the belief in *dharmas* (*dharma-grāha*), recognizing in *dharmas*—which exist, moreover, as “ineffable” and as the Buddha sees them—an activity (*yong* 用), characteristics, a manner of existing. This activity, these characteristics, these manners of existing are of the order of illusions, reflections, etc. [see #1954].

5. There is, it seems, conflict between the Mādhyamikas and the Vijñānavādins. We will not resume the study of the problem discussed at #2389, i.e., whether the Mādhyamikas accept *tattva* (“reality”). If they accept “reality”, they consider it to be beyond the knowledge (*jñāna*) of even the Buddha: the “reality” is not what is to be known (*jñeya*), #2830. – Hence, this is a definition of the hindrance to what is to be known (*jñeya-āvaraṇa*) which is not that of the Vijñānavādins.

For [the Vijñānavādins], there truly exists that which is to be known (*jñeya*), the “object of cognition”, namely, (1) the nature-of-things (*dharmatā*) or suchness (*tathatā*) (or the perfected [*pariṇiṣpanna*]), which is cognized by the knowledge of pure intuition, i.e., the knowledge without conceptual figurating (*nirvikalpaka-jñāna*), #2918, and (2) the *dharmas* (i.e., the conventional [*saṃvṛti*], the dependent [*para-tantra*]), which are cognized by the subsequently acquired knowledge (*prṣṭha-labdha-jñāna*). – Therefore, the word *jñeya-āvaraṇa* is explained as:

*jñeye jñānasya pratighāta āvaraṇam*⁹⁴⁶

that which hinders the knowledge relative to what is to be known.

[On the other hand, the word *kleśa-āvaraṇa* means: “the hindrance consisting in defilements (*kleśas*)”.]

The Mādhyamikas differ. – There is a *jñeya* (“what is to be known”) which is five-fold [i.e., evidently <569> the five aggregates (*skandhas*): it is a *jñeya* of the order of the conventional (*saṃvṛti*) or of “ophthalmic visions”]. The defilements (*kleśas*) are a hindrance or veil (*āvaraṇa*). What is to be known (*jñeya*) also is a hindrance or veil: *jñeyam eva samāropita-rūpatvād āvṛtiḥ*: “The *jñeya* is a veil because it is

⁹⁴⁶ *Bodhisattva-bhūmi*, fol. 17 at end.

something imputed". Being similar to darkness, the veil will be called "darkness" (*tamas*) because it veils the true nature of things (*vastu-tattva-āvaraṇāt*). [This true nature is the absolutely unarisen (*atyanta-anutpannatā*).] (*Bodhicaryāvatāra*, ix, 55, commentary).

6. For the theory of the hindrances (*āvaraṇas*) in the Little Vehicle, see AKB iv, F 201; vi, F 278, 278, 298.

Three hindrances, i.e., obstacles to the entry into the path:

- a. hindrance of retribution (*vipāka-āvaraṇa*) (i.e., bad destinies);
- b. hindrance of action (*karma-āvaraṇa*) (i.e., "mortal" sins);
- c. hindrance of defilements (*kleśa-āvaraṇa*).⁹⁴⁷

Moreover, hindrance to attainment (*samāpatty-āvaraṇa*), hindrance to liberation (*vimokṣa-āvaraṇa*), obstacles to the entry into concentration.

Every mind is "veiled" (*āvrta*), except that of the *arhat* who is freed of the defilement (*kleśa*) of the summit of cyclic existence (*bhavāgra*).

The distinction between hindrance of defilements (*kleśa-āvaraṇa*) and hindrance to what is to be known (*jñeya-āvaraṇa*) is not clearly formulated. However, (1) the defiled delusion or error (*kliṣṭa saṃmoha*) of which the *arhats* are exempt and (2) the non-defiled non-knowledge (*akliṣṭa ajñāna*) of which only the Buddha is exempt are distinguished (AKB i, F 2).

In *Vibhāṣā* (T.27.1545.0735b), there are many opinions on the problem:

Since the hearers (*śrāvakas*) and the self-enlightened ones (*pratyekabuddhas*) possess the faculty of final and perfect knowledge (*ajñātāvi-indriya*) (see #2496), why are they not called *buddhas*?

Among these opinions:

He who has abandoned the two non-knowledges (*ajñānas*), i.e., the defiled and the non-defiled, is called Buddha. The hearers (*śrāvakas*) and the self-enlightened ones (*pratyekabuddhas*) have abandoned only the defiled non-knowledge (*ajñāna*).

See #3349. The Buddha has destroyed (*hata* = *asamudācāra-prahāṇi-kṛta*) the darkness relative to every object of cognition (*jñeya*): the *arhats* have undoubtedly abandoned the "non-defiled non-knowledge", i.e., in the sense that they no longer have any attachment toward any object of cognition [that is, they cognize every *dharma*

⁹⁴⁷ Cf. *Bodhisattva-bhūmi*, fol. 34a, *Muséon*, 1911: 165.

as empty, etc.]; just as they have abandoned the eye, no longer having any attachment to the eye. But, although they continue to see, they continue to ignore the *buddha-dharmas*, i.e., the distant objects, etc. They have destroyed ignorance (*avidyā*) (AKB iii, F 88) but not non-knowledge (*ajñāna*).

7. We note the three verses of Vararuci, “Life of the Buddha” (S. Lévi, *Journal Asiatique*, 1908, i: 85; 1927, ii: 109) which Sāramati⁹⁴⁸ cites in *Ru dacheng lun/Mahā-yānāvātāra* (T.32.1634.0045c11):

There are two kinds of ignorance (*avidyās*), that is: (1) the mundane (*laukikī*) (= hindrance of defilements [*kleśa-āvaraṇa*]), (2) the supramundane (*lokottarā*) (= hindrance to what is to be known [*jñeya-āvaraṇa*])

- #2878 a. Association of the hindrance to what is to be known (*jñeya-āvaraṇa*) and of the cognitions (*vijñānas*).

Eighth cognition. – This hindrance to what is to be known (所知障) is certainly not associated with the “cognition that is retribution” (*vipāka-vijñāna* 異熟識) (i.e., eighth cognition, see #0740), for the latter is weak (微劣) and is not {9/6r.} associated with ignorance and understanding (*avidyā-prajñā* 無明慧); for the knowledge of the emptiness of *dharmas* (*dharma-sūnyatā* 法空智品) (which belongs to the sixth cognition) occurs (simultaneously with the eighth cognition and) without the eighth cognition being modified.

La Vallée Poussin comments:

1. Kuiji (9B/33; T.43.1830.0560c23). – The name *vipāka-vijñāna* (“cognition that is retribution”) is given to the eighth cognition. This cognition is fine-subtle and weak; comparatively, the belief in *dharmas* (*dharma-grāha*) <570> is coarse and strong; the belief in *dharmas* perfumes, the “cognition that is retribution” (*vipāka-vijñāna*) does not perfume.

Sthiramati thinks that the minds of three ethical natures [i.e., good, bad, non-defined] have the belief in *dharmas*. [The eighth cognition being only retribution (*vipāka*) is included among the non-defined minds.]

The author refutes this opinion. The “cognition that is retribution” is only accompanied by five mental factors (*caittas*) (see #0581). The belief in *dharmas* (*dharma-grāha*) necessarily comprises “understanding” (*prajñā*) and “ignorance” (*avidyā*), i.e., the judging (*nirūpaṇa*) understanding and the deluding (*bhrānti*) ignorance. The *Buddha-bhūmi* says:

⁹⁴⁸ Editors: LVP has Sthiramati.

According to one opinion, the belief in *dharma*s and ignorance pervade the impure (*sāsrava*) minds of three ethical natures (法執及無明。遍三性).

(See #2741.)

2. Kuiji (T43.1830.0561a06): – Literally: “The group of knowledge of the emptiness of *dharma*s (*dharma-sūnyatā-jñāna-kalāpa* 法空智品) arises with (*saha utpāda*) the eighth”. – The seventh has the belief in *dharma*s (*dharma-grāha*); when the “knowledge of the emptiness of *dharma*s” arises, the seventh no longer functions (*xing* 行, *pracāra*). In the same way, if the eighth would have the belief in *dharma*s (*dharma-grāha*), then—when the knowledge of the emptiness of *dharma*s (*dharma-sūnyatā-jñāna*) would arise—the eighth would cease (*nirodha*): since the eighth in action (*samudācāra*) occurs in company with this knowledge (*jñāna*), we know that the eighth is not accompanied by the belief in *dharma*s (*dharma-grāha*) ... The example is: “like the eighth of a *buddha*”. ... If one says: “When the emptiness of *dharma*s (*dharma-sūnyatā*) is seen by non-*buddhas*, the eighth is abandoned”, the pure *dharma*s would have nothing that they could perfume; how could they become a *buddha*? (無漏法無所熏故佛何得成) ...

The seven evolving cognitions (*pravṛtti-vijñānas* 轉識). – According to the case, the seven evolving cognitions are associated with a small (少) or a large (多) number of *dharma*s falling within the category of hindrance to what is to be known (*jñeya-āvaraṇa*); just as it is said with regard to the *dharma*s falling within the category of hindrance of defilements (*kleśa-āvaraṇa*).

[Cogitation (*manas*) is associated with thirteen *dharma*s, i.e., four root defilements (*mūla-kleśas*), eight subsidiary defilements (*anu-kleśas*) and the “understanding” (*prajñā*) with a special object (*pratiniyata-viṣaya*).

Mental cognition (*mano-vijñāna*) is associated with all the *dharma*s.]

The five cognitions (*vijñānas* 識) (of the eye, etc.) are definitively not associated with afflicted view of *dharma*s (*dharma-dṛṣṭi* 法見), doubt with regard to *dharma*s (*dharma-vicikitsā* 疑), etc., [that is, are completely lacking the ten subsidiary defilements (*upakleśas*), i.e., anger (*krodha*), etc.; partially lacking the other ten subsidiary defilements,] because these cognitions are “without figurating (*vikalpa* 分別)”, (i.e., free of figurating consisting of examining [*nirūpaṇa-vikalpa*], #2203: they cannot be said to be free of defilements abandoned by insight [*darśana-kleśa*]). As for (the remaining factors), i.e., thirst (*tṛṣṇā*), etc., they can (occur and) be associated with the five cognitions by the power of mental cognition (意力), [not by the power of the five cognitions].

#2879 b. Ethical nature of the hindrance to what is to be known (*jñeya-āvaraṇa*).

This hindrance to what is to be known is associated with only ⟨two kinds of mind⟩, that is, with the bad one (不善) (i.e., one part of the realm of desire [*kāma-dhātu*]), with the non-defined one (無記) (i.e., higher realms [*dhātus*]). Indeed, the treatises (YBh, T.30.1579.0628b; *Samuccaya-vyākhyā*, T.31.1606.0709b) say that ignorance (*avidyā* 無明, that is, the hindrance to what is to be known) consists only of the bad (不善) and of the non-defined (無記); <571> delusion (*moha* 癡) (that is, hindrance to what is to be known: the belief in *dharma*s [*dharma-grāha*]) and non-delusion (無癡) (essential to the good mind, see #1803), etc., cannot be associated.

Where there is the hindrance of defilements (*kleśa-āvaraṇa* 煩惱障), there is necessarily the hindrance to what is to be known, but not the other way round, for the first necessarily takes the second as support (所依).⁹⁴⁹ Although we can say that the two hindrances (*āvaraṇas*) (= the two beliefs [*grāhas*] in the person [*pudgala*] and in *dharma*s) are not different (無異) themselves (體) (their natures do not contradict each other), nevertheless, their functions (用) (their characteristics) are different (別). [In the same way, although the cognitions (*viññānas*) are of the same nature, nevertheless, their activities (perception of different objects) differ.]

[The defilement (*kleśa*) is restricted (in terms of range), i.e., is only coarse; the hindrance to what is to be known is coarse and subtle.]

Consequently, the two ⟨proclivities (隨眠)⟩, i.e., hindrances, {9/6v.} are either strong (勝) or weak (劣) ⟨in their activity (用)⟩, according to the noble path (*ārya-mārga* 聖道), (i.e., the vehicle) considered. The hindrance of defilements will be abandoned (斷) before or after (前後) the hindrance to what is to be known.

La Vallée Poussin comments:

1. First abandoning the hindrance of defilements (*kleśa-āvaraṇa*) and not abandoning the hindrance to what is to be known (*jñeya-āvaraṇa*): the followers of the two vehicles, because they have *nirvāṇa* in view.
2. First abandoning the hindrance to what is to be known and not abandoning the hindrance of defilements (—referring to the seeds [*bījas*], not of the incapacity [*dauṣṭhulya*]—): just like the *bodhisatvas* of the ten stages (*bhūmis*) from the “mind

⁹⁴⁹ Indeed, the object (*ālambana*) of defilement (*kleśa*) is necessarily a *dharma*.

Buddha-bhūmi (T.26.1530.0323c18); *Śrīmālikā* (T.1.0310.0676a8–14) (cited by Kuiji); translated above, *Siddhi* F 506. Same doctrine in *Pusa yingluo jing* (T.16.0656).

of abiding” [*sthiti-citta*] of the first stage onwards, because they have omniscience in view.

3. Abandoning the hindrance of defilements and the hindrance to what is to be known (—referring to the seeds—): the *bodhisattvas* of the mind of entry into the first stage and of the adamant concentration (*vajra-upama-samādhi*).

This hindrance to what is to be known (*jñeya-āvaraṇa*) is included in the non-obscured-non-defined (*anivṛta-avyākṛta* 無覆無記) category. Within this category, it belongs to the “arisen from retribution” (*vipākaja* 異熟生) class, not to the other three classes, i.e., pertaining to deportment (*airyāpathika* 威儀), etc., for the activity (勢用) of the non-defined (*avyākṛtas*) of these three classes is slight (薄弱); for it does not obscure (覆) what is to be known (*jñeya* 所知); for it does not form a hindrance (障) to *bodhi* (菩提).

If this hindrance to what is to be known is defined as non-obscured (*anivṛta* 無覆), this is meant from the point of view (望) of the two vehicles (乘).

From the point of view of the *bodhisattvas* (菩薩), it is also obscured (*nivṛta* 覆).⁹⁵⁰ <572>

#2881 c. Ignorance (*avidyā*) and the hindrance to what is to be known (*jñeya-āvaraṇa*).

If the hindrance to what is to be known (所知障) consists of afflicted view (*drṣṭi* 見), doubt (*vicikitsā* 疑), etc. (see #2876), why does the *sūtra* (契經) designate the seeds (*bījas* 種) of the hindrance to what is to be known under the name “stage of ignorance” (*avidyā-bhūmi* 無明住地)? (See *Siddhi* F 506.)

#2882 [The hindrance to what is to be known] is given the general name (總名) of *avidyā* (ignorance 無明) because it increases (增) ignorance (無明):

That does not mean that it is not afflicted view (*drṣṭi* 見), etc.

The same for the defilements (*kleśas* 煩惱): their seeds (種) are given the name of {four stages (四住地)}:

1. stage of one part of the afflicted view (*drṣṭy-eka-deśa-bhūmi* 見一處住地) (= seeds of the figured defilements [*parikalpa-kleśas*] of the three realms [*dhātus*]),

2–4. stage of attachment to desire (*kāma-rāga-bhūmi* 欲愛住地), stage of attachment to matter (*rūpa-rāga-bhūmi* 色愛住地), stage of attachment to existence (*bhava-rāga-bhūmi* 有愛住地) (= seeds of the innate defilements [*sahaja-kleśas*])

⁹⁵⁰ *Buddhabhūmi-śāstra* (T.26.1530.0323c15).

of the three realms [*dhātus*]):

That does not mean that conceit (*māna* 慢), ignorance (*avidyā* 無明), etc., should not be added.

- #2883 1. The two hindrances (*āvaraṇas* 二障) {97r.} are included [a] in the “to be abandoned by insight” (*darśana-heya* 見所斷) category when they arise from figurating (*parikalpa* 分別起), [b] in the “to be abandoned by cultivation” (*bhāvanā-heya* 修所斷) category when they arise spontaneously (= *sahaja* 任運).
- #2884 2. The saints of the two vehicles (二乘) abandon (斷) only the hindrance of defilements (*kleśa-āvaraṇa* 煩惱障), yet the *bodhisattvas* (菩薩) abandon both hindrances.
- #2885 3. Only the noble path (*ārya-mārga* 聖道) is capable of abandoning for good (永斷) the seeds (*bījas*) of the two hindrances. But the impure (*sāsrava* 有漏) path (道), like the noble path, tames (伏) the actualization (*samudācāra* 現行) of the two hindrances.
- #2886 4. Conclusion. – Although the *bodhisattva* (菩薩), ⟨who is residing⟩ in this state of provision (*saṃbhāra* 資糧位), tames (伏) the actualization of the two coarse (二麤現行) hindrances, nevertheless, [a] with regard to the actualization of the subtle (細) hindrances (i.e., subtle figurating [*sūkṣma vikalpa*]), [b] with regard to the ⟨two⟩ seeds (or proclivities [*anuśayas* 隨眠]) of the coarse or subtle hindrances, the power of calm abiding (*śamathā*) and of insight (*vipaśyana*) (止觀力) is too small (微) for the *bodhisattva* to tame (伏) the first and exhaust (滅) the second.
- #2888 In this state of provision, the *bodhisattva* does not yet realize (證) the suchness of *viññapti*-only (*viññapti-mātra-tathatā* 唯識真如) (#2783); relying on the power of resolve (*adhimokṣa-bala* 勝解力), he cultivates the excellent practices (*parama-caryā* 勝行 or perfection [*pāramitā*], see #3018). – This state, with that of the state conducive to penetration (*nirvedha-bhāgiyas*), is also included in the stage of resolute conduct (*adhimukti-caryā-bhūmi* 解行地).
- #2890 ⟨What are the characteristics (相) of the excellent practices (勝行) cultivated by the *bodhisattva*?⟩
- #2893 In short, the practices that the *bodhisattva* cultivates are ⟨of two kinds⟩, i.e., merit (*puṇya* 福) <573> and knowledge (*jñāna* 智). Among the ⟨excellent⟩ practices (勝行), {97v.} that which is understanding (*prajñā* 慧) in its nature (i.e., that which has, for its fruit, the acquisition of the ten powers, omniscience, etc.) is given the name of “knowledge” (智); the rest, [i.e., that which has, for its fruit, the ac-

quisition of the marks (*lakṣaṇas*), etc.,] is given the name of “merit” (福).

Moreover, when the complexity of their relations (or their shared characteristic) (*samasta-lakṣaṇa* 通相) is examined, the six kinds of perfection (*pāramitās* 波羅蜜多) are all (both), i.e., knowledge and merit.

When their particular characteristic (*vyasta-lakṣaṇa* 別相⁹⁵¹) is examined, the first five are merit (*punya-guṇa* 福德), the sixth is knowledge (*jñāna-prajñā* 智慧).

Or else, the first three [perfections] are included in merit, the last is included in knowledge, (the others), i.e., the fourth and the fifth (that is, vigor [*vīrya*] and meditation [*dhyāna*]), participate in both kinds, i.e., merit and knowledge.⁹⁵²

#2894 Again, among these excellent practices, (there are two kinds), i.e., that which is beneficial for oneself and that which is beneficial for others (*svārtha* 利自, *parārtha* 利他), which should also be distinguished. In truth, due to the power of the dispositions (*yathādhyāśaya-bala* 隨意樂力) of the *bodhisattva*, (the excellent practices (勝行) that one has cultivated (所修)) are all (practices (行)) that are beneficial both for oneself and for others.

But, by considering them in their particular characteristics (*vyasta-lakṣaṇa* 別相), the six perfections (*pāramitās* 到彼岸), the members of *bodhi* (*bodhy-āṅgas* 菩提分), [the members of meditation (*dhyāna-āṅgas*), the eighteen unique factors (*āveṇika-dharmas*), the marks (*lakṣaṇas*),] etc., are all included in the class of practices that are “beneficial for oneself” (自利行).

On the other hand, the four ways of gathering [students]⁹⁵³ (*saṃgraha-vastu* 攝事), the four immeasurables (*apramāṇas* 無量), [the superknowledges (*abhiññās*), the great compassion (*mahā-karuṇā*), the things that do not need to be guarded against (*arākṣaṇas*), the applications of mindfulness (*smṛty-upasthānas*),] etc., are all included in the class of practices that are “beneficial for others” (利他行).

⁹⁵¹ Compare AKB iii, F 108; vi, F 162.

⁹⁵² *Bodhisattva-bhūmi*, fol. 15b, *Muséon*, 1906: 218.

⁹⁵³ *Editors*: John Powers (A Concise Encyclopedia of Buddhism):

saṃgraha-vastu (Pāli *sangaha-vatthu*; Tib. *bsdu ba'i dngos po*; “methods of gathering [students]”).

Techniques used by teachers to attract students: (1) giving (*dāna*), which involves giving away teachings of doctrine and material goods; (2) speaking pleasantly (*priya-vādita*), or interesting them in one’s teachings of doctrine through pleasant words; (3) beneficial activities (*artha-caryā*), which includes activities that accord with what trainees want; and (4) concordant function (*samanarthatā*), which involves making one’s actions accord with one’s words.

⟨Thus,⟩ the diversity of these practices (行差別) is innumerable (無邊); all are ⟨excellent practices (勝行)⟩ cultivated in this state [of provision]. {9/8r.}

La Vallée Poussin comments:

1. On the various lists of unique [factors] (*āveṇikas*), AKB vii, F 66. – For the *Vaibhāṣikas*, the ten powers, the four kinds of fearlessness (*vaiśāradyas*), the three applications of mindfulness (*smṛty-upasthānas*), great compassion. – The *Vijñāna-vādin* list, *Vyutpatti*, 9.
2. According to the *Bodhisattva-bhūmi*, fol. 37b (*Muséon*, 1911: 170). One hundred and forty unique factors (*āveṇika-dharmas*), explained in the *Pratiṣṭhā-phala* (YBh, T.30.1579.0499a11) at the end of the work.
3. On the actions that generate the marks (*lakṣaṇas*), AKB iv, F 220–227 (where the *Vibhāṣā*, *Abhisamayālaṃkāra*, etc., are cited).
4. The things a *tathāgata* has no need to guard against (*arakṣaṇas* or *āraṅkṣyas*) (*Vyutpatti*, 12) are the three *ārakkheyyas* (“that which does not need to be guarded against”: “A *tathāgata* is perfectly pure in bodily conduct, in speech and in thought [*parisuddha-kāya*-, *-vacī*-, *-mano-samācāro*]” (translation by Maurice Walshe) of *Dīgha*, iii, 217 (the fourth of the *Vyutpatti* is missing in the *Bodhisattva-bhūmi*):

trīṇy arakṣaṇāṇi yathāsūtram eva granthato veditavyāni | samāsataḥ sarvākāra-kukṛta-praticchādanatāprahāṇam | ... arhato 'pi kiṃcid avyākṛtaṃ <574> kukṛtamātrakaṃ bhavati kadācit karhicit smṛtisampramoṣāt | tad api tathāgatasya sarveṇa sarvaṃ nāsty atas tathāgato yathāpratijñas tathāsva-bhāvaḥ śrāvakān nigṛhya nigṛhya bravīti prasahya tadekatyān avasādayati tadekatyān api tu niṣṭhuraṃ pratipadyate | nāsyateṣv anurakṣā utpadyate mā haiva me śrāvakāḥ saṃvāsānvayād aparīsuddhakāya-vāṇmanaḥsamudācāratām veditvā ... pareṣāṃ vā ākhyāsyanti (fol. 149a).

#2895 In this state, although the two hindrances (*āvaraṇas* 障) are not yet tamed ⟨and expelled⟩ (伏除), and the *bodhisattva*, during the development of the excellent practices (修勝行), is susceptible to three kinds of retrogressing-weakening (退屈), nevertheless, he fortifies (練磨) his mind (心) in these three points; the courageous hero (勇猛) does not retrogress (退).

1. His mind (心) retrogresses (退屈) when hearing (聞) that supreme perfect *bodhi* (*anuttara-samyak-sambodhi* 無上正等菩提) is vast (*ananta* 廣), great (*anuttara* 大), profound (*gambhīra*, *agādha* 深) and distant (i.e., takes long to obtain 遠). But he remembers (引) that “others have already realized great *bodhi* (*mahā-bodhi*)” (他已證大菩提): the courageous hero does not retrogress.

2. His mind retrogresses when hearing that the perfections (波羅蜜多), i.e., giving (施), etc., are very difficult to cultivate. But he then reflects (省) that he already possesses the disposition (*adhyāśaya* 意樂) to cultivate giving, etc.; he fortifies (練磨) his mind (心): the courageous hero does not retrogress.

3. His mind retrogresses when hearing that the complete transmutation (*āśraya-paravṛtti* 圓滿轉依) (for becoming a *buddha* (佛)) is extremely difficult to cultivate. But he remembers (引) that others {9/8v.} have the coarse “good” (他麤善) and that he himself possesses (excellent) causes for *bodhi* (己妙因); he fortifies (練磨) his mind: the courageous hero does not retrogress.

In this threefold way, the *bodhisattva* fortifies his mind; with firmness (堅固) and with ardor (熾然), he (cultivates) the excellent practices (勝行).

La Vallée Poussin comments:

Very close to *Samgraha* (T.31.1594.0142b); *Asvabhāva* (T.31.1598.0414).

Fortify, *lianmo* 練磨; *lian* translates *uttāpana*, *uttapīkarāṇa*, AKB vi, F 165, 253, and also *saṃcāra* (synonym) in the expression *indriya-saṃcāra*, perfectioning of faith, etc. – *lianmo* is glossed by *Asvabhāva* as *ceju* 策舉, stimulate-elevate.

For “coarse good”, *Samgraha* has *sāntarāya-kuśala*. <575>

K.B. *Cultivating factors conducive to penetration (nirvedha-bhāgīyas) or state of preparation (prayoga-avasthā)*

La Vallée Poussin comments:

This is the period during which the *bodhisattva* practices *nirvedha-bhāgīyāni* [*kuśala-mūlāni*], i.e., “the four roots of good conducive to penetration (*nirvedha* 決擇)”. He thereby “purifies” the stage of resolute conduct (*adhimukti-caryā-bhūmi*) and enters into the true understanding [or direct realization] of the truth (*abhisamaya*).

1. Great vehicle sources, *Sūtrālaṃkāra*, xiv, 26, and transl. p. 166; *Samgraha* (T.31.1594.0143b); *Abhisamayālaṃkāra*, i, 26: *uṣma-gata* (heat), *mūrdha-gata* (summit), *kṣānti-gata* (receptivity), *laukika-agra-dharma-gata* (supreme mundane factors); *Samuccaya-vyākhyā* (T.31.1606.0734): The Middle Path, the path of skillful means (*upāya-mārga*) ... is the four roots of good conducive to penetration (*nirvedha-bhāgīya-kuśala-mūlas*): factor of heat (*uṣma-dharma*), factor of summit (*mūrdha-dharma*), [factor of] receptivity favorable to the truths (*satya-ānulomikī kṣānti*), supreme mundane factors (*laukika-agra-dharma*).

Little vehicle sources, AKB vi, F 121, 163 [explanation of the word, F 169, unacceptable. The final *bhāgīya* should be understood as in the factor conducive to liberation (*mokṣa-bhāgīya*), conducive to enduring (*sthiti-bhāgīya*), etc., “favorable to”, “conducive to”, “generator of”]. – This period is a period of *guan* 觀, i.e., of *vyavacāraṇa* = *parikṣā*, *pratirūpaṇa* (AKB vi, F 121). – *Dīgha*, iii, 251; *Samyutta*, v, 345.

On the supreme mundane factors (*laukika-agra-dharmas*), Kuiji, *Commentarial Record on the Treatise on the Sects* (*Yibu zonglun lun shu shuji*, X.53.0844.0567): *Mahāsāṃghikas*, thesis 28 (note by Masuda, p. 26), *Sarvāstivādins*, theses 10–11.

The *Vātsīputrīyas*’ list (Vasumitra, thesis 7): receptivity (*kṣānti*), name (*nāman*), characteristic (*lakṣaṇa*), supreme mundane factor (*laukika-agra-dharma*):

- a. The first seeing of the truths, simple overall approval, is called *kṣānti* (receptivity). [The distinction between the teaching that reveals the truth and of the nature of the revealed truth is not made.]
- b. Seeing the four truths, as teaching, is what is called *nāman* (name).
- c. Seeing the true nature revealed by the four truths is what is called *lakṣaṇa* (characteristic).
- d. Penetration of the characteristics of the truths is what is called *laukika-agra-dharma* (supreme mundane factor).

2. In the Abhidharma, the factors conducive to penetration (*nirvedha-bhāgīyas*) are, after many preliminary practices, like a dress rehearsal of the path of insight (*darśana-mārga*): like the path of insight, they are contemplations of the four truths. The practitioner trains himself to contemplate the truths “purely”. The factors conducive to penetration differ from the path of insight in that they are “impure” (*sāsrava*). [The notion of “I” has not been eliminated.]

The same in the tenet defined by the *Siddhi*. – The factors conducive to penetration follow the example of the path of insight of the Great Vehicle: like this path (*mārga*), [these factors are,] essentially, contemplations on the emptiness of that which is seized (*grāhya*; i.e., object) and of that which seizes (*grāhaka*; i.e., subject). – The difference between the factors conducive to penetration and the path of insight is explained in the stanza (*kārikā* 28): the actual path of insight is a seeing of “pure intuition” (i.e., knowledge without conceptual figurating [*nirvikalpaka-jñāna*]) that attains reality (*tattva*) directly, whereas the factors conducive to penetration are directed at images or ideas (*nimitta*). One thinks: “That which is seized is not outside of that which seizes”: this is to hold the idea of that which is seized ...; this is “placing something in front of the mind”. [On the four images (*nimitta*) that are necessary to expel (*parivarj*) in order to become established in *viññapti-mātratā*, see the text published in the Appendix to the *Sūtrālaṃkāra*, p. 191]. <576>

#2897 <Next, what are the characteristics of> the preliminary period, i.e., the state of preparation (*prayoga-avasthā* 加行位), which is defined in stanza 27? The stanza says:

viññapti-mātram evedam ity api hy upalambhataḥ |
sthāpayann agrataḥ kiṃcit tanmātre nāvatiṣṭhate || 27

現前立少物・謂是唯識性・|
以有所得故・非實住唯識・|| 27

#2898

27. As long as he places (立) something (少物) in front of himself (現前), <since he> is taking an object (有所得) and says: “Everything is, <in its nature,> *viññapti*-only (*viññapti-mātra* 唯識性)”, he does not <really> abide (住) in *viññapti-mātratā*.

#2900 The Treatise:

1. During the first innumerable aeon (*asaṃkhyeya-kalpa* 無數劫), the *bodhi-sattva* has <previously (先)> well accomplished (善備) the provision (*sambhāra*

資糧) of merit (*punya-guṇa* 福德), of knowledge-understanding (*jñāna-prajñā* 智慧): his *dharma*s conducive to liberation (*mokṣa-bhāgīyas* 順解脫分) are (already) complete (圓滿); with the view of entering (入) into the path of insight (*darśana-mārga* 見道) (i.e., the mind of achievement of the first innumerable aeon) and of residing thus in *vijñapti-mātratā* (唯識性), he practices (修) the preliminary practice (*prayoga* 加行); he tames-expels (伏除) the two kinds of seizing (*grāhas* 二取), i.e., the notions of object (*grāhya-grāha*) and of subject (*grāhaka-grāha*): that is to say, he cultivates the heat (*uṣmagata* 煖), the summits (*mūrdhānas* 頂), the receptivity (*kṣānti* 忍) and the supreme mundane factors (*laukika-agra-dharma*s 世第一法). {9/9r.}

- #2901 2. These four are given the (general) name (總名) of stages conducive to penetration (*nirvedha-bhāgīyas* 順決擇分) because they (are conducive to advance) (順趣) true (*bhūta*, *tātvika* 真實) or pure (*anāsrava*) intelligent penetration (*nirvedha* 決擇分).

As they are close to the path of insight, they are called *prayoga*, i.e., preliminary or preparatory [practice] (加行). This is not to say that the [state of] provision (*sambhāra* 資糧) is not also preliminary [practice].

- #2902 3. The four stages conducive to penetration, (i.e., heat, etc.,) consist of four kinds of “inquiry” (*paryeṣaṇā* 尋思) and four kinds of “true complete knowledge” (*yathā-bhūta-parijñāna* 如實智).

La Vallée Poussin comments:

“Inquiry” (*paryeṣaṇā xunsi* 尋思).⁹⁵⁴ – Named in the *Bodhisattva-bhūmi*, fol. 24b, 112b, *Muséon*, 1906: 228 (*Sūtrālamkāra*, p. 168): [a] *nāma-paryeṣaṇā* 名尋思 [inquiry of name], [b] *vastu-paryeṣaṇā* 事尋思 [inquiry of things], [c] *svabhāva-prajñapti-paryeṣaṇā* 自體假立尋思 [inquiry of the figurative designation of intrinsic nature], [d] *viśeṣa-prajñapti-paryeṣaṇā* 差別假立尋思 [inquiry of the figurative designation of particularities], *nāma-paryeṣaṇā-gataṃ yathā-bhūta-parijñānam* ... <577>

[The first two stages conducive to penetration (*nirvedha-bhāgīyas*) are inquiry (*paryeṣaṇā*); the last two are true complete knowledge (*yathā-bhūta-parijñāna*). Respectively, the period where there is not yet “determination”, *yinke* 印可;⁹⁵⁵ the period where “certainty”, *renyin* 忍印, occurs.]

⁹⁵⁴ Kuiji explains: *xunsi* 尋思 is two things: (1) *xunqiu* 尋求 (often equivalent to *paryeṣaṇā*, maybe *anveṣaṇa* ?), i.e., “inquiry”, and (2) *sicha* 思察 (*pratyavekṣaṇā*), “judgment” (?). But wherever there is *xunqiu*, there is also *sicha*, and vice versa.

⁹⁵⁵ AKB ii, F 155.

The four kinds of inquiry (*paryeṣaṇās* 尋思) refers to “revealing” (尋思) that [a] name (*nāman* 名), [b] thing (*vastu* 義),⁹⁵⁶ [c] their intrinsic nature (*svabhāva* 自性) and [d] their particularities (*viśeṣa* 差別) exist as “figurative designation” (*prajñapti-sat* 假有) and do not exist as real things (*dravya-sat* 實無).

〈What is called〉 true complete knowledge (*yathā-bhūta-parijñānas* 如實智) completely knows with certitude (如實遍知) (*parijñā*) that these four do not exist separate from *vijñāna* (識) and that the *vijñāna* that cognizes them does not exist (有). [These complete knowledges (*parijñānas*) are pure or impure.]

La Vallée Poussin comments:

These four, i.e., name (*nāman*), etc., include all *dharmas*.

Nāman is every expression (*abhidhāna*), “name” as cause and fruit.

Vastu is everything expressed, things (*artha*) and principles (*li* 理).

Four inquiries.

1–2. The specific characteristics (*lakṣaṇa* 相) of name (*nāman* 名) and of thing (*vastu* 義) are distinct (異):

thus, “name” and “thing” are [each] the object of a particular examining (*vyastanirūpaṇā* 別尋求), i.e., two inquiries.

3–4. The intrinsic nature (*svabhāva*), i.e., the profound reality, of “name” and of “thing” is the same (同) (that is, being suchness [*tathatā*]):

thus, the third inquiry, that is, the inquiry of the intrinsic nature of name and of thing ([*nāma-vastu*]-*svabhāva-paryeṣaṇā*).

Likewise the fourth inquiry, i.e., the inquiry of the particularities of name and of thing ([*nāma-vastu*]-*viśeṣa-paryeṣaṇā*), because the particularities (*viśeṣas*), or common characteristics (that is, impermanence, etc.), of name and of thing are the same (同):

thus, there is a combined examining (*samasta-nirūpaṇā* 合思察) of name and of thing from the point of view of intrinsic nature (*svabhāva*) and of particularities (*viśeṣa*).

La Vallée Poussin comments:

Kuiji (9B/57v.).

By the four inquiries (*paryeṣaṇās* 尋思), one sees that the four, i.e., name (*nāma*),

⁹⁵⁶ CWSL has *yi* 義, which is *artha* rather than *vastu*.

etc., as being imagined (*parikalpita*), do not exist separate from *viññāna* (計所執四境離識非有): one sees the non-existence of that which is seized (*grāhya*); one does not consider that which seizes (*grāhaka*).

By the four true complete knowledges (*yathā-bhūta-pariññānas* 如實智):

- a. one acquiesces (*yinke* 印可) by seeing that the four [i.e., name, etc.] do not exist separate from *viññāna* [i.e., one acquiesces with the emptiness of that which is seized (*grāhya*)];
- b. one completely knows (*pariññā*) the *viññāna* which seizes the four [i.e., name, etc.]: one sees that, separate from the object (= the four) integrated in *viññāna*, there does not exist a *viññāna* which seizes: *viññāna* is thus recognized as empty. <578>

Thus, one understands that (i) the *viññāna* which seizes and (ii) the image (*nimitta*)—developed from *viññāna*—which is seized are not separate from each other (內識及所變相互不相離), are only the characteristics (*lakṣaṇas*) of *viññapti-mātratā* (唯識之相)... This way, one sees the emptiness of the dependent (*paratantra*), one enters into the perfected (*pariṇiṣpanna*).

This seeing—in the factors conducive to penetration (*nirvedha-bhāgīyas*)—only resembles (*fa* 法) the true seeing of the three natures (唯似三性觀), for it still does not include the “realization” (i.e., the direct cognition) of suchness (*tathatā*) (未證真), (i.e., the realization that occurs in the path of insight [*darśana-mārga*]).

In the inquiry (*paryeṣaṇā*) of the non-existence of that which is seized (*grāhya*) which generates the expelling of the “seizing of that which is seized” (*grāhya-grāha*), there are two periods: (i) lower (i.e., heat [*uṣma-gata*]) (煖是下位伏除) and (ii) higher (i.e., summit [*mūrdha-gata*]) (頂是上位伏除). The expelling of this seizing (*grāha*) now occurs for the first time; it is difficult and requires thus two periods.

The true complete knowledge (*yathā-bhūta-pariññāna*) includes a lower period, i.e., receptivity (*kṣānti*). There is:

- a. lower receptivity (下忍印), which acquiesces with the non-existence of that which is seized (*grāhya*);
- b. medium receptivity (中忍順), which leads to the seeing of the non-existence of that which seizes (*grāhaka*), which tames the “seizing of that which seizes” (*grāhaka-grāha*);
- c. higher receptivity (上忍起), which acquiesces with the non-existence of that which seizes ...

The supreme mundane factor (*laukika-agra-dharma*) is the higher period of the

true complete knowledge: overall agreeing with the non-existence of that which is seized and of that which seizes.

[There follow some comments on the manner in which the last two factors conducive to penetration (*nirvedha-bhāgīyas*) can be practiced in the course of the stages (*bhūmis*).]

4. The four concentrations (*samādhis*) and the stages conducive to penetration (*nirvedha-bhāgīyas*).

La Vallée Poussin comments:

Vyutpatti, 32: *āloka-labdha*, *āloka-vṛddhi*, *tattva-eka-deśa-anupraveśa*, *ānantarya-samādhi*.

Dharma-saṃgraha, 101: *āloka-samādhi*, *vṛddha-āloka-samādhi* (Edition: *vṛta*-), *eka-deśa-praviṣṭa-samādhi* (Edition: *eka-deśa-pratiṣṭha*-), *ānantarya-samādhi*.

Saṃgraha: *tattva-artha-eka-deśa-anupraviṣṭa-samādhi* (concentration of entry into one part of reality), as in *Abhisamayālaṃkāṛāloka*, ad *Aṣṭa-sāhasrikā*, p. 14, line 3.

Samuccaya-śāstra: *eka-deśa-anupraviṣṭa-ānulomika-samādhi* (concentration that is favorable to entry into one part), see *Siddhi* F 580.

- #2904 a. Relying on the concentration (定) called “obtaining light” (*āloka-labdha* 明得), the practitioner brings forth (發) the lower inquiry (*paryeṣaṇā* 下尋思). He discerns (觀) the non-existence of the object, i.e., of that which is seized. This (establishes the state) “heat” (*uṣma-gata-avasthā* 煖位). That is, in this state, one discerns, for the first time, (創觀) {9/9v.} that the four *dharma*s (四法), i.e., name (*nāman* 名), etc. (= the dependent [*paratantra*]), which are “the seized” (*grāhya* 所取) are all only the development of *vijñāna* (*svacitta-pariṇāma* 自心變), that they exist as figurative designations (假施設有), that they do not exist, in reality, as they are expressed (實不可得).

This concentration is called “obtaining light” (*āloka-labdha* 明得), for it is the forerunner (前行相) of the sun of understanding (*prajñā* 慧日). The state which this [concentration] causes one to obtain (所獲) <579> is the forerunner (前相) of the fire (火) which is the pure path (道), hence it is also called *uṣma-gata* (heat 煖).⁹⁵⁷

La Vallée Poussin comments:

Āloka = pure understanding (*anāsravā prajñā*). – This concentration obtains the forerunner (*nimitta*) of light (*āloka*), thus “obtaining of light” (*āloka-labdha*) (Kuiji).

⁹⁵⁷ Cf. AKB.

– *Sūtrālaṃkāra*, p. 93, cites *Kṣāraṇādī*: *āloka iti dharmanidhyānakṣānter etad adhi-vacanam*.

Abhisamayālaṃkāra: *nirvikalpajñānāgneḥ pūrvarūpatvād uṣmagatam ivoṣmagata-nirvedhaḥ | darśanamārgāsannataratvam asaty antarāye bhavatīti mokṣabhāgīyād asya viśeṣo veditavyaḥ |*

- #2905 b. Relying on the concentration (定) called “increase of light” (*āloka-vṛddhi* 明增), the practitioner practices the higher inquiry (*paryeṣaṇā* 上尋思). He discerns (觀) the non-existence of the object (*grāhya* 所取). This (establishes) the state of summit (*mūrdha-avasthā* 頂位). That is, in this state, one discerns repeatedly that the four *dharma*s, (i.e., name, etc., which are “the seized” (*grāhya* 所取),) are (all) only the development of *viññāna*, that they exist as a figurative designation (假施設有), that they do not exist in reality as they are expressed (實不可得).

This concentration takes its name (“increase of light” (*āloka-vṛddhi* 明增)) from the fact that the forerunner (*nimitta* 相) of the light (*āloka* 明) is increasing (轉盛). This is the highest state (位極) of inquiry (*paryeṣaṇā* 尋思), hence it is also called summit (*mūrdha-avasthā* 頂).

- #2906 c. Relying on the concentration (定) called “confirming-conforming” (*yinshun* 印順), the practitioner practices the lower (下) true complete knowledge (*yathā-bhūta-parijñāna* 如實智).

[Why designate as *yinshun* the concentration which the other sources call *tattva-eka-deśa-anupaviṣṭa* (“entry into one part of reality”)?)]

As for the non-existence of that which is seized (*grāhya* 無所取), there is a definitive decision or confirmation (*niścita avadhāraṇa* 決定印持). [This is *yin* (印).]

As for the non-existence of that which seizes (*grāhaka* 無能取), there is also a receptivity (*kṣānti* 忍) qua conforming (*shun* 順) and delighting (*le* 樂). [A knowledge that delights (*le* 樂) in the non-existence of that which seizes and complies (*shun* 順) with meditation on this non-existence; a knowledge that confirms (*yin* 印) this non-existence and complies (*shun*) with the seeing of this non-existence.]

Since (no real) object (無實境) (i.e., the *artha* falsely imagined as that which is seized) exists separate from the cognition (*viññāna*) that seizes it (能取識) (i.e., that which seizes), then how could a real cognition (實識) exist (such as it

is imagined, i.e., as that which seizes, and) separate from the object that is seized (所取境)?

Indeed, that which is seized (所取) and that which seizes (能取) (are established as) mutually depending on each other (相待) (and exist relative to each other).

The general name (總立) of receptivity (*kṣānti* 忍)—acknowledging and admitting (*kṣamaṇa* 忍) <580> the emptiness (空) of object (境) and of subject (識)—is (established by) giving it to the periods (時) (of confirming and conforming receptivities (印順忍)), that is:

- i. “confirming” receptivity (*yinren* 印忍 *avadhāraṇā-kṣānti* [?]), confirming (印) relative to that which precedes (前) (i.e., the non-existence of that which is seized [*grāhya*] which was observed in the state of summit [*mūrdha-avasthā*]),
- ii. “conforming” receptivity (*shunren* 順忍 *ānulomikī kṣānti*), conforming (順) relative to that which follows (後) (i.e., the non-existence of that which seizes [*grāhaka*] which will be “confirmed” in the third state).
- [iii. confirming-receptivity (*yinren* 印忍), i.e., the third state which, like the first, is “confirming”].

Hence the name “confirming-conforming” (*yinshun* 印順) (is established).

La Vallée Poussin comments:

1. Kuji (9B/61r.) – In *Samgraha*, the concentration is called “entry into one part of reality” (*tattva-artha-eka-deśa-anupraviṣṭa*). This “part” is the non-existence of that which is seized. [This concentration is the support of the receptivity favorable to the truth (*satya-ānulomikī kṣānti*).]

In the *Samuccaya-vyākhyā* (T31.1606.0734c), the concentration is called concentration that is favorable to entry into one part (*eka-deśa-anupraviṣṭa-ānulomika-samādhi*); that is to say, [a] entry into one part (*eka-deśa-praviṣṭa*), i.e., “concentration entering into absolute certitude (*renjie* 忍解) of the non-existence of that which is to be seized (*grāhya*)”, and [b] favorable to one part (*eka-deśa-ānulomika*), i.e., “concentration leading to the understanding of the non-existence of that which seizes (*grāhaka*)”.

2. In the *Abhisamayālaṃkāra*loka, commentary on the *Aṣṭa-sāhasrikā*, p. 14, line 3, the MS has, in error, *tattva-artha-eka-artha-deśa*.

evamkṛtadharmapracayaḥ samāhitacittaś ca sarvadharmanairātmyaḥ bhāvayan

krameṇa yadā prthagbhutārthābhīniveśābhāvād iṣatspaṣṭajñānālokena manomātram eva paśyati tadāśyoṣmagatāvasthā | sa evātrālokalabdho nāma samādhir ucyate mahāyāne || yadā tasyaiva dharmālokaśya vṛddhyartham nairātmyabhāvanāyām vīryārambhena madhyespaṣṭo jñānāloko bhavati tadā mūrdhāvasthā | sa eva vṛddhāloko nāma samādhīḥ || yadā tu cittamātrāvasthānena spaṣṭatara bāhyārthā-bhīniveśābhāvo (?) (abhāvābhāso?) jñānāloko jāyate tadā kṣāntiyavasthā | grāhyākārānupalambhana-praveśāt tattvārthaikadeśānupraviṣṭo nāma samādhīḥ || yadā punar arthagrāhaka-nikṣepo 'nābhāso jñānāloko niṣpadyate tadā laukikāgradharmāvasthā | sa evānantaryo nāma samādhīḥ || sarvās caitā avasthā dṛḍhādhimuktito 'dhimukticyābhūmir ucyate |

3. On the three kinds of receptivity (*kṣāntiś*) of resolute conduct (*adhimukti-caryā*), *Bodhisattva-bhūmi* in Rahder, *Daśa-bhūmi*, App. p. 6.

One has not sorted out all the problems that are posed by the receptivities favorable to the truth (*satya-anulomāḥ kṣāntayaḥ*) of *Divya*, p. 80, which are not separable from the receptivities favorable to the truth of the *Samuccaya-vyākhyā* (just above, *Siddhi* F 580) and from the (sharp [*tīkṣṇā*]) favorable receptivities (*ānulomikī kṣānti*) of the *Daśa-bhūmi*, pp. 47 and 53; the absolute receptivity (*paramārtha-kṣānti*) of the same text, the receptivity of correct judgment of *dharmaś* (*dharmeṣu samyak-saṃtīraṇa-kṣānti*) of the *Bodhisattva-bhūmi*, i, xvii. – The receptivity of deliberation of *dharmaś* (*dharma-nidhyāna-kṣānti*) (*Dharma-saṃgraha*, 107) is heat (*uṣmagata*), according to the *Sūtrālamkāra*, xiv, 23; see the transl. at p. 166 on *diṭṭhi-nijjhāna-kkhanti*.

- #2907 d. Relying on the immediately antecedent concentration (*ānantarya-samādhi* 無間定), the practitioner realizes (and brings forth (發)) the higher (上) true complete knowledge (*yathā-bhūta-parijñāna* 如實智) <581> by which the emptiness of the two kinds of seizing (二取空), i.e., of that which is seized (*grāhya*) and of that which seizes (*grāhaka*), is confirmed (*yin* 印). This (establishes) the supreme mundane factor (*laukika-agra-dharma* 世第一法). In the (previous) higher receptivity (*kṣānti*) (上忍), only the emptiness of that which seizes (能取空) is confirmed (印); now, (in the supreme mundane factor (世第一法)), the two kinds of emptiness are (confirmed (印)) together (二空雙印).

From this state on, immediately (無間) and necessarily (必), there is entry (入) into the path of insight (*darśana-mārga* 見道), hence the name immediately antecedent (*ānantarya* 無間). This is the most excellent (最勝) of the factors of the ordinary worldling (*prthagjana dharmas* 異生法), hence the name supreme mundane factor (*laukika-agra-dharma* 世第一法).

#2908 <Thus,> in the heat (*uṣmagata* 燄) and the summit (*mūrdhan* 頂), relying on the *viññāna* as that which seizes (*grāhaka*) (能取識), {9/10v.} one discerns (觀) the emptiness of that which is seized (*grāhya* = *artha*) (所取空).

In the lower receptivity (*kṣānti* 下忍), there is confirming (yin 印) of <the characteristic of> the emptiness of the object (*artha*) (境空相).

In the medium receptivity (中忍), there is receptivity (*kṣānti* 忍) qua conforming and delighting (順樂忍可) that <the *viññāna* as> that which seizes (*grāhaka*) (能取識), just as the object (境), is empty (空).

In the higher receptivity (上忍), there is confirming (印) of the emptiness of that which seizes (能取).

In the supreme mundane factor (*laukika-agra-dharma*), there is confirming of <the characteristic of> the twofold emptiness.

Now, in these four states, the mind always carries along (帶) an image (*nimitta* 相), i.e., a mental object; it does not realize (證) reality (*tattva* 實). This is why [Vasubandhu's] stanza (*kārikā* 27) says that, in these four states (四位), <AS LONG AS HE>, i.e., the *bodhisattva*, PLACES SOMETHING IN FRONT OF HIMSELF (現前安立少物) <AND SAYS: "EVERYTHING IS, IN ITS> true absolute <NATURE>, *VIJÑĀPTI-ONLY*" (*viññapti-mātra-bhūta-paramārthatā* 唯識真勝義性), suchness (*tathatā*), [then,] <SINCE (以) the two characteristics (相)>, i.e., the notion of the emptiness of the imagined (*parikalpita*) and the notion of the existence of the dependent (*paratantra*) have not been expelled (除), the mind that discerns <an image> (帶相觀心) IS TAKING AN OBJECT (*upalambha*) (有所得). Thus, [the mind of the *bodhisattva*] DOES NOT REALLY ABIDE (非實安住) IN real *VIJÑĀPTI-MĀTRATĀ* (真唯識) (that is the principle (理)). In order for [this mind] to <truly> abide there, the images must already be eliminated (*nimitta-parivarjana* 相滅).

On that, there are two stanzas:⁹⁵⁸ {9/11r.}

In the state of concentration (定位), the *bodhisattva* (菩薩) discerns (觀) that the images (影) are only (唯) mind (心). [This is heat (*uṣmagata*).] The ideation <582> of things (*artha-saṃjñā* = comprehension of the external object imagined by the mind [*parikalpita-citta-bāhya-viśaya-buddhi*]) <or the characteristic of things> (義相) having <already> been

⁹⁵⁸ Cited in *Samgraha* (T.31.1594.0143c06), according to the *Yogavibhāga-śāstra* (Fenbie yuejia lun); Asvabhāva (T.31.1598.0418a) (very clear). – Variant: in the third quarter-verse (*pāda*) of the first stanza, the ideation of things (*artha-saṃjñā*) or the characteristic of things (*artha-lakṣaṇa*). The translation of Paramārtha (T.31.1593.0124) is notably different.

expelled (滅除), he discerns (審觀, *parīkṣ*, *upanidhyā*) that there is only his mind (*sva-saṃjñā* 自想). [This is the summits (*mūrdhānas*).]

Residing in this way in the internal mind (內心), he knows that that which is seized (*grāhya* 所取) does not exist. [This is the lower receptivity (*kṣānti*).] Next, [he knows] that that which seizes (*grāhaka* 能取) also does not exist (亦無). [This is the other two receptivities;] later, he reaches (觸) the [state] without perceiving an object (*anupalambha* 無所得). [This is the entry into the path of insight into reality (*tattva-darśana-mārga*).]

5. Abandoning the two kinds of bondage (*bandhanas*).

#2909 In this state of preparation (*prayoga-avasthā* 加行位), the practitioner still does not reject (遣) the bondage of the image (*nimitta-bandhana* 相縛). [He does not get rid of the image-part (*nimitta-bhāga*) that binds the seeing-part (*darśana-bhāga*); thus he does not reject the actual impure (*sāsrava*) images (*nimittas*);] he also does not abandon (斷) the bondage of the incapacity (*dauṣṭhulya-bandhana* 羸重縛), (i.e., the seeds, #2989).

He only tames (伏除) the two figured (分別) kinds of seizing (*grāhas* 取), because the latter contradict (違) the path of insight (*darśana-mārga* 見道). But he does not (completely) tame (伏除) the two innate (俱生) kinds of seizing (*grāha*), and he does not (completely) expel (能滅) their seeds (or proclivities) (*bījas*; *anuśayas* 隨眠) at all, because the impure (漏) contemplating mind (觀心) which he practices has an object (所得) and is furnished with figuring (*savikalpaka* 有分別).

6. Object of discernment or meditation.

#2910 [What is the thing to be discerned (*parīkṣya-artha* or *upanidhyeya-artha* 所觀察境) of the state of preparation (*prayoga-avasthā*)?]

[In this state [of preparation],] the *bodhisattva* (菩薩) learns (*śikṣ*- 學) and (discerns or) meditates on (觀察) both the distinguished truths (*vyavasthita-satya* 安立諦) [i.e., the four noble truths; sixteen minds] and the non-distinguished truth (*avyavasthita-satya* 非安立諦) [i.e., reality as a function of the two kinds of emptiness; three minds] in order to prepare or induce (引) the (future (當來)) two kinds of path of insight (*darśana-mārga* 見) (#2932), in order to tame (伏) the two kinds of figured (分別) {9/11v.} hindrance (*āvaraṇa* 障). Primarily (正), he (discerns or) applies himself to the non-distinguished truth (非安立諦). – The

followers of the two vehicles (乘) (discern or) meditate (觀) only on the distinguished (安立) truth.

La Vallée Poussin comments:

On the one hand, the contemplation (*parīkṣā*, *upanidhyāna*, *vyavalokana* ?) of reality (*tattva*), either in itself or as a function of the two kinds of emptiness. On the other hand, the contemplation where the four truths are distinguished (*vyavasthita*), *anli* 安立 (see #1663, #2927, #2932). – However, at *Siddhi* F 535 and #3173, (Chin.) *anli* 安立 = *saṃniveśa* [i.e., the established or the basis].

Kuiji (9B/68r.):

In this state, the *bodhisattva* learns and aims at (*ālambate*) (學緣) (1) the non-distinguished (*avyavasthita*) and (2) the distinguished (*vyavasthita*).

That is:

1. [The *bodhisattva*] either, (i) with a general view, he contemplates (*zuo* 作) the single suchness (*tathatā*) (或總作一實真如), or else, (ii–iii) with an analytical view, contemplates the emptinesses <583> of that which is seized and of that which seizes (*grāhya-grāhaka*) (或別作二空); these three minds, general and analytical, are the non-distinguished (別、總三心非安立).
2. The *bodhisattva* does not contemplate (*zuo* 作) only the discernment of the particular characteristics (*viśeṣa*) of the four truths (不唯作四諦差別觀) [: that which is the distinguished].

The *Śrīmālikā* (T11.0310.0677a) says:

There is the contemplating and non-contemplating of the four truths (有作、無作四諦).

The non-contemplating of the four truths is the non-distinguished (無作四諦即非安立).

When there is an expressing (*mingyan* 名言) of the particular characteristics, that is the distinguished (有差別名言者名安立); when these particular characteristics are absent, free of expressing, that is the non-distinguished (無差別離名言者非安立). The distinguished has the sense of *prajñapti* (designation) (安立者施設義).

Furthermore:

If, in this state, the *bodhisattva* did not practice these two kinds of discernment, he would be unable to bring forth the two kinds of the path, i.e., that of

insight into reality (*tattva-darśana-mārga*) (and that of insight into the characteristics (*lakṣaṇa-darśana-mārga*)) (不能引真、相見二種生), he would be unable to convert the followers of the two vehicles. Thus, with the view of entering into the discernment of suchness (*tathatā*) (by the two kinds of emptiness) (入二空觀真如理), he considers, primarily, the non-distinguished (正觀非安立); with the view of generating the subsequently acquired (*prṣṭha-labdhā*) discernment, of realizing the *buddha-dharmas* [which include the discernment of the conventional (*saṃvṛti*)], of converting the followers of the two vehicles, he also considers the distinguished (*vyavasthita*) (亦觀安立).

Furthermore:

In the tenet of the two vehicles, it is merely a question of practicing the distinguished (*vyavasthita*) four truths (*catuḥ-satya*). But this is not the case for the *bodhisattvas*. No doubt, the two vehicles practice “the discernment of the emptiness of the person (*pudgala-sūnyatā*), without distinguishing the four truths” (*pudgala-sūnyatā-avyavasthita-[satya-]upanidhyāna*), but they differ from the *bodhisattvas* . . .

- #2911 7. (Although,) in order to generate these roots of good (*kuśala-mūlas* 善根) (i.e., heat [*uṣma-gata* 煖], summit [*mūrdha-gata*] and the first two receptivities [*kṣāntis*]), when being in the states of preparation or of skillful means (*upāya* 方便), the *bodhisattva* can pass through any (通) of the four meditations (*dhyānas* 靜慮). Nevertheless, he can achieve (得成滿) the roots of good (i.e., third receptivity [*kṣānti*] and supreme mundane factor [*laukika-agra*]) only in the fourth meditation, for it is by relying on this meditation, which is the best support (*āśraya* 最勝依), that one can enter (入) into the path of insight (*darśana-mārga* 見道).

La Vallée Poussin comments:

According to AKB vi, F 170, the stage of the factors conducive to penetration (*nirvedha-bhāgīyas*) is sixfold: (1) preparatory meditation (*anāgāmya*), (2) intermediate meditation (*dhyāna-antara*), (3–6) four meditations (*dhyānas*); AKB vi, F 167, according to Ghosaka, the heat (*uṣma-gata*) and the summit (*mūrdha-gata*) are also of the realm of desire (*kāma-dhātu*).

Kuiji (9B/69):

Speaking of the three vehicles, YBh, 69, says:

It is by relying on the four meditations and the first preliminary concentration (*sāmantaka* = *anāgāmya* [preparatory meditation]) (唯依諸靜慮。

及初近分、未至) that one enters into the direct realization of the noble truths (*ārya-satya-abhisamaya*) (能入聖諦現觀) (see #2968), not by relying on the formless meditative attainments (*ārūpya-samāpattis*) (非無色定), for in these attainments (*samāpattis*), although calm abiding (*śamatha*) is intense, the insight (*vipaśyanā*) is weak (無色定中奢摩他勝。毘鉢舍那劣). Now, a path of weak insight cannot enter into direct realization (毘鉢舍那劣道。不能入現觀故).”

The *Vikhyāpana*, 16, says:

On what does direct realization rely? Only on the four meditations, not on the formless meditative attainments (現觀何所依。答唯依靜慮不依無色).

If someone maintains that there are six stages in order to enter direct realization, by adding the intermediate meditation (*dhyāna-antara*), we ask in what text this doctrine is taught? Why does YBh name only the four meditations and the preparatory meditation (*anāgāmya*)? ... The intermediate meditation is neither clear nor pure (*anāsrava*) ... <584>

There follows a very arduous and full discussion of the descending from the formless meditative attainments (*ārūpyas*), the faculty of coming to know what has not been known (*anājñātam-ājñāsyāmi*; see #2493), the knowledge of the truths acquired at end of direct realization (*abhisamaya-antika*) [which, according to *Samgraha* (T.31.1594.0143b), includes the four roots of good (*kuśala-mūlas*), but, according to YBh, 79, is generated after the path of insight, see #2975].

- #2912 8. The person who practices the four roots of good (*kuśala-mūlas*) should be in the realm of desire (*kāma-dhātu* 欲界), in a good destiny (善趣). Elsewhere, understanding (*prajñā* 慧) and a weary (mind) (厭心) are insufficient (非殊勝).
- #2913 9. The four roots of good are also included (like this state of provision [*sambhāra-avasthā*]) in the stage of resolute conduct (*adhimukti-caryā-bhūmi* 解行地), for they are prior to the “realization” (未證) (of the true absolute (真勝義) of *vijñapti-mātratā* (唯識). <585>

K.C. *Path of insight (darśana-mārga) or state of penetration (prativedha-avasthā)*

#2915 〈Next, what are the characteristics (相) of the state of penetration (*prativedha-avasthā* 通達位) which is defined in stanza 28? 〈The stanza says:〉

*yadā tv ālambanaṃ jñānaṃ naivopalabhate tadā |
sthitam vijñāna-mātratve grāhyābhāve tad-agrahāt || 28*

若時於所緣・智都無所得・|
爾時住唯識・離二取相故・|| 28

#2916

28. But when, with regard to the object (所緣), knowledge (*jñāna* 智) no longer (都無) brings forth the idea of the object, then knowledge abides (住) in *vijñapti-mātratā* (唯識), 〈because it is freed (離) of the characteristics (相) of the two kinds of seizing (取)〉 since, in the absence of a thing to be seized, there is no longer any seizing of the [*vijñāna*]. {9/12r.}

La Vallée Poussin comments:

1. The MS. has: *yadā tv ālambanaṃ vijñānam ...* – The word *vijñānam* breaks the meter; the editions read *jñānam*; the stanza (*kārikā* 28) explains the knowledge without conceptual figurating (*nirvikalpaka-jñāna*). On the other hand, in *Laṅkāvatāra*, p. 169, it is the *vijñāna* (or *vijñapti*) that abides in *vijñapti-mātratā*.

The MS. has *sthitam*. But Sthiramati comments: *svacittadharma-tāyāṃ pratiṣṭhito bhavati*: “The [*bodhisattva*] resides in the very nature of his mind”, and the *Siddhi*: “The *bodhisattva* is placed in *vijñapti-mātratā*”. Besides, stanza 27 speaks of the practitioner: *sthāpayan ... yadā tu ...*

2. As G. Tucci has commented (see #2723), compare *Laṅkāvatāra*, p. 169 (transl.: Suzuki):

*yat punar uktaṃ bhagavatā: yadā tv ālambyam arthaṃ nopalabhate jñānaṃ tadā
vijñaptimātratāvyavasthānaṃ bhavati vijñaptēḥ | grāhyābhāvād grāha-kasyāpy
agrahanaṃ bhavati | tadagrahanān na pravartate jñānaṃ vikalpa-saṃśabditaṃ |*

It is told by the Blessed One, again, that [true] knowledge is gained independent of any object supporting it, and whatever statements one makes about it are no more than thought-construction, and that as this thought-construction is not to be seized as real, the seizing act of “that which seizes” itself ceases, and when there is thus no seizing, knowledge which is known as discrimination no more evolves.

3. “... no longer brings forth the idea of ...”, in the absence of a better translation. – Xuanzang: “When, in the object (*ālambana*), the cognition (*jñāna*) has absolutely no longer an apperceivable (*upalabhya*) ...”.

This knowledge (*jñāna*) has an object (*ālambana*) that is suchness (*tathatā*); it “is directed” at this object: it is *ālambaka*. But the object is not a matter of an apperception (*upalabdhī*), i.e., of a seizing (*grahaṇa*) where the subject is opposed to the object, of a perception that attains an image (*nimitta*), i.e., whatever kind of characteristic (*lakṣaṇa*) of the object.

* * *

- C.A. Knowledge without conceptual figurating (*nirvikalpaka-jñāna*); #2918
 C.B. Name of the stage and name of the path; #2924
 C.C. Varieties of the path of insight (*darśana-mārga*); #2927
 C.D. Ninefold mind; #2950
 C.E. Six direct realizations (*abhisamayās*) and two paths of insight (*darśana-mārgas*); #2968

K.C.A. *Knowledge without conceptual figurating (nirvikalpaka-jñāna)*⁹⁵⁹

#2918 〈The stanza says:〉

BUT when the *bodhisattva* obtains, WITH REGARD TO THE OBJECT (*ālambana-artha* 所緣境), the knowledge without conceptual figurating (*nirvikalpaka-jñāna* 無分別智), and 〈WHEN THIS KNOWLEDGE〉 NO LONGER (都無) BRINGS FORTH THE IDEA (*upalabhya* 所得) [of the object] because <586> it does not seize the images of the various proliferations (*nānā-prapañca-nimittas* 種種戲論相), THEN (爾時) the *bodhisattva* is said to really ABIDE IN (住) the true absolute of *VIJÑĀPTI-MĀTRATĀ* (*vijñapti-mātratā-bhūta-paramārthatā* 唯識真勝義性) (i.e., the fourth absolute [*paramārtha*] and third suchness [*tathatā*], see #2783, *Siddhi* F 551).

Indeed, the knowledge (*jñāna* 智) that realizes (*sākṣāt-karoti* 證) true suchness (*tathatā*) is completely equal (*sama-sama* 平等平等) with suchness, BECAUSE (故) knowledge and suchness are, indeed, FREED (離) OF the modalities 〈or CHARACTERISTICS〉 (*lakṣaṇa* 相) OF THE TWO KINDS OF SEIZING (二取), i.e., of that which seizes (*grāhaka* 能取) and of that which is seized (*grāhya* 所取). – These two 〈characteristics (相)〉, i.e., that which seizes and that which is seized, are figurating (*vikalpa* 分別), for the mind that has something to perceive (*sa-upalabhya* 有所得 = *sa-upalambha*) [i.e., the impure (*sāsrava*) mind] manifests as

⁹⁵⁹ See #2237, #2984, #3054, #3199.

proliferation (*prapañca* 戲論).

La Vallée Poussin comments:

The knowledge without conceptual figurating (*nirvikalpa-jñāna*), as we will see, is free of an image (*nimitta*); it does not include the image, that which is seized (*grāhya*); it does not seize it, it is not that which seizes (*grāhaka*).

The subsequently acquired knowledge (*prṣṭha-labdha-jñāna*) includes an image; but, being pure (*anāsrava*), it has no image qua proliferations (*prapañca-nimitta*) or image of that which is seized (*grāhya-nimitta*).

On proliferation (*prapañca*), see #2987.

[There are three opinions on the knowledge without conceptual figurating (*nirvikalpaka-jñāna* 無分別智), i.e., Sthiramati, Nanda and Dharmapāla.⁹⁶⁰]

- #2921 1. [Sthiramati:] – This knowledge (智) without conceptual figurating does not include (the two parts (二分)), i.e., either the image-part (*nimitta-bhāga*) or the seeing-part (*darśana-bhāga*) (see #0530), for⁹⁶¹ the modalities (or characteristics) (*lakṣaṇa* 相) of that which is seized (*grāhya* 所取) and of that which seizes (*grāhaka* 能取) are absent in it.

La Vallée Poussin comments:

According to Kuiji, the author refers to the citation of the *Sūtrālamkāra*, chap. vi, 7, in Asvabhāva's *Samgraha* (T.31.1598.0418b) [a more literal edition than that of Prabhākaramitra, *Sūtrālamkāra-śāstra* (T.31.1604)].

The description of the factors conducive to penetration (*nirvedha-bhāgīyas*) is found there: “recognizing that things (objects) are only mental speech, he abides in mind-only that appears falsely as a thing” (*manojalpamātrān arthān veditvā tad-ābhāse cittamātre 'vasthānam*); and the description of the path of insight (*darśana-mārga*): “attaining immediately the *dharma-dhātu*, he is freed from the modalities [or characteristics] of that which is seized (*grāhya*) and of that which seizes (*grāhaka*)” (*dharmadhātōḥ pratyakṣato gamane dvayalakṣaṇaviyukto grāhyagrāha-kalakṣaṇena*). Indeed, “having recognized that there is no object (*ālambana*) separate from the mind (*citta*), he recognizes the non-existence of mind-only, for that which seizes cannot exist in the absence of that which is seized” (*tasyāpi citta-mātrasya nāstitvāvagamanaṃ grāhy[ā]bhāve grāhakābhāvāt*). From then on, he abides in the *dharma-dhātu*. – Then follows the cultivation (*bhāvanā*), the transmutation

⁹⁶⁰ For the last two opinions, compare *Buddhabhūmi-śāstra* (T.26.1530.0303b–c).

⁹⁶¹ According to *Samgraha*, 6.

(*parivartana*) of the support (*āśraya*) and the entry into the absolute knowledge (*pāramārthika-jñāna*). [Compare *Samuccaya-vyākhyā*, T.31.1606.0746a.] <587>

- #2922 2. [Nanda:] – This knowledge without conceptual figurating includes the two parts (*bhāgas*), (i.e., the image-part and the seeing-part).

Indeed, this knowledge (*jñāna*) is said to be “directed at this” (*tad-ālambaka* 緣彼) [= cognizing this]; and only the cognition (*viññāna*) that arises “being endowed with ⟨or carrying along⟩ an image of this” (*tan-nimittavant* 帶彼相) can be said to be “directed at this” (緣彼). If one accepts that a cognition is ⟨said to be⟩ directed at this without being endowed with an image of this (無彼相), one could as well also give the name of auditory cognition (*śrotra-viññāna*) ⟨or knowledge of sound (聲智), etc.,⟩ to the {9/12v.} visual cognition (*cakṣur-viññāna*) ⟨or knowledge of color (色智), etc.,⟩.

And if this knowledge does not have a seeing-part (*darśana-bhāga* 見分), it will not be “directed at” (*ālambaka* 能緣) something. Then how could it be said that knowledge is “directed at true suchness” (*tathatā-ālambaka* 緣真如智)? One might as well say that true suchness (*tathatā* 真如性) is also “directed at [something]”, although it definitively lacks the seeing-part (見分).⁹⁶²

La Vallée Poussin comments:

“But, if the knowledge without conceptual figurating (*nirvikalpaka-jñāna*) is ‘endowed with an image’, like the cognition (*viññāna*) that cognizes color or sound, it would fall in the category of inference (*anumāna*) and would not be direct cognition (i.e., direct perception [*pratyakṣa*])? Then it could not be without conceptual figurating (*nirvikalpaka*), or? – The knowledge without conceptual figurating does not directly realize. But, in contrast to all the other knowledges (*jñānas*), its image (*nimitta*), i.e., the internal image which it sees, is absolutely like suchness (*tathatā*), that is, its object: it is thus said that this knowledge realizes suchness. See *Samuccaya-vyākhyā* (T.31.1606.0746a), Kuiji (9B/74v.).

- #2923 3. [Dharmapāla:] – This knowledge without conceptual figurating includes the seeing-part (*darśana-bhāga* 見) but not the image-part (*nimitta-bhāga* 相). In fact:⁹⁶³

It seizes without having an image (*nimitta*), it does not seize an image (*animitto grhṇāti na grhṇāti nimittam* 無相取不取相).

⁹⁶² Compare Kuiji on *Vimśatikā* (4/27v.).

⁹⁶³ According to YBh (T.30.1579.0701a), Japanese edition, p. 540.

Although [this knowledge] includes the seeing-part (見分), nevertheless, it is without conceptual figurating (*nirvikalpaka* 無分別). It is said that it is not “that which seizes” (*grāhaka* 能取), but seizing (*grahaṇa* 取) is not completely absent in it (全無).

Although [this knowledge] does not have the image-part (相分), nevertheless, it may be said that it arises by adhering to (or carrying an image of) suchness (*tathatā*) (帶如相)⁹⁶⁴ because it is not separate from suchness. Just as the awareness-part (*saṃvitti-bhāga* 自證分)—when it is directed at (*ālambate* 緣) the seeing-part (見分)—does not develop as an image (*nimitta*) of the seeing-part at which it is, nevertheless, directed (不變而緣); it must also be so with this knowledge without conceptual figurating. <588> If it would, (nevertheless,) develop as an image of suchness at which it would be directed, it would not realize suchness directly (親證); it would be cognizing suchness as the subsequently acquired (*prṣṭha-labdha* 後得智) knowledge cognizes it and, like this knowledge, it would be with figurating (*saṃvikalpaka* 有分別). Thus, this [knowledge without conceptual figurating] includes {9/13r.} the seeing-part (見), but not the image-part (相).

K.C.B. Name of the state and name of the path

#2924 When this knowledge (*jñāna*) arises, immediately after (無間) the state of preparation (*prayoga-avasthā* 加行), it intuitively realizes (*tihui* 體會) true suchness (*tathatā*):⁹⁶⁵ the state is thus called state of penetration (*pravedha-avasthā* 通達位).⁹⁶⁶ It is also given the name path of insight (*darśana-mārga*; *jian dao* 見道)

⁹⁶⁴ In the text, *dai ru xiang* 帶如相, in the commentary *jiadai zhenru zhi tixiang* 挾帶真如之體相: the knowledge (*jñāna*) adheres closely to or directly carries along with it an image of suchness (*tathatā*), both as intrinsic nature (or substance) (*svabhāva*; *ti* 體) as well as characteristic (*lakṣaṇa*; *xiang* 相). See above the discussion on the object (*ālambana*), #2468.

⁹⁶⁵ *ti* 體 corresponds to *tong* 通, *hui* 會 corresponds to *da* 達: *pravedha* (penetration) (Chin. *tongda* 通達) is explained by *tihui* 體會.

ti 體, Couvreur, p. 1035, to divide, to classify, to be closely united... ; *hui* 會, p. 434, to unite, to be united, to know.

pravedha, Chin. *tongda* 通達 = “identification with, understanding of”.

On the other hand, *tong* = *prati*, in *tongxing* 通行 Skt. *pratipad*; this is, probably, the real etymology of *tongda*.

⁹⁶⁶ On the word *pravedha*, *Madhyamaka-vṛtti*, pp. 42, 598. [For the stanza *evam dharmān ...*, comp. *Udāna*, iv, 29, *Samyutta*, iii, 143.]

because it is the first (初) intuition (照) of the truth (or principle) (理).

K.C.C. *Varieties of the path of insight (darśana-mārga)*

#2927 This path of insight (*darśana-mārga* 見道) is, (in short, said to be) of two kinds.

[1. Path of insight into reality (*tattva-darśana-mārga*) or path of one mind (*eka-citta-mārga*).

2. Path of insight into the characteristics (*lakṣaṇa-darśana-mārga*), which itself is of two kinds:

- a. the path of insight into the non-distinguished truth (*avyavasthita-satya-darśana-mārga*), or the path of three minds (*citta-traya-mārga*);
- b. the path of insight into the distinguished truth (*vyavasthita-satya-darśana-mārga*)—or the path of sixteen minds (*ṣoḍaśa-citta-mārga*), path of sixteen moments (*ṣoḍaśa-kṣaṇa-mārga*)—which is of two kinds.]

La Vallée Poussin comments:

A. It is unfortunate that we do not have the original Sanskrit terms.

1. *Tattva-darśana-mārga* is the translation of *zhenjiandao* 真見道. – *Zhen* usually translates *bhūta*; one would have: the “true path of insight”. Indeed (see, e.g., *Samuccaya-vyākhyā* [T.31.1606.0735b] and #2953), the other paths <589> are not really the path of insight. – But our text explains that this path realizes the *zhenli* 真理, which can only be reality (*tattva*) (*Siddhi*, KD 2/6r.5, 11r.2). Reality (*tattva*) is suchness (*tathatā*) itself, suchness in itself (*tathatā-svabhāva*).

2. *Lakṣaṇa-darśana-mārga* is the translation of *xiang jiandao* 相見道. – *Xiang* 相 gives *lakṣaṇa*, *nimitta* [and may also correspond to *xingxiang* 行相 or *ākāra*. Kuiji, *Shuji* (9B/84v.7), has the expression *xingxiang jiandao* 行相見道 (T.43.1830.0571b17), but as we can see in *Shuji* (9B/78r.), it refers to *xingxiang xiang jiandao* 行相相見道 (T.43.1830.0570a14): the path of *xiang* 相 where the modes of operation (*ākāras*), i.e., suffering, impermanence, etc., are distinguished].

One could translate *nimitta*: for whereas [the first path, i.e.,] the path of insight into reality (*tattva-darśana-mārga*), directly attains suchness (*tathatā*) (since it is knowledge without conceptual figurating [*nirvikalpaka-jñāna*]), the second path attains only the mental image (*nimitta*) which one brings forth then of suchness (since [the second path] is subsequently acquired knowledge [*prṣṭha-labdha-jñāna*]).

This is how Saeki Kyokuga, the learned editor of the *Siddhi*, understands it, whose marginal glosses (KD 9/13r.) we translate:

Emerging from the profound insight of the knowledge without conceptual figuring or the prior root-knowledge (*mūla-jñāna* = path of insight into reality [*tattva-darśana-mārga*]), he generates a less profound knowledge (*jñāna*) with conceptual figuring (*saṁkalpaka*), i.e., the subsequently acquired knowledge (*prṣṭha-labdha-jñāna*): a knowledge (*jñāna*) that returns to the reality (*tattva*, *tathatā*) that has been realized by the knowledge without conceptual figuring, which figurates (*vikalpayati*), establishes (*vyavasthap*), develops (*pariṇam*) an image (*nimitta*) of suchness (*tathatā*), and meditates-thinks about this image. The image of suchness thus developed is not the real *viññapti-mātratā*, but, in its nature, it is similar to suchness. The image-part (*nimitta-bhāga*) [of the subsequently acquired knowledge], i.e., the dependent (*paratantra*), being the image of *viññapti-mātratā*, [this knowledge] is called *nimitta-darśana-mārga* (path of insight into the image). ... The subsequently acquired knowledge relies on the knowledge that realizes the nature-of-things (*dharmatā*). ... It sees the dependent like an illusion (see #2767). ... We can say that it abandons the defilements (*kleśas*), that it realizes the truth; but, in fact, it does not abandon, it does not realize: it is similar to the first knowledge (*jñāna*); it imitates the real abandoning and realization of the first knowledge. Indeed, its states of “being unhindered” (*ānantarya*) and of liberation (*vimukti*), and its consideration of the two kinds of emptiness imitate the four seeing-parts (*darśana-bhāgas*) of the first knowledge. (See #2938.)

We may, however, think that the restoration *lakṣaṇa-darśana-mārga* is ensured by #2953, #2996: whereas [the first path, i.e.,] the path of insight into reality (*tattva-darśana-mārga*), attains the intrinsic nature (*svabhāva*) of *viññapti-mātra* (the very being of the mind, that is, the perfected [*pariniṣpanna*]), the second path attains the *xiang* 相 of *viññapti-mātra* (i.e., the dependent [*paratantra*]): this *xiang* must be *lakṣaṇa* (see a fragment of YBh, p. 599; see *Siddhi* F 578, #2923).

B. *Bodhisattva-bhūmi*, i, xvii, fol. 101 = YBh, 45, at the beginning, Japanese edition, p. 477. – The cultivation of truth (*satya-bhāvanā*) is of two kinds: (1) absolute (*pāramārthikī*) and (2) conventional (*sāṃvṛtā*).

1. In the first, the *bodhisattva* truly cognizes the nature of suffering (*duḥkha*), etc., by, (i.e., as a function of,) the nature of the inexpressible reality: *nirabhilapya-svabhāvadharmaṭayā duḥkhadharmaṭaṁ samudayadharmatāṁ nirodhadharmatāṁ mārgadharmatāṁ yathābhūtaṁ prajñānāti*: this is a cultivation of truth (*satya-bhāvanā*).

2. The second, on the contrary, is a cultivation of the object of the truth (*satya-*

ālabhanā bhāvanā), a seeing which seizes the truths for its object and which includes an infinity of special knowledges, *apramāṇa-vyavasthāna-naya-jñāna-anugatā*. – *vyavasthāna* = *anli* 安立. – There is also *apramāṇa-dharma-prabheda-vyavasthāna-naya-anugatā vipaśyanā*. <590>

Sūtrālaṅkāra, xiv, 42: *nirvikalpakaṃ ca jñānaṃ yena budhhadharmān viśodhayati | yathāvyavasthānaṃ ca lokottara-praṣṭhalabdhāṃ laukikaṃ yena sattvān paripācayati*.

The restorations *avyavasthita-satya-darśana-mārga* and *vyavasthita-satya-darśana-mārga* are thus doubtful.

C. The scholars are in disagreement.

Some ignore the noble path of one mind; they say that the path of insight into reality is a noble path of three minds. Hence the following chart:

1. Path of insight into reality (*tattva-darśana-mārga*) = path of insight into the non-distinguished truths (*avyavasthita-satya-darśana-mārga*).
2. Path of insight into the characteristics (*lakṣaṇa-darśana-mārga*) = path of insight into the distinguished truths (*vyavasthita-satya-darśana-mārga*). [We note that any path where the truths are distinguished is a path where the modes of operation (*ākāra*) of the truths are contemplated. Thus, in considering this tenet, we should perhaps translate it as path of insight into the modes of operation (*ākāra-darśana-mārga*).]

D. The Little Vehicle only knows the noble path of insight into the truths (*satya-darśana-mārga*). For our authors, this path (which is the path of insight into the distinguished truth) is of a lower order; it is practiced imperfectly, in the impure state, while not yet being in the state of the noble path, during the period of preparation; it is practiced perfectly, in the pure state, by the subsequently acquired knowledge (*prāṣṭha-labdhā-jñāna*), i.e., by a knowledge subsequent to the knowledge without conceptual figurating (*nirvikalpaka-jñāna*) or root-knowledge (*mūla-jñāna*) (see #2918). – Our authors think that the saints of the Little Vehicle—before practicing their path of insight into the truths, have, in fact (and without giving an account of it), practiced the path of insight into reality in a knowledge without conceptual figurating: they have seen suchness (*tathatā*) (see #2910). But they have seen it only to the extent that it has been revealed by the “emptiness of the person” (*pudgala-śūnyatā-udbhāvitā*), since they have not raised themselves to the understanding of the “emptiness of *dharma*s” (*dharma-śūnyatā*). [On this last point, there is no agreement: the texts of the *Mādhyamikas* assert that the hearers (*śrāvakas*) understand the emptiness of *dharma*s; that, if they would not understand it, they would not pos-

sess the noble path of insight, *Madhyamakāvatāra*, p. 19, *Bodhicaryāvatāra*, ix, 49.]

* * *

C.1. Path of insight into reality (*tattva-darśana-mārga*); #2929

C.2. Path of insight into the characteristics (*lakṣaṇa-darśana-mārga*); #2932

K.C.C.1. Path of insight into reality (*tattva-darśana-mārga*)

#2929 First, the path of insight into reality (*tattva-darśana-mārga* 真見道) is ⟨what is called⟩ knowledge without conceptual figurating (*nirvikalpaka-jñāna* 無分別智).

This knowledge (*jñāna*), in fact, ⟨truly⟩ “realizes” (實證) reality ⟨or the principle⟩ (*tattva* 真理) as revealed by the two kinds of emptiness (二空所顯); this knowledge, in fact, ⟨truly⟩ abandons (實斷) the proclivities (*anuśayas* 隨眠) of the two “figured” (*vikalpita* 分別) hindrances (*āvaraṇas* 二障) (i.e., the hindrance of defilements [*kleśa*] and the hindrance to what is to be known [*jñeya*]) (in contrast to the “innate” [*sahaja*] hindrances). – Although many moments (*kṣaṇas* 刹那) may be required in order for this path to be brought to its final point (究竟), nevertheless, since the moments are of the same kind, it is said, ⟨in general,⟩ to be one mind (一心).

According to one opinion, the two kinds of emptiness (*śūnyatās* 空) are “realized” successively (漸證), since they are, respectively, superficial and profound (淺深); the two <591> hindrances (障) are abandoned successively (證斷), since they are, coarse and subtle (麤細), respectively.

According to another opinion [which is ours], the two kinds of emptiness (空) are realized all at once (頓證) and the two hindrances (障) are abandoned all at once (頓斷), because the power of the dispositions (*adhyāśaya* 意樂力) acquired in the state of preparation is {9/13v.} very efficacious (堪能).

La Vallée Poussin comments:

1. According to the first opinion, things happen as explained at #2936 for the noble path of three minds. – YBh, 18, 59, *Samuccaya-vyākhyā*, 9, and *Vikhyāpana*, 17, say that the path of insight into reality (*tattva-darśana-mārga*) is, indeed, of three minds.

On the other hand, YBh, 59, also says that this path, although it is of three minds, abandons all at once, because distinct minds are not generated in it. [This is to say that it is one mind but of several moments.] – Moreover, YBh, 58, has the phrase: “path of one mind”. Actually, the path of three minds relies on a path of one mind that includes several moments. (Kuiji)

2. The theory of the “path of insight (*darśana-mārga*) of a single mind” has antecedents in the Little Vehicle. Does the direct realization of the truths (*satya-abhisamaya*) take place at one single time (*eka-kāla*) or gradually (*anupūrva*)? See the discussion in the AKB vi, F 185–189; *Vibhāṣā*, 79 (T.27.1545.0406a), 103 (0532a) and 109 (0563a); Vasumitra (and Kuiji) *Treatise on the Sects: Sarvāstivādins*, 7, Mahā-sāṃghikas, 17 and 41, and Mahīśāsakas, 2.

The old view-point of the advocates of the direct realization at one single time (*eka-kāla-abhisamaya*) is that one cannot see [the truth of] suffering (*duḥkha*) without implicitly seeing the other truths. But the Mahīśāsakas are more learned; according to the commentator:

Direct realization of the four truths at one single time. When one sees the truth of suffering, one sees the truths: it is he who has already seen who can see thus.⁹⁶⁷

That is to say: “Direct realization of the four truths at one single time”: this refers to the path of insight (*darśana-mārga*): when the practitioner takes hold of the common characteristic of “emptiness” and of “non-self”, when he enters into emptiness and non-self, he sees the four truths altogether.

“When one sees the truth of suffering ...”: this means to refer to the *bhāvanā-mārga*, i.e., the path of cultivation (or “reviewing” of) the truths. When one has seen, separately, the specific characteristic of the truths and when, during the path of cultivation, one sees suffering, one sees, at the same time, the other truths in their specific characteristic. [For the Mahā-sāṃghikas, this takes place in the path of insight.]

It would be quite appropriate to study the chapters 26 and 27 of the *Tattva-siddhi* of Harivarman (*anupūrva-abhisamaya* [gradual direct realization] ...), and especially chapters 190 and following, “insight into a single truth” (*eka-satya-darśana*) The truth of cessation (*nirodha-satya*) is the absolute truth (*paramārtha-satya*); there is but one truth. – We know that Harivarman’s tenet is considered to be some sort of bridge between the two vehicles. <592>

The Vaibhāṣikas accept a knowledge (*jñāna*) that cognizes all *dharma*s as “non-self” (see AKB vii, F 45), but this knowledge, even if it occurs in the stage of meditation (*dhyāna*) (as Saṃghabhadra asserts, against Vasubandhu), is a knowledge of the conventional (*saṃvṛti*) and thus forms part of the mundane path.

We have seen, #2493, that the saint of the Little Vehicle generates a general seeing of the emptiness of the person (*pudgala-sūnyatā*) after having turned toward *bodhi*. Elsewhere, we are told that the Little Vehicle includes this seeing, #2910.

⁹⁶⁷ Paramārtha and the Tibetan have variants.

K.C.C.2. Path of insight into the characteristics (*lakṣaṇa-darśana-mārga*)

#2932 <Second,> the path of insight into the characteristics (*lakṣaṇa-darśana-mārga* 相見道) is also of two kinds; [let us say (see #2910):

1. a “synthetic” discernment, where the truths are not analytically distinguished i.e., the non-distinguished truth (*avyavasthita-satya* 非安立諦);
2. an “analytical” discernment, where the truths are analytically distinguished i.e., the distinguished truths (*vyavasthita-satya* 安立諦).]⁹⁶⁸

2.1. Non-distinguished truth (*avyavasthita-satya*); #2936

2.2. Distinguished truths (*vyavasthita-satya*); #2941

K.C.C.2.1. Non-distinguished truth (*avyavasthita-satya*)

#2936 First, the discernment (觀) <of the non-distinguished truth (非安立諦)> [—i.e., the path that attains reality without distinguishing the truths—] includes three groups (*kalāpas* 品) of mind (心):

1. “Active” knowledge (*緣智; ālambaka-jñāna*) which, applied inwardly (內) (i.e., directed toward a “self”), expels (遣) the <figurative> notion of a sentient being [or of a real person (*pudgala*)] (*sattva-prajñapti* 有情假): driving out (能除) the figured proclivities (*anuśayas* 分別隨眠) of the “weak” category (軟品).
2. Active knowledge which, applied inwardly, expels the <figurative> notion of *dharma*s (*dharma-prajñapti* 諸法假): driving out the figured proclivities of the “medium” category (中品).
3. Active knowledge which, in a general way, expels (遍遣) any <figurative (假)> notion of a sentient being (*sattva* 有情) and of *dharma*s (法): it drives out all kinds of figured proclivities.

#2937 The first two kinds of knowledge (*jñānas*) are called knowledges of *dharma*s (*dharma-jñāna* 法智) because they <each> have a specific object (各別緣); the third is called subsequent knowledge (*anvaya-jñāna* 類智) because it has a combined <or comprehensive object> (總合緣).

La Vallée Poussin comments:

- a. The *Vikhyāpana* (T.31.1602.0562a) ignores the insight into reality (*tattva-darśana*) described at #2929 and considers the non-distinguished (*avyavasthita*) to be the real

⁹⁶⁸ *guan fei anli di* 觀非安立諦. — *anli* = *vyavasthāna*, *Siddhi* F 532 and F 582. — *guan* 觀, see *Siddhi* F 575. Compare *Lankāvatāra*, p. 63, the contrast between *lakṣaṇa-paricaya-jñāna* and *pratītya-samutpāda-avinirbhāga-lakṣaṇa-paricaya*.

path of insight (*darśana-mārga*): <593>

Immediately after [the supreme mundane factors (*laukika-agra-dharmas*)], there arises a spontaneous (*anabhisamskārika*) knowledge (*jñāna*) of three minds which frees one from the proclivities (*anuśayas*) that must be abandoned by the path of insight, (i.e., the figured proclivities): (1–3) active knowledge ... [followed by the text reproduced by the *Siddhi*] ...; the third is called subsequent knowledge (*anvaya-jñāna*). These three knowledges free one from the 112 defilements (*kleśas*)

b. “Weak” category, literally, “lukewarm”, *nuan* 暖. – The “weak” proclivities are, in fact, the “strong” ones; they are called “weak” because they are expelled by the lower knowledge

#2938 These knowledges (*jñānas*) are given the name “path of insight into the characteristics” (*lakṣaṇa-darśana-mārga* 相見道):⁹⁶⁹ this path follows the example (法) of the seeing-part (*darśana-bhāga* 見分) (theoretically fourfold) (of the twofold emptiness) of the path of insight into reality (*tattva-darśana-mārga* 真見道). Three minds. This path includes two states:

- a. the unhindered (*ānantarya* 無間) [path], i.e., abandoning;
- b. the [path of] liberation (*vimukti* 解脫), i.e., taking possession of liberation.

[This path] abandons the two hindrances (*āvaraṇas* 障) (that is, the proclivities [*anuśayas*] relating to sentient beings [*sattvas*] and to *dharmas*), (and it is established in a specific (別) and a general [combined] (總) way). [Thus, there are two kinds of the unhindered path (*ānantaryas*), but there is only one path of liberation (*vimukti*); thus three minds in all.]

La Vallée Poussin comments:

The path of insight into the characteristics (*lakṣaṇa-darśana-mārga*) follows the example of the seeing-part (*darśana-bhāga*) of the path of insight into reality (*tattva-darśana-mārga*) (i.e., the part [*bhāga*] which is different from the suchness [*tathatā*] that is its object [*ālambana*]), it does not follow the example of the awareness-part (*saṃvitti-bhāga*), which is identical with suchness

The path of liberation (*vimukti*), although relating to the liberation from the proclivities (*anuśayas*) of sentient beings and *dharmas* (*sattva-dharma*), has only one

⁹⁶⁹ ... the name of the path of insight into the image (*nimitta-darśana-mārga*). Indeed, after the insight into reality (*tattva-darśana*) which is directed directly at suchness (*tathatā*), it develops into an image of suchness, sees the dependent (*paratantra*)

thing to realize: thus, it is not twofold, thus it makes up only one mind ...

In the unhindered (*ānantarya*) [path], there are two seeing-parts (*darśana-bhāgas*) dissociated from the single insight into reality (*tattva-darśana*); in the [path of] liberation (*vimukti*), there are two seeing-parts that are superposed. (Kuiji)

According to one opinion,⁹⁷⁰ these three knowledges (*jñānas*) are the path of insight into reality (*tattva-darśana-mārga* 真見道), {9/14r.} because the path of insight into the characteristics (*lakṣaṇa-darśana-mārga* 相見道) is a path that is directed (緣) at the four truths (四諦) [and is not a path of three minds].

- #2939 According to another opinion, which is correct, these three knowledges are the path of insight into the characteristics (*lakṣaṇa-darśana-mārga* 相見道), for the path of insight into reality (*tattva-darśana-mārga*) is, in a general way, directed at reality and does not take any ⟨specific separate object⟩ (*na prthag ālambate* 不別緣). <594>

K.C.C.2.2. Distinguished truths (*vyavasthita-satya*)

- #2941 Second, the discernment that seizes the truths separately, the path that is directed at the distinguished truths (*vyavasthita-satya-ālambaka mārga* 緣安立諦) is of sixteen mind-moments (十六心). This path [of sixteen mind-moments] (*mārga*) is also of two kinds.

- #2944 1. In the first kind, sixteen mind-moments are established separately by the discernments (觀) directed at that which is seized (*grāhya* 所取) (i.e., the truths) and the discernments directed at that which seizes (*grāhaka* 能取) (i.e., the knowledge [*jñāna*] directed at the truths), that is, discernments that are, respectively, knowledges of *dharma*s (*dharma-jñānas* 法) and subsequent knowledges (*anvaya-jñānas* 類).

- #2945 As for the ⟨truth of⟩ suffering (*duḥkha*) (苦諦), ⟨there are four mind-moments⟩.

First, receptivity to the knowledge of factors with regard to suffering (*duḥkhe dharma-jñāna-kṣāntiḥ* 苦法智忍), i.e., the discernment (觀) of the true suchness of the truth of suffering of the three realms (*trai-dhātuka-duḥkha-satya-tathatā* 三界苦諦真如).

[This receptivity follows the example of the seeing-part (*darśana-bhāga*) of the unhindered path (*ānantarya-mārga*) of the path of insight into reality (*tattva-darśana-mārga*),] ⟨and properly⟩ abandons (斷) the twenty-eight figured pro-

⁹⁷⁰ I.e., that of the masters discussed at *Siddhi* F 590, bottom.

clivities (*anuśayas* 分別隨眠) that are to be abandoned by insight into suffering (*duḥkha*) (見苦所斷) (of the three realms (三界)).

Second, knowledge of factors with regard to suffering (*duḥkhe dharma-jñānam* 苦法智), that is, the discernment (觀) of the (previous (前) true) suchness (immediately) following (無間) the receptivity (*kṣānti* 忍) by which [discernment] the acquired liberation (解脫) from the (previously) abandoned (前所斷) proclivities (煩惱) is realized (證).

[This knowledge follows the example of the seeing-part of the path of liberation (*vimukti-mārga*) of the path of insight into reality.]

Third, receptivity to the subsequent knowledge with regard to suffering (*duḥkhe 'nvaya-jñāna-ksāntiḥ* 苦類智忍), {9/14v.} that is, immediately after (無間) the above knowledge [of factors] (*jñāna* 智), a pure understanding (*prajñā* 無漏慧) arises that is directed at the two preceding discernments or minds, (i.e., the receptivity and knowledge of factors,) (法忍智) (which are each internally realized separately (各別內證)). It is said that) all the factors (*dharma*s 法) of a saint (*ārya* 聖) that follow (後) (i.e., of the trainee [*śaikṣa*] and of the non-trainee [*aśaikṣa*]) belong to the category of the knowledges of factors with regard to suffering (*duḥkhe dharma-jñāna-anvaya*).

[This receptivity follows the example of the awareness-part (*svasaṃvitti-bhāga*) of the unhindered path of the path of insight into reality.]

Fourth, subsequent knowledge with regard to suffering (*duḥkhe 'nvaya-jñānam* 苦類智), that is, immediately after (無間) the above receptivity (*kṣānti*), a pure knowledge (*jñāna* 無漏智) arises that considers and attains certainty (審定印可) towards this receptivity (to the subsequent knowledge with regard to suffering) (苦類智忍).

[This knowledge follows the example of the awareness-part (*svasaṃvitti-bhāga*) of the path of liberation (*vimukti-mārga*) of the path of insight into reality (*tattva-darśana-mārga*).]

⟨Just as there are four mind-moments with regard to the truth of suffering (苦諦),⟩ so also in regard to that which concerns the other three truths, (i.e., the truth of the origin (集), the truth of cessation (滅) and the truth of the path (道)).

Thus, there are sixteen mind-moments (心) of which eight are discernments directed at true suchness (*tathatā*) (觀真如) and of which eight are discernments directed at correct knowledge (*samyag-jñāna* 正智) that cognizes true suchness.

La Vallée Poussin comments:

Kuiji cites, as the sole source, the *Samuccaya-vyākhyā* (T.31.1606.0735b-c).

According to another theory:

1. receptivity to the knowledge of factors (*dharma-jñāna-kṣānti*) following the example of the seeing-part of the unhindered path (*ānantarya-mārga-darśana-bhāga*) of the insight into reality (*tattva-darśana*); <595>
2. knowledge of factors (*dharma-jñāna*) following the example of the seeing-part of the path of liberation (*vimukti-mārga-darśana-bhāga*);
3. receptivity to the subsequent knowledge (*anvaya-jñāna-kṣānti*) following the example of the seeing-part of the unhindered path and of the path of liberation (*ānantarya-vimukti-mārgayor darśana-bhāga*);
4. subsequent knowledge (*anvaya-jñāna*) following the example of the awareness-part of the unhindered path and of the path of liberation (*ānantarya-vimukti-mārgayor śvasaṃvitti-bhāga*).

[These sixteen mind-moments] are established separately (差別建立) following the example of the seeing-part (見分) and of the awareness-part (自證分) in terms of the unhindered path (無間) and the path of liberation (解脫) of the path of insight into reality (真見道). They are called path of insight into the characteristics.)

- #2947 2. <In the second [kind of the path that is directed at the distinguished truths],> sixteen mind-moments are established <separately> by the discernment (觀) taking for its object (境) the truth (諦) of the lower (下) and higher (上) [realms], i.e., the discernment of the suffering (*duḥkha*) of the realm of desire (*kāma-dhātu*) and the discernment of the suffering of the two higher realms (*dhātus*), and the same for the other truths.

These discernments are, respectively, the knowledge of factors (*dharma-jñāna* 法智) and the subsequent knowledge (*anvaya-jñāna* 類智).

- #2948 There <are two mind-moments (二心)>, i.e., a direct realization receptivity (*abhisamaya-kṣānti* 現觀忍) and a knowledge of direct realization (*abhisamaya-jñāna* 現觀智) related to the suffering (苦) of the <actually> present realm (*saṃmukhī-bhūta* 現前 = realm of desire [*kāma-dhātu*]) and of the invisible (不現前) realms (*dhātus* 界): thus, four views or mind-moments for suffering. {9/15r.} The same for the other truths.

- a. <Discernment of the truth>, i.e., receptivity (*kṣānti*), follows the example (法) of the seeing-part (*darśana-bhāga* 見分) of the unhindered path (*ānantarya-mārga*

無間) of the ⟨path of⟩ insight into reality (*tattva-darśana* 真見),

b. ⟨Discernment of the truth⟩, i.e., knowledge (*jñāna*), follows the example of the seeing-part of the path of liberation (*vimukti-mārga* 解脱) of the ⟨path of⟩ insight into reality.

[The path of the distinguished truth (*vyavasthita-satya*) sees the truths;] it abandons (斷) the 112 (= 40 + 36 + 36, see #2874) figured proclivities (*anuśayas* 分別隨眠) that are to be abandoned by insight (見所斷).

These are the varieties of the path of insight into the characteristics (*lakṣaṇa-darśana-mārga* 相見道).

La Vallée Poussin comments:

This second path of sixteen minds is the direct realization of the truth (*satya-abhi-samaya*) of AKB vi, F 179–185, 190–193 (see also vii, F 12, 28–29). The first fifteen minds constitute the path of insight (*darśana-mārga*), the sixteenth forms part of the path of cultivation (*bhāvanā-mārga*) (see #3068). – Harivarman (*Tattva-siddhi*) places the sixteenth mind in the path of insight; the texts of the Vijñānavāda do the same.

According to the Vātsīputrīyas (Vasumitra), the path of insight includes twelve minds; for each truth, two minds related to the realm of desire (*kāma-dhātu*), one mind related to the higher realms (*dhātus*):

1. knowledge of factors with regard to suffering (*duḥkhe dharma-jñānam*), i.e., seeing the suffering of the realm of desire (*kāma-dhātu*);
2. receptivity to the factors with regard to suffering (*duḥkhe dharma-kṣāntiḥ*), i.e., seeing again the defilements (*kleśas*) abandoned and non-abandoned by [the insight of] the suffering of the realm of desire, for the defilements of the two higher realms remain: one must thus see what has been abandoned and non-abandoned;
3. subsequent knowledge with regard to suffering (*duḥkhe 'nvaya-jñānam*), i.e., seeing combined the sufferings of the two higher realms altogether. As one has finished with [the seeing of] the suffering of the three realms [and the defilements relative to them], there is no place for new seeing ... The thirteenth mind is either a second moment of the subsequent knowledge of the path (*mārga 'nvaya-jñānam*), or a mind seeing combined the four truths. (Kuiji)

K.C.D. *Ninefold mind*

#2950 In describing ⟨the principle of⟩ the method of ⟨broadly⟩ disseminating the noble teachings (*ārya-deśanā-prakāśana-naya* 廣布聖教道理),^a it is said that the path

of <insight into the> characteristics (*lakṣaṇa-mārga* 相見道) is a mind <596> of nine kinds.

#2951 By considering (緣) the sixteen mind-moments (十六種) of the two paths of the distinguished truth (*vyavasthita-satya* 安立諦), one separately establishes (別立) calm abiding (*śamatha* 止) and insight (*vipaśyanā* 觀).^b [there are eight minds for the second and one mind for the first].

Indeed, the receptivities (*kṣāntis* 忍) and knowledges (*jñānas* 智) of the “*dharma*” (法) category (品) and of the “subsequent” (*anvaya* 類) category <can be explained together, i.e., the categories> making up two groups of four <discernments (觀), totaling eight> mind-moments.^c And one can, in synthetic seeing, <generally> say that calm abiding (*śamatha* 止) associated with these twice four mind-moments is single (一).

Although in the path of insight (*darśana-mārga* 見道), calm abiding (*śamatha* 止) and insight meditation (*vipaśyanā* 觀) go together (雙運), nevertheless, it is insight meditation (觀) that constitutes [the path of] insight” (*darśana* 見), not calm abiding (止). Hence the difference (不同) that, in regard to insight meditations (*vipaśyanās*) and calm abidings (*śamathas*), {9/15v.} the first are distinguished (開) and the second are combined (合).

Thus, there are nine mind-moments that are given the name path of insight into the characteristics (*lakṣaṇa-darśana-mārga* 相見道).

^a Kuiji (9B/84v.) – Above, we have the exposition of the path of insight into the characteristics of the modes of operation (*ākāra-lakṣaṇa-darśana-mārga*) (*xingxiang xiang jiandao* 行相相見道); now, we have the explanation of the path of insight into the characteristics of the verbal teachings (*yanjiao-lakṣaṇa-darśana-mārga*, *yanjiao xiang jiandao* 言教相見道). The discernments or mind-moments explained above are exclusively preparation; they are taught so that sentient beings may enter into the [true] path of insight (*darśana-mārga*) ... This is the method of broadly disseminating the noble teachings. The *bodhisattvas*, etc., abiding in the path of insight, do not hold these views. It is only for broadly disseminating the noble teaching that one defines them ...

Samuccaya-vyākhyā (T.31.1606.0735c): “Having attained perfection relative to the truth that they have intuitively seen, in order that others may know it also, the hearers (*śrāvakas*)—thanks to a subsequently acquired (*prṣṭha-labdha*) knowledge—explain and analyze (*vyavasthāpayanti*) the truth of the path (*mārga-satya*) by means of all kinds of names-phrases-syllables. “They say: ‘Relative to such and such a truth, there

is such and such receptivity (*kṣānti*), such and such knowledges (*jñāna*)’.”

The entire chapter of the *Samuccaya-śāstra* on the truth of the path (*mārga-satya*) [*Samuccaya-śāstra* (T.31.1605.0682), *Samuccaya-vyākhyā*, 8–9 (T.31.1606.0734)] should be studied.

- ^b Calm abiding (*śamatha*) and insight meditation (*vipaśyanā*).

See especially *Sūtrālamkāra*, pp. 91 and 92 (T.31.1604.0624b, clearer than the Sanskrit).

Bodhisattva-bhūmi, fol. 45b, *Muséon*, 1911: 186, and fol. 101a:

[fol. 101a ?] *tatra bodhisattvasya samāsataḥ caturākāraḥ śamatho veditavyaḥ | pāramārthikajñānasāṃketikajñānapūrvamgamah | pāramārthikasāṃketikajñāna-phalam | sarvaprapañcasamjñāsv anābhogavāhanaḥ | tasmimś ca nirabhilāpye vastumātre nirmimitatayā nirvikalpacittaśāntyā sarvadharmasamataikarasagāmī | ebhiś caturbhir ākārair bodhisattvānāṃ śamathamārgaḥ pravartate yāvad anuttarasamyak-saṃbodhijñānadarśanapariniṣpattaye samudāgamanāya.*

tatra bodhisattvānāṃ samāsataś caturākāraiva vipaśyanā veditavyā | etaccaturākāra-śamathapūrvamgamā | sarvadharmeṣu samāropāntasamgrahāntavivarjitā | <597> apavādāntasamgrahāntavivarjitā | apramāṇadharmaprabhedavyavasthānanayānugatā ca vipaśyanā. [...]

[fol. 45b] *bhāvanā katamā | samāsataścaturvidhā veditavyā | śamatho vipaśyanā śamathavipaśyanābhyāsaḥ śamathavipaśyanābhiratiśca |*

Cultivation (*bhāvanā*) is fourfold: (1) calm abiding (*śamatha*), (2) insight meditation (*vipaśyanā*), (3) the practice of the two (*śamatha-vipaśyanābhyāsa*), (4) full satisfaction in the two (*śamatha-vipaśyanābhirati*). [See *Sūtrālamkāra*, transl. p. 164.]

tatra śamathaḥ katamaḥ | yathāpi tad bodhisattvo 'ṣṭhākārāyaś cintanāyāḥ susamāttatvān nirabhilāpye vastumātre arthamātre ālambane cittam upanibadhya sarva-prapañcāpagatena sarvacittapariplavāpagatena samjñāmanasikāreṇa sarvālambanāny adhimucyamānaḥ samādhinimmitteṣu cittam sthāpayaty avasthāpayati vistareṇa yāvad ekotikaroti samādhatte ayam ucyate śamathaḥ |

tatra vipaśyanā katamā | tenaiva punaḥ śamathaparibhāvitena manasikāreṇa yā teṣāṃ eva yathācintitānāṃ dharmāṇāṃ nimittamanasikriyā vicayaḥ pravicaḥ dharma-pravicaḥ vistareṇa yāvat pāṇḍityaṃ prajñācāra iyaṃ ucyate vipaśyanā | [...]

After⁹⁷¹ “reflecting” (*cintanā*), which is the conceptual understanding of the Buddha’s teaching, there is calm abiding (*śamatha*), which is “the binding of the mind to the

⁹⁷¹ *Editors*: In the following, LVP summarizes. For a literal translation of the above two paragraphs, see Bendall/LVP’s translation in *Muséon*, 1911: 186.

ineffable reality” [“entering into contact with the true nature-of-things i.e., *dharmatā*”]: calm abiding makes insight meditation (*vipaśyanā*) possible: perfumed by calm abiding, the mind discerns and cognizes *dharmas* as a function of the nature-of-things (*dharmatā*), due to the reflecting that precedes.

[fol. 101a] *yathā kāye kāyānupaśyanā smṛtyupasthānam evaṃ avaśiṣṭāni smṛtyupasthānāny avaśiṣṭāś ca bodhipakṣyā dharmā veditavyaḥ | sa naiva kāyādīn dharmān duḥkhato vā vikalpayati samudayato vā nāpi tatkr̥taṃ prahāṇaṃ nirodhataḥ kalpayati nāpi tatprāptihetuṃ mār̥gataḥ kalpayati | nirabhilāpyasvabhāvadharṃmatayā ca duḥkha-dharṃmatāṃ samudayadharṃmatāṃ nirodhadharṃmatāṃ mār̥gadharṃmatāṃ yathābhūtaṃ prajānāti iyaṃ asya pāramārthikī bodhipakṣyabhāvanā ... | saṃvṛtyā punar apramāṇavyavasthānanaya-jñānānugatā bodhisattvānāṃ sattvālabhāvanā draṣṭavyā |*

tatra bodhisattvasya yaiśā dharmānāṃ evaṃ avikalpanā so 'ya śamatho darṣṭavyaḥ | tac ca yathābhūtajñānaṃ pāramārthikaṃ yac ca tad apramāṇa-vyavasthāna-naya-jñānaṃ dharmeṣu iyaṃ asya vipaśyanā draṣṭavyā |

Calm abiding is to no longer discern the *dharmas* according to the four noble truths: one no longer discerns the body as suffering (*duḥkha*), as generated by causes, one no longer discerns the abandonment of the body as cessation (*nirodha*), one no longer discerns the cause of this abandonment as the path (*mār̥ga*); calm abiding is without conceptual figuring (*avikalpanā*). Insight meditation is, on the one hand, the knowledge (*jñāna*) without conceptual figuring (*vikalpanā*), the knowledge that realizes the nature of *dharmas*, and, on the other hand, the knowledge that cognizes the *dharmas* or the conventional (*saṃvṛti*): the infinite variety of appearances.

c This may be understood in two ways:

1. The eight receptivities (*kṣāntis*) (i.e., four of the *dharm*-category, four of the *anvaya*-category) make four kinds of insight meditation, for one receptivity of the *dharm*-[category] and one receptivity of the *anvaya*-[category] refer to the same truth; besides, the one and the other <598> are receptivities. And the same for the eight knowledges (*jñānas*).

2. Or else, the four receptivities of the *dharm*-[category] and the four knowledges (*jñānas*) of the *dharm*-[category] make four kinds of insight meditation, for the receptivities and knowledges of the *dharm* [category] are of the same kind since they are directed at suchness (*tathatā*). Likewise, the four receptivities and the four knowledges of the *anvaya*-[category], which are, indeed, all directed at knowledge (*jñāna*) (see #2941).

- #2953 1. Some texts (see the *Vikhyāpana*, cited #2937)—attributing the characteristics of the path of insight into reality (*tattva-darśana-mārga* 真見道) to the path of insight into the characteristics (*lakṣaṇa-darśana-mārga* 相見道)—say “that [the path of insight into the characteristics] arises immediately (無間) after the supreme mundane factors (*laukika-agra-dharmas* 世第一法), that it abandons (斷) the proclivities (*anuśayas* 隨眠)”. This is a manner of speaking (依真假說) (see #3199), <it cannot be so,> for [the path of insight into the characteristics] arises only after the path of insight into reality; for it is after the non-distinguished (*avyavasthita* 非安立) that the distinguished (*vyavasthita* 安立) is generated; for the figured proclivities (分別隨眠) are already abandoned when the path of insight into the characteristics takes place.

La Vallée Poussin comments:

Above, by the non-distinguished (*avyavasthita*), one should understand the path of insight into the characteristics (*lakṣaṇa-darśana-mārga*) of three minds. But here the meaning is different: “The non-distinguished does not include the path of three minds [but only insight into reality (*tattva-darśana*)]. The path of three minds takes place after the real non-distinguished.” (Kuiji).

2. The stanza (*kārikā* 28) speaks only of the first path of insight (*darśana-mārga*). Here is why:

- #2954 The <prior> path of insight into reality (*tattva-darśana-mārga* 真見道) realizes (*sākṣāt-karoti* 證) *viññapti-mātratā* in itself (i.e., the nature of *viññapti-mātra* [唯識性]) [for it sees directly or “illumines” (觀照) suchness (*tathatā*) or the perfected (*pariniṣpanna*)].

The path of insight into the characteristics (*lakṣaṇa-darśana-mārga* 相見道), which follows (後), realizes *viññapti-mātratā* in its characteristics (i.e., the *xiang* 相 of *viññapti-mātra* [唯識]).⁹⁷² (See #2995.)

The first path of insight thus prevails over the second, <and thus the stanza speaks only of that>.

- #2955 The <prior path of insight into reality (前真見道)> is included in the main knowledge or root-knowledge (*mūla-jñāna* 根本智), [being free of marks or of ideas (*animitta*)]; the <path of insight into the characteristics (相見道), which follows (後)> is included in the subsequently acquired knowledge (*prṣṭha-labdha-jñāna* 後得智), [not being free of marks or of ideas (*nimittas*)].

⁹⁷² Kuiji (9B/86r.).

- #2957 3. However, there is the question of whether the subsequently acquired knowledge (*prṣṭha-labdha-jñāna* 後得智) (#3199) includes the two parts (*bhāgas* 分), i.e., seeing (*darśana*) and image (*nimitta*). There are three opinions:
- a. According to Sthiramati, neither the seeing-[part] nor image-[part], for, according to the *sūtras* and *śāstras*, it is free of the two kinds of seizing (*grāhas* 取), i.e., of the notions of subject <599> and of object, [since it is pure (*anāsrava*)]. [But in this hypothesis, how could the Buddha teach ...? – See #2240.] {9/16r.}
- #2960 b. <According to another opinion, this knowledge (智) has> the seeing-[part] (*darśana* 見), but not the image-[part] (*nimitta* 相). – Indeed, according to YBh (T.30.1579.0606a):
- i. this knowledge (*jñāna-kalāpa* 智品, i.e., the array of mind and mental factors [*citta-caittas*] that make up this knowledge), is “with figurating” (*savikalpaka* 有分別); [now it could not involve figurating (*vikalpa*) if it did not involve the seeing-(part) (*darśana*)].
- ii. Every knowledge (*jñāna* 智) of a saint (*ārya* 聖) (or pure knowledge [*anāsrava jñāna*]) directly sees <or illumines> (親照) its object (*artha* 境); [thus, this knowledge does not perceive the object in the image (*nimitta*) that it would have to form of it].
- iii. Although “this knowledge is free (離) of the two kinds of seizing (*grāhas* 取)”, nevertheless, this phrase specifies that it does not adhere (*abhiniviś* 執著) [to the notions of that which seizes (*grāhaka*) and of that which is seized (*grāhya*); it does not say that this knowledge is not that which seizes: thus, it involves the seeing-(part) (*darśana*)].
- #2962 c. According to Dharmapāla, which is the correct opinion, <this knowledge (智) has> both <parts>, i.e., the seeing-[part] (*darśana*) and the image-[part] (*nimitta*). [The texts and reason assure this theory.]
- #2964 According to YBh (T.30.1579.0700a), this knowledge (*jñāna*) “thinks” (*siwei* 思惟) the characteristic (*lakṣaṇa* 相) of true suchness (*tathatā*) (真如), [thus it involves the seeing-(part)]; it does not see the true nature of true suchness (*tattvika tathatā-svabhāva* ? 真實真如性), [thus it involves the image-(part), seeing only a mental image of suchness].

La Vallée Poussin comments:

We are translating here the words *si zhenru xiang* 似真如相 (which gives *tathatā-ābhāsaṃ nimittam*; an image similar to suchness [*tathatā*]) as “characteristic of

suchness”. But YBh, *juan 73* at beginning (Japanese edition, p. 534) omits the word *si* 似, and so it easily reads *tathatā-lakṣaṇa*.

This text asks the question: “Is the *siwei* 思惟 (*cintanā* ?) of suchness the same thing as the *guan* 觀 (*avalokana* ?) of suchness? [= Is the thinking of suchness mixed up with the discernment of suchness?]”

Four alternatives:

1. There is *siwei* 思惟 and not *guan* 觀, namely, correct mental application (*yoniso manasikāra*) of the knowledge with figurating (*savikalpaka jñāna*) [i.e., the knowledge with which the *Siddhi* is concerned here]: for, in practicing *siwei* on suchness, it sees only the characteristics (*xiang* 相) of suchness, i.e., it does not really see suchness
2. There is *guan* and not *siwei*: at the time of the penetration of suchness (*tathatā-prativedha-kāle*), the *siwei* of the *xiang* of suchness does not take place.
3. There is both *siwei* and *guan* of suchness: after the penetration of suchness, there is *siwei* of the non-distinguished suchness (*avyavasthita tathatā*) [This is the path of (insight into the) characteristics (*lakṣaṇa-mārga*) of three minds, where one sees suchness in relation to emptiness (*sūnyatā*).]
- [4. There is both *siwei* and *guan*.]

Moreover, according to the *Buddhabhūmi-śāstra*,⁹⁷³ it is said that “this [subsequently acquired] knowledge (*jñāna* 智) analytically understands or conceptually figurates (? *vikalpayati* 分別) the specific and common characteristics <600> (*sva-sāmānya-lakṣaṇa* 自共相), etc., of all *dharma*s; it discerns (觀; *parīkṣ* ?) the various natures (of the faculties) (根性差別) of sentient beings (有情); thus, it is the principle for giving teaching”.

And moreover, (it is said that) “this knowledge (*jñāna*) manifests (現) bodies (身), lands (土), etc., and teaches the True Doctrine (正法) to sentient beings”. If it did not develop (變現) as images of color (色), sound (聲), etc., how would this manifestation of the bodies, this teaching of the Doctrine, etc., take place? [Thus, this knowledge involves the seeing-(part) (*darśana*) and the image-(part) (*nimitta*). – Reasoning leads to the same conclusion:]

#2965 If this knowledge does not include mental images (*nimitta*), any manifestation of matter (*rūpa* 現色) becomes impossible as soon as the transmutation of the support of the aggregate of matter (*rūpa-skandha-āśraya-parāvṛtti* 轉色蘊依)

⁹⁷³ *Fodi jing lun* (T.26.1530.0303c, 0318a20); *She dacheng lun* (T.31.1598.0416c).

{9/16v.} has taken place; there will no longer be sensation (*vedanā* 受), ideation (*saṃjñā*), etc., as soon as the transmutation of the support of the four aggregates (*skandha-catuṣka-āśraya-parāvṛtti* 轉四蘊依) has taken place. (See #3271.)

Moreover, if this knowledge (智) does not develop (變) as images of objects (*artha-ābhāsa* 似境), the *dharma*s different from itself (離自體法) cannot serve as its “condition qua object” (*ālambana-pratyaya* 所緣緣); being directed (緣) at color (色), etc., it would also be directed (緣) at sound (聲), etc., (since it is directed at color without having an image of color); moreover, being directed at non-existent things (無法), it would not have a “condition qua object” (所緣緣), since these unreal things themselves (體非實) cannot function (用) as a “condition” (*pratyaya*) (緣). [Kuiji (9B/88r.), very subtle.]

#2966 We conclude that this subsequently acquired knowledge (*prṣṭha-labdha-jñāna* 後智) possesses the two parts (*bhāgas* 分).⁹⁷⁴

La Vallée Poussin comments:

On the subsequently acquired (*prṣṭha-labdha*) [knowledge] (*Vyutpatti*, 235, 169); *Sūtrālaṃkāra*, p. 96; AKB vi, F 142; vii, F 10, 28, 93, fn. 7. – For the masters of Kāśmīr, the knowledge: “Suffering is known by me ...”, is not a pure (*anāsrava*) knowledge since it involves the idea of “I”. [The Sautrāntikas have an opposing opinion.] – The particular (*viśeṣa*) characteristic of a knowledge without conceptual figurating (*nirvikalpaka*), such as the knowledge of exhaustion (*kṣaya-jñāna*), is cognized only by inference, by starting from the subsequently acquired [knowledge] which is the outflow (*niṣyanda*) of the [knowledge] without conceptual figurating.

The Sautrāntikas think that, in the knowledge without conceptual figurating, one “realizes” the knowledge of exhaustion (*kṣaya-jñāna*); that, by a subsequently acquired knowledge that is pure like the preceding, one knows that one has realized the knowledge of exhaustion. <601>

K.C.E. *Six direct realizations (abhisamayās) and two paths of insight (darśana-mārgas)*

La Vallée Poussin comments:

A. *Abhisamaya*, *xianguan* 現觀; Bodhiruci, *zhengfa* 證法.

⁹⁷⁴ On the problem of the parts (*bhāgas*) of the pure and the impure mind, Kuiji goes into many details in his commentary on the *Vimśatikā* (*Weishi ershi lun shuji*, 4/26v. and following; T43.1834.1007b); (about the knowledge of another’s mind [*para-citta-jñāna*]).

“*Abhisamaya* (direct realization) means *abhisambodha*. The root *i* means ‘to understand’. Direct realization is exclusively pure (*anāsrava*), for it is a cognition (*aya*) which is turned (*abhi*) towards *nirvāṇa* and which is correct (*sam*, *samyak*). *Samyak*, i.e., conforming to reality”. (AKB, v, F 122).

On the Pāli usage, see notably *Attha-sālinī*, p. 22 (*Expositor*, p. 28), *Sumaṅgala*, i, p. 32; Mrs. Rhys-Davids, transl. of *Kathā-vatthu*, p 381 (where *eka-abhisamaya* is explained: “penetration into the unity of the real and the true, which is arrested and dismembered in analysis” [transl. by Rhys-Davids]).

B. AKB vi, F 185, various modalities of *abhisamaya*, *darśana*, *ālambana*, *satya*, *kārya*, *eka*, *anupūrva-abhisamaya* (see above, *Siddhi*, F 591).

C. Our list of six kinds of direct realization (*abhisamaya*), especially *Vikhyāpana* (T.31.1602.0562c). – In the same treatise, four [direct realizations]:

1. origination (*samutthāna*), from the understanding (*prajñā*) derived from hearing up to the supreme mundane factors (*laukika-agra-dharmas*);
2. taking possession (*prāpti*), path of insight (*darśana-mārga*);
3. outflow (*niṣyanda*), path of cultivation (*bhāvanā-mārga*);
4. completion (*paripūri* ?), path of the *buddha*;

and also seven, eight, eighteen kinds of direct realization (*abhisamaya* 現觀).

D. In the *Samuccaya-vyākhyā* (T.31.1606.0756c), ten direct realizations (*abhisamayās*):

1. direct realization of the doctrine (*dharma-abhisamaya* 法現觀) (which is faith);
2. direct realization of the meaning (*artha-abhisamaya* 義現觀) (the receptivities [*kṣāntis*], etc.);
3. direct realization of the real (*bhūta-abhisamaya* 真現觀) or better, direct realization of reality (*tattva-abhisamaya*);
4. subsequent direct realization (*prṣṭha-abhisamaya* 後現觀) (i.e., path of cultivation [*bhāvanā-mārga*]);
5. direct realization of the jewels (*ratna-abhisamaya* 寶現觀) (i.e., definitive lucid faith [*avetya-prasāda*]);
6. effortless direct realization (*anabhisamskāra-abhisamaya*) (or direct realization of stopping the wandering [in *samsāra*] (*asamcāra-abhisamaya* 不行現觀));
7. final direct realization (*ātyantika-abhisamaya*) ((or *niṣṭhā-abhisamaya* 究竟現觀));
8. direct realization of the hearers (*śrāvaka-abhisamaya* 聲聞現觀) (*Lankā-*

avatāra, p. 63);

9. direct realization of the *pratyekabuddhas* (*pratyeka-abhisamaya* 獨覺現觀);
10. direct realization of the *bodhisattvas* (*bodhisattva-abhisamaya* 菩薩現觀).

[Theories that eliminate those presented in *Siddhi*.]

E. Eleven differences between the direct realization of the hearers (*śrāvakas*) and the direct realization of the *bodhisattvas*, *Samgraha* (T.31.1594.0143b) [see variants in Vasubandhu's *Samgraha-bhāṣya* (T.31.1595.0209c)].

1. Object (*viṣaya*). – The path of insight (*darśana-mārga*) of the *bodhisattvas* has *dharma*s of the Great Vehicle for its object. The “Twelve-membered *sūtra* of the Great Vehicle” (*Vyutpatti*, 52) teaches the *dharma*s to be cultivated: it is on the subject of these *dharma*s that one forms the idea of path (*mārga*).
2. Support (*nīśraya*). – It has the provisions (*saṃbhāra*) of merit (*puṇya*) and knowledge (*jñāna*) for its support, differing thus from the mundane path (exclusively “merit”) and from the path of the two vehicles (exclusively “knowledge”).
3. Penetration (*pravedha*). – On the one hand, the twofold non-self (*nairātmya*); on the other hand, the single non-self of the person (*pudgala-nairātmya*).
4. *Nirvāṇa*. – On the one hand, the non-abiding *nirvāṇa* (*apraṭiṣṭhita-nirvāṇa*) The path is said to be without marks (*animitta*) because it does not “seize” either the absolute (*paramārtha*) or the conventional (*saṃvṛti*).
5. Stage (*bhūmi*). – It relies on the ten stages.
- 6–7. Purification (*viśuddhi*). – It abandons the trace (*vāsanā*) of the defilements (*kleśas*) and purifies the Buddha field.
8. Equality (*śamatā*). – Mind of identity relative to self and to other.
9. Birth (*janma*). – The *bodhisattva* realizes the *dharma-kāya*, is born in the family of the *tathāgatas*. <602>
10. Rebirth (*upapatti*). – The *bodhisattva* is reborn in the great assemblies of the Buddha's sons and receives the Dharma there.
11. Fruit (*phala*). – Powers, etc.

#2968 How are the six direct realizations (*abhisamayas* 現觀) related to the two paths of insight (*darśana-mārgas* 見道)?

⟨The six direct realizations are as follows:⟩

- #2971 1. direct realization (*abhisamaya*) qua reflecting (*cintā-abhisamaya* 思現觀): this is the higher category (上品) of understanding (*prajñā*) derived from reflec-

tion associated with the sensation of joy (*prīti-vedanā-saṃprayuktā adhimātrā cintā-mayī prajñā* 喜受相應思所成慧).

La Vallée Poussin comments:

“This is an understanding (*prajñā*) that has, for its cause, reflection (*cintā*), i.e., the certitude (*niścaya*) arisen from a reasoned examination (*yukti-nidhyāna* = *yuktā nitīraṇam*)”, AKB vi, F 143; the good reflecting (*cintanā*), “Bodhisattva-bhūmi”, *Muséon*, 1911: 185. – Only in the realm of desire (*kāma-dhātu*).

The neutral sensation is associated with the lower and medium categories of [the understanding] derived from reflection (*cintā-mayī*), not with the higher category, YBh, 71. Joy (*prīti*) is “with figurating” (*savikalpa*).

This understanding (*prajñā*) contemplates (觀察 *parīkṣ* ?) the common characteristics (共相) of *dharma*s. It generates (引生) the stages conducive to penetration (*nirvedha-bhāgīyas*), (i.e., heat (煖), etc.) (for reflection [*cintā*] leads to cultivation [*bhāvanā*]). In the path of preparation (*prayoga* 加行道), in regard to contemplating (觀察) *dharma*s, the activity (用) [of this understanding] is most intense (最猛). It is, thus, loosely called (偏立) direct realization (*abhisamaya* 現觀) (of heat, etc.).

La Vallée Poussin comments:

1. This [higher category of] understanding (*prajñā*) sees the common characteristics (*sāmānya-lakṣaṇa*): impermanence, suffering, etc., of all the conditioning forces (*saṃskāras*); suchness (*tathatā*) of all *dharma*s. But it does not see the specific characteristics (*svalakṣaṇa*), a seeing reserved for the lower and medium reflection (*cintā*). Although suchness is the specific characteristic of all *dharma*s, nevertheless, reflection does not “realize” suchness. It knows suchness only as a common characteristic.

2. It may be said, with the logicians, that reality (*bhūta-artha* or *tattva-artha*) which occurs in all *dharma*s is the specific characteristic ...

The distracted (*vikṣipta*) mind establishes an “expression” (*abhidhāna*) and “that which is expressible” (*abhidheya*): that which occurs in *dharma*s, like the thread [running through] the flowers of a garland, is the common characteristic ... which is attained by inference (*anumāna*).

But the concentrated (*samāhita*) mind is foreign to this idea; it is direct perception (*pratyakṣa*). Although [this mind] is directed at the suffering, impermanence ... of all *dharma*s, [nevertheless,] the suffering, impermanence ..., occurring in every

dharma, are the specific characteristic of any *dharma*. Suchness is revealed by the common characteristic, but it is the proper true nature of *dharmas* ...

3. Kuiji (10A/53r.–56r.) has lengthy and interesting explanations on abandonment (*prahāṇa*) [see also #3199]: “In regards to that which abandons, is it the knowledge (*jñāna*) <603> of the general object or the knowledge of the specific object?” – The *Samuccaya-vyākhyā* teaches that it is the mental application (*manasikāra*) to the general object that abandons (AKB ii, F 325), that sees that all *dharmas* are non-self (*anātman*). *Siṃhabuddhi* defines this mental application: “that which is directed at the common mode of operation (*ākāra*) of all *dharmas*”. But does this cognition of the common characteristic not form part of inference (*anumāna*)? Does it attain the specific characteristic (*svalakṣaṇa*)? Can it abandon? – On this question, there are three theories that touch on the problem of suchness (*tathatā*): is [suchness] the common characteristic of *dharmas*, i.e., emptiness, non-self? Is it that which is revealed by the two kinds of emptiness and not the common characteristic of *dharmas*? ...

As for the stages conducive to penetration (*nirvedha-bhāgiyas*), {9/17r.} they do not analyze *dharmas* (分別) in a general way, [in all their aspects] (*vistareṇa* 廣), [as does reflection (*cintā*)]; on the other hand, they do not yet “realize” (證) the truth <or principle> (理) [as does the path of insight (*darśana-mārga*)]. Thus, they are not direct realization (*abhisamaya* 現觀) (YBh, 71).

La Vallée Poussin comments:

The stages conducive to penetration (*nirvedha-bhāgiyas*) see only the non-existence of that which is seized and of that which seizes (*grāhya-grāhaka*). Although they see the non-self (*nairātmya*) of all *dharmas*, nevertheless, they are, in general, “specialized” kinds of seeing (i.e., seeing in terms of part-totality [*fenqi* 分齊]). – Besides, the followers of the two vehicles, in the course of the [stages conducive to] penetration (*nirvedhas*), see only the various modes of operation (*ākāras*) of the truths, whereas the domain of reflection (*cintā*) is general. [The doctrine of the *Samuccaya-vyākhyā* (T.31.1606.0756c) is perhaps different.]

- #2972 2. Direct realization qua faith (*śraddhā-abhisamaya* 信現觀) (#2491). – This is the mundane or supramundane (世出世間) definitive lucid faith (*avetya-prasāda* 決定淨信)⁹⁷⁵ towards the three jewels (三寶). This faith assists (助) direct realization (*abhisamaya*) (i.e., understanding [*prajñā*]) and causes it to not “retrogress” (*nivartate*, 退轉). Thus, [this faith] is given the name direct realization (*abhi-*

⁹⁷⁵ AKB vi, F 292.

samaya). [According to another opinion, it refers to supramundane lucid faith (*abhedya-prasāda*) alone.⁹⁷⁶]

- #2973 3. Direct realization qua morality (*śīla-abhisamaya* 戒現觀). – Pure morality (無漏戒) (i.e., the restraint of the path [*mārga-saṃvara*] of #0205) removes (除) the stain of immorality (*dauḥśīlya-mala* 戒垢) and causes direct realization (觀) to increase (增) and be clear (明). Thus, [this morality] is also given the name direction realization (*abhisamaya*).
- #2974 4. Direct realization of the truths in the knowledge of direct realization (*abhisamaya-jñāna-satya-abhisamaya* 現觀智諦現觀). – Namely—of whatever kind they are [i.e., of the path of insight (*darśana-mārga*) or of the path of cultivation (*bhāvanā-mārga*), except for the *arhat*, etc.]—this refers to the root (*mūla*- 根本) and subsequently acquired (*prṣṭha-labdha* 後得) knowledges (*jñānas* 智) without conceptual figurating (*nirvikalpaka* 無分別) which are directed (緣) at the non-distinguished (*avyavasthita* 非安立). <604>

La Vallée Poussin comments:

This direct realization (*abhisamaya*) thus includes the path of insight into reality (*tattva-darśana-mārga*) and the path of insight into the characteristics (*lakṣaṇa-darśana-mārga*) of the first category. – YBh, 71: “This direct realization consists of the understanding (*prajñā*) that has the non-distinguished truth (*avyavasthita-satya*) for its object”; YBh 55: “The path of insight of three minds is this direct realization”.

The two knowledges (*jñānas*) of the *arhat* are part of the sixth direct realization.

- #2975 5. Direct realization of the truths in the knowledge acquired at the end of direct realization” (*abhisamaya-antika-jñāna-satya-abhisamaya* 現觀邊智諦現觀). – After the fourth direct realization, (i.e., the direct realization of the truths in the knowledge of direct realization (現觀智諦現觀),) these are the mundane and supramundane (世出世) knowledges (*jñānas* 智) which are directed (緣) at the distinguished truth (*vyavasthita-satya* 安立), “which cognize the truths analytically”. [Thus, it is the second category of the path of (insight into) the characteristics (*lakṣaṇa-mārga*).]

On the conventional knowledge acquired at the end of direct realization (*abhisamaya-antika-saṃvṛti-jñāna*), see AKB vii, F 50–52; the *Vibhāṣā*, particularly T.27.1545.0186a (a chart of various characteristics of this knowledge [*jñāna*], at the end of *juan* 28 of the edition of the AKB by Saeki Kyokuga); Kuiji, *Shuji* (7B/81r.7) (above #2493), 9B/70; Vasumitra *Treatise on the Sects* (*Yibu zonglun lun*, T.49.2031):

⁹⁷⁶ *Vyutpatti*, 245, 419.

Mahāsāṃghikas, 17, 41 (and Kuiji).

1. According to the *Vibhāṣā*, a knowledge (*jñāna*) of the order of the conventional (*saṃvṛti*) that is acquired (*labdha*, *bhāvita*) “incidentally” (*anusaṅga* 傍) in the course of direct realization (i.e., path of insight [*darśanamārga*]), more correctly, at the end of the direct realization of suffering (*duḥkha*), of the origin (*samudaya*) and of cessation (*nirodha*) (thus, at the moments 4, 8 and 12), which has the “modes of operation” of suffering (*duḥkha*), impermanent (*anitya*), etc. – This is why it is called *antika* (at the end). However, according to Ghōṣaka, it is called in this way because it is “near” direct realization (*abhisamaya*).

This knowledge is destined not to arise (*anutpatti-dharmaka*): it is never actual. The practitioner takes “possession” of it during the path of insight; but he cannot generate it either during or after the path of insight. (See #2493.)

2. According to the Sautrāntikas, the practitioner acquires, during the course of the path of insight, a personage (*āśraya*) such that, when leaving the path of insight, he realizes a knowledge directed at the truths and much more refined than the knowledge that he possessed before the path of insight: this is the knowledge acquired at the end of direct realization (*abhisamaya-antika jñāna*), “which occurs after the direct realization or path of insight”.

3. At #2493, we have seen the doctrine of the masters of the *Siddhi*. – The practitioner practices an incomplete knowledge of the truths. He enters into the path of insight. The seeds (*bījas*) brought forth by this incomplete knowledge become pure: thus, the practitioner acquires a pure knowledge of the truths, which is the conventional knowledge acquired at the end of direct realization (*abhisamaya-antika-saṃvṛti-jñāna*) which will become actual after the path of insight. – See #2911.

#2976 6. Final direct realization (*niṣṭhā-abhisamaya* 究竟現觀). – The knowledges (*jñānas* 智) of the state of final achievement (*niṣṭhā-avasthā* 究竟位), i.e., knowledge of exhaustion (*kṣaya-jñāna* 盡智), knowledge of non-arising (*anutpāda-jñāna* 無生智), etc. [AKB vi, F 230, 282; vii, F 5, 12, 61.] {9/17v.}

La Vallée Poussin comments:

The ten knowledges (*jñānas*) of the state of final achievement, which are all pure. – YBh, 71: “Consists of the knowledge of exhaustion (*kṣaya-jñāna*), etc., or else of all the factors conducive to *bodhi* (*bodhi-pāṅśika-dharmas*) which accompany them”; 69: “The ten knowledges of the non-trainee (*aśaikṣa*) are all pure”. – This gives rise to examination, *cintyam etat*, Kuiji (9B/91v.). <605>

a. This path of insight into reality (*tattva-darśana-mārga* 真見道) includes a part

(少分) of the fourth direct realization (*abhisamaya*) (i.e., the root-knowledge [*mūla-jñāna*] part).

b. This path of insight into the characteristics (*lakṣaṇa-darśana-mārga* 相見道) includes a part of the fourth [direct realization] (i.e., the subsequently acquired [*prṣṭha-labdha*] part) and of the fifth [direct realization] (i.e., the insight part [*darśana*]: the fifth [direct realization] also includes the path of cultivation [*bhāvanā-mārga*]).

Although the second and third [direct realizations] accompany the path (*mārga*), nevertheless, they are not of the intrinsic nature (自性) of the path. (Thus, they are not included in the [path of] insight.)

#2978 When the *bodhisattva* (菩薩) obtains these two paths of insight (*darśana-mārgas* 見道), he is born (生) into the family of the *tathāgatas* (*tathāgata-kula* 如來家); he resides (*viharati* 住) in the joyous stage (*pramuditā-bhūmi* 極喜地); he (well-) penetrates (善達) the *dharma-dhātu* (法界); he obtains the equalities (*śamatās* 平等); he always is born in the great assembly of the Buddha (*buddha-mahā-saṃnipāta* 佛大集會); he has already obtained many hundreds (多百) of masteries (自在); he knows, with his own knowledge, that before long he will realize (證) great *bodhi* (大菩提) and will be (in the service for the benefit and happiness (利樂)) of all sentient beings until the end (盡未來).

La Vallée Poussin comments:

1. “He is born into the family ...”, *Bodhisattva-bhūmi*, Rahder, Appendix. p. 7; *Madhyamakāvatāra*, fol. 16, transl. p. 17.

Samgraha (T.31.1594.0143a20):

In that way, the *bodhisattva* [who has obtained the knowledge without conceptual figurating (*nirvikalpaka-jñāna*)], having entered into the *viññapti-mātratā*, understands the characteristic of what is to be known (*jñeya-lakṣaṇa*); having understood, he enters into the joyous stage (*pramuditā-bhūmi*), he well-penetrates the *dharma-dhātu*, he is born into the family of the *tathāgatas*, he obtains the mind of sameness (*sama-cittatā*) toward all sentient beings, toward all *bodhisattvas*, toward all *buddhas*. – This is the path of insight (*darśana-mārga*) of the *bodhisattvas*.

Commentary by Asvabhāva (T.31.1598.0416a29). – By the family of the *tathāgatas*, one understands the *dharma-dhātu* of the Buddha (*buddha-dharma-dhātu*). Realizing it (*zheng* 證), being integrated into it (? hui 會, *samsarga*), is what is called “being born into the family”. Because the *bodhisattva* possesses the excellent knowledge

that is directed at this element (*dhātu*), because he divests himself of his old personage (*āśraya*) and acquires a new one, he does so in such a way that his *buddha* seeds (*bījas*) are not abandoned According to Vasubandhu: being born into the family of the *tathāgatas* = bringing it about that his *buddha* lineage (*gotra*) is not abandoned.

Daśa-bhūmi, cited in the *Śikṣā-samuccaya*, p. 11, states (transl. Bendall) in regard to the joyous (*pramuditā*) stage:

Fixed in the family of the *tathāgata*, [the *bodhisattva*] becomes predestined to full enlightenment (*tathāgata-vamśa-niyato bhavati sambodhi-parāyaṇaḥ*).

2. According to the *Buddha-bhūmi*, he acquires the ten equalities (*samatās*).
3. Hundreds of masteries: obtaining hundred concentrations (*samādhis*), seeing hundred *tathāgatas*, shaking hundred worlds, living for hundred aeons (*kalpas*) ... (see *Daśa-bhūmi*).
4. Great assembly of the Buddha (*buddha-mahā-saṃnipāta*): lands where the body of enjoyment for others (*para-sāmbhogika-kāya*) of the *buddhas* appears. (See #3358.) <606>

K.D. *Path of cultivation (bhāvanā-mārga) or state of cultivation (bhāvanā-avasthā)*

#2980 〈Next, what are the characteristics (相) of the state of cultivation (修習位)?〉

[Vasubandhu explains in stanza 29 what constitutes the period (*avasthā*) or path of *bhāvanā* (修習位), i.e., “cultivation”, “meditation”, “repetition”.] {9/18r.}

La Vallée Poussin comments:

AKB vii, F 64, explains the four kinds of cultivation (*bhāvanā*):

1. *pratīlambha*, *lābha*, acquisition;
2. *niṣevaṇa*, *niṣevā*, *abhyāsa*, practice;
3. *pratīpakṣa*, counter-agent;
4. *vinīrdhāvana*, expulsion.

[Cultivation of restraint (*saṃvara-bhāvanā*) and cultivation of inspection (*vibhāvanā-bhāvanā*) are included in these four.]

Bodhisattva-bhūmi distinguishes *saṃārambha*-, *pratīlambha*-, *samudāgama*-, *pariśuddhi*- and *phalapratyānubhavanatā-bhāvanā*.

Bhāvanā = *manasikaraṇa*, *ālambanīkaraṇa*, *ābhogakaraṇa*, *cetasi-dṛḍhī-karaṇa*, *saṃmukhībhāva*, AKB vii, F 23.

Path of cultivation (*bhāvanā-mārga*) of the Sarvāstivādins, AKB vi, F 119, 192, 233, 257, 288.

The path of cultivation is essentially the repetition of the “pure knowledge” (i.e., the knowledge without conceptual figurating [*nirvikalpaka-jñāna*]). It extends from the path of insight (*darśana-mārga*) up to and including the adamant concentration (*vajra-upama-samādhi*, #3215; AKB vi, F 228–229, 300; vii, F 62; viii, F 192; iii, F 145).

On *bhāvanā* in general, see AKB iv, F 248 (merit derived from cultivation [*bhāvanā-maya puṇya*]), vi, F 143 (understanding derived from cultivation [*bhāvanā-mayī prajñā*]), “*Bodhisattva-bhūmi*”, 45b, *Muséon*, 1911: 186–187.

Stanza 29 says:

acitto 'nupalambho 'sau jñānaṃ lokottaraṃ ca tat |
āśrayasya parāvṛttir dvi-dhā dauṣṭhulya-hānitah || 29

無得不思議・是出世間智・|
捨二麤重故・便證得轉依・|| 29

#2981 According to Xuanzang:

29. Without object perceived (*anupalambha* 無得), inconceivable (*acintya* 不思議), this is the supramundane (出世間) knowledge (*jñāna* 智); then (便), by the discarding (捨) of the twofold incapacity (羸重), the obtainment in terms of realizing (證得) the transmutation of the support (*āśraya-parāvṛtti* 轉依) occurs.

La Vallée Poussin comments:

- a. According to the commentary of Sthiramati, the words *anupalambho* 'sau refer to the *bodhisattva*:

vijñapti-mātram evedam artha-rahitaṃ, na bāhyo 'rtho 'sīti, evam upalambhato grahaṇataḥ citrī-karaṇata ity, artho 'grata ity, abhimukhaṃ, sthāpayann iti, ... tan māt্রে nāvatiṣṭhate vijñānopalambhāprahāṇāt |

27. By the fact of “taking an object” (*upalambha*) or “seizing” (*grahaṇa*) or “idea” (*citrīkaraṇa*) that consists of saying: “This is only *vijñapti* (without an object, an external object does not exist)”, the conceited (*ābhimānika*, see *Siddhi* F 346) *bodhisattva* places something in front of himself: ... thus, he does not really abide in *vijñapti-mātratā* (since “taking an object” (*upalambha*) is not abandoned).

yasmin kāle ... ālambanaṃ jñānaṃ bahiś cittān nopalabhate, ..., yathā-bhūtārtha-darśanān, ..., tasmin kāle vijñāna-grāhasya prahāṇaṃ, sva-citta-dharmatāyāñ ca pratiṣṭhito bhavati |

28. When knowledge (*jñāna*) no longer brings forth the idea of an object (outside of mind), ... (because it sees the truth, ... at that time, the seizing of cognition is abandoned and) the *bodhisattva* abides in *vijñapti-mātratā*; he is settled in the very nature of his mind (*sva-citta-dharmatāyāñ pratiṣṭhitaḥ*).

vijñapti-mātratā-praviṣṭa-yoginaḥ | ... cācitto 'nupalambho 'sau |

29. (The practitioner who has entered and settled in *vijñapti-mātratā*) is without-mind (*acitta*), without object perceived (*anupalambha*) <607>

- b. The manuscript has *acitto* 'nupalambho

Sthiramati [*Trentaine* (Lévi)], F 44 [transl. based on LVP and Jacobi]:

... phala-saṃpattir udbhāvitā, vijñapti-mātratā-praviṣṭa-yoginaḥ | tatra grāhaka-cittābhāvād grāhyārthānupalambhāc cācitto 'nupalambho 'sau | anucitatvāl loka samudācārābhāvān, nirvikalpatvāc ca lokād uttīrnam

The practitioner who has entered into *vijñapti-mātratā* is “without mind” (*acitta*), because he no longer has a mind “that seizes” (*grāhaka*); he is “without object per-

ceived” (*anupalambha*), because he does not perceive an object that is “seized” (*grāhya*).

Xuanzang reads *acintya*, *busiyi* 不思議, and makes *acintya* and *anupalambha* to be qualifiers of knowledge (*jñāna*).

Knowledge without conceptual figuring (nirvikalpaka-jñāna).

#2984 The Treatise:

The *bodhisattva* (菩薩)—from the time when he has generated the path of insight (*darśana-mārga* 見道), with the view of abandoning (斷) the remaining hindrances (*āvaraṇas* 障) and of obtaining in terms of realizing (*adhigam* 證得) the transmutation of the support (*āśraya-parāvṛtti* 轉依)—again cultivates (修習) repeatedly (*abhikṣaṇam* 數) the knowledge without conceptual figuring (*nirvikalpaka-jñāna* 無分別智). [This is the path of cultivation (*bhāvanā*).]

#2987 This knowledge without conceptual figuring is qualified as WITHOUT OBJECT PERCEIVED (*anupalambha* 無得) (“without perception”), because it is free (*apagata*, *virahita*) of the object (*grāhya* 所取), and as INCONCEIVABLE (*acintya* 不思議 [or *acitta*]), because it is free of the subject (*grāhaka* 能取). [This means: “free of the object and subject of the imagined (*parikalpita*) order”, for this knowledge (*jñāna*) has an object (*ālambana*) and a seeing-part (*darśana-bhāga*).]

Or else, it is qualified as WITHOUT OBJECT PERCEIVED, because it is free of all proliferation (*prapañca* 戲論), and as INCONCEIVABLE, because its excellent activity (妙用) is unfathomable (難測).

La Vallée Poussin comments:

1. Proliferation (*prapañca*) can be taken to mean any kind of figuring (*vikalpa*), i.e., “all mental discourse”: only the knowledge without conceptual figuring (*nirvikalpaka jñāna*) is without-proliferation, not the pure knowledge that follows it, i.e., the subsequently acquired (*prṣṭha-labdha*) [knowledge].
2. But proliferation may also mean impure figuring (*vikalpa*) alone, which is called proliferation because it adheres (*abhiniveśa*) to things erroneously (or biasedly) (*pian* 偏): in this sense, the subsequently acquired knowledge is without-proliferation.

By adopting the first meaning, the knowledge without conceptual figuring, which abandons the two hindrances (*āvaraṇas*), is said to be of excellent activity and to be inconceivable.

By adopting the second meaning, any kind of pure knowledge (*jñāna*), freed of every fault, is opposed to *saṃsāra* and is said to be of excellent activity and to be inconceivable.

Our text adopts the first explanation.

See #2918.

[For *prapañca* (proliferation), see *Madhyamaka-vṛtti* in the places indicated in our *Index*. Definition of the *Akuto-bhaya*, ad xviii, 5: *prapañco vyavahāra-satya-abhiniveśa-lakṣaṇaḥ*, i.e., “proliferation is characterized by adherence to the truth in terms of conventions”.]

#2988 IT IS THE SUPRAMUNDANE (*loka-uttara* 出世間) KNOWLEDGE (*jñāna* 智) without conceptual figurating.

The knowledge without conceptual figurating (*nirvikalpaka-jñāna* 無分別智) is called supramundane (出世間) because it “abandons” (*prahā* 斷) the world (世間). <608> The proclivities (*anuśayas* 隨眠) (or seeds [*bījas*]) of the two kinds of seizing (*grāhas*) are the root (本) of the world; only this knowledge abandons them (#2968), it alone is called SUPRA (*uttara* 出).

Or else, the expression SUPRAMUNDANE (*loka-uttara* 出世) can have two meanings:

1. that which is pure (*anāsrava*) {9/18v.} (in itself) (體無漏);
2. that which realizes (*sākṣātkar*) true suchness (*tathatā*) (證真如).

This knowledge is the only one that possesses these two characteristics (or meanings (義)); it alone is called supramundane (出世). The other [knowledge], [i.e., the subsequently acquired (*prṣṭha-labdha*) (knowledge) which is pure, but does not attain suchness,] does not so.

Such is the knowledge (without conceptual figurating) (無分別智) which the *bodhisattva* practices in the ten stages (*bhūmis* 地).

Abandonment of incapacities (dauṣṭhulyas).

#2989 Since the *bodhisattva* practices this [knowledge without conceptual figurating] repeatedly (數), there occurs THE DISCARDING (捨) OF THE TWOFOLD INCAPACITY (*dauṣṭhulyas*) (二羸重). The name incapacity (*dauṣṭhulya* 羸重) is given to the seeds (*bījas* 種子) of the two hindrances (*āvaranas* 二障). – This knowledge (*jñāna*) abandons them, for, being subtle-light (細輕), it is in contradiction (違) to (the nature (性) of) inaptitude (*akarmaṇyatā* 無堪任), it makes them disappear (滅) forever. (Thus, it is said to discard (捨) them).

La Vallée Poussin comments:

1. Incapacity (*dauṣṭhulya*), see #1822, “coarse-heavy”, opposed to “subtle-light”, *xiqing* 細輕.⁹⁷⁷

Dauṣṭhulya means *akarmaṇyatā*, i.e., inaptitude, non-suppleness, weakness; see definitions of pliancy (*praśrabdhi*), #1822, #1884. – Incapacity (*dauṣṭhulya*) of the body, of the mind, *Śikṣā-samuccaya*, p. 116.

Also “incapacity (*dauṣṭhulya*) of the support (*āśraya*)”, in Saṃghabhadra when he is explaining the sixteen functions of the defilement (*kleśa*): *āśraya-dauṣṭhulyaṃ janayaty akarmaṇyat’āpādanāt*, i.e., “it generates a weightiness of one’s basis, for it brings about an inaptitude in one’s basis for actions” (transl. Dhammajoti; cited in AKB v, F 2, according to *Vyākhyā*).⁹⁷⁸

2. However, the term *dauṣṭhulya* does not mean only inaptitude (*akarmaṇyatā*): “*dauṣṭhulya* = the seeds (*bījas*) and the trace (*vāsanā*)”, i.e., the seeds of the active defilements and the traces left by the active defilements. This trace is the inaptitude. – The inaptitude may disappear without the seeds having disappeared; it can continue when the seeds have disappeared (#3074, #3078; #3144).

From stage (*bhūmi*) to stage, by repetition of the [knowledge] without conceptual figuring, the *bodhisattva* abandons the seeds of the hindrance to what is to be known (*jñeya-āvaraṇa*), abandons the inaptitude of the two hindrances (*āvaraṇas*). At the end of the tenth stage (*bhūmi*), i.e., at the adamant concentration (*vajra-upama-samādhi*), he abandons the seeds of the hindrance of defilements (*kleśa-āvaraṇa*).

3. *Śata-sāhasrikā*, p. 282, states that the incapacity of the body (*kāya-dauṣṭhulya*), the incapacity of speech (*vāg-dauṣṭhulya*) and the incapacity of the mind (*mano-dauṣṭhulya*) are purified when there is no longer the idea (*na upalabhate*) of the body (*kāya*) ... [With other interesting clarifications.] <609>

Transmutation of the support (āśraya-parāvṛtti).

#2991 This knowledge (*jñāna*), discarding (捨) the twofold incapacity (*dauṣṭhulya*

⁹⁷⁷ On this term, see Wogihara, Asanga’s *Bodhisattva-bhūmi*, Leibzig 1908: 29; S. Lévi, transl. of *Sūtrālaṃkāra*, p. 51.

⁹⁷⁸ Saṃghabhadra, *Shun zhengli lun* (T.29.1562.0596). – The order is not that shown in the *Kośa-Vyākhyā*:

(1) *mūlaṃ dṛḍhīkaroti*, (2) *dauṣṭhulyaṃ janayati*, (3) *saṃtatim avasthāpayati*, (4) *kṣetram āpādayati* (= *āśrayam āmotpattyanukūlaṃ karoti*), (5) *guṇān dveṣṭi*, (6) *apavādānām āspadīkaroti*

羸重), THEN (便) leads to THE OBTAINING IN TERMS OF REALIZING (證得) the vast (vipula 廣大) TRANSMUTATION OF THE SUPPORT (*āśraya-parāvṛtti* 轉依). [The question is picked up again, #3180, with repetitions and new details.]

La Vallée Poussin comments:

1. The expression transmutation of the support (*āśraya-parivṛtti* or *-parāvṛtti*) (or *parivartana*, *Sūtrālaṃkāra*, p. 24) occurs several times in AKB.⁹⁷⁹ [It would be suitable to examine if the theory which this expression summarizes is not, strictly speaking, Sautrāntika.]

By *āśraya* is meant the “support of the mind and of mental factors”, i.e., the six internal sense-spheres (*āyatana*s), i.e., sense sphere of the eye (*cakṣur-āyatana*) ... sense sphere of the mental sense-faculty (*mana-āyatana*), which are the primary constituents of sentient beings (*maula sattva-dravya*) and, so to speak, the person himself (AKB ii, F 110; iv, F 78; viii, F 211).

The meaning of *parivṛtti/parāvṛtti* is clearly indicated by the expression *parivṛtta-vyañjana*, i.e., “in whom the sex (gender) has been modified or transmuted (S. Lévi)”, when the *bhikṣu* becomes a *bhikṣuṇī* (AKB iv, F 45) (compare *Sūtrālaṃkāra*, p. 55). At death, there is the abandonment of the support (*āśraya*); by changing one's sex, by hermaphroditism, there is overturning (*vikopana*) of the support.

The transmutation of the support is of different natures and is due to different causes. It is—by the obtainment of the noble path, by the obtainment of certain concentrations—a modification of the personality which explains the difference between the saint (*ārya*) and the ordinary worldling (*prthagjana*), etc., by doing without the possessions (*prāptis*), the non-informing (*avijñapti*) and the cessation not due to deliberation (*apratisaṃkhyā-nirodha*) of the Sarvāstivādins (AKB ii, F 185, iv, F 24, 123, 217).

Take note of AKB vii, F 81: “The *buddhas* are similar in that they realize the same *dharma-kāya*”. Gloss by Yaśomitra: “The *dharma-kāya* is the series of pure *dharma*s [doctrine of AKB iv, F 77] or the transmutation of the support”.

2. The transmutation of the support is well explained in the *Bodhisattva-bhūmi*, fol. 135b, Rahder, *Daśabhūmi-sūtra*, App. p. 27.

How does the *bodhisattva*—passing from the stage of resolute conduct (*adhimuktī-caryā-bhūmi*) into the stage of pure disposition (*śuddha-adhyāśaya-bhūmi*)—go

⁹⁷⁹ *parivṛtta* in *parivṛtta-janman*, AKB vi, F 218, is translated as *jing* 經. — Here we have *zhuan* 轉.

beyond (*samatikrāmatī*) the bad destinies (*apāya*)? – The *bodhisattva*, in the stage of resolute conduct, has accumulated the provisions (*saṃbhāra*) for *bodhi* ...; he acquires, towards sentient beings, a compassionate intent (*āśaya*) such that he considers the bad destinies as a desirable abode for himself if sentient beings might profit from it. ... He aspires, with a perfectly pure intent, that all the bad actions of all sentient beings will ripen for himself, i.e., he aspires to take on to himself the retribution fruit of all offenses. At the same time, he undertakes the resolution to avoid any bad action. This mundane meditation (*dhyāna*) has the effect of expelling (*apakarṣati*) from his support (*āśraya*), i.e., from his own person, any incapacity (*dauṣṭhilya*) capable of provoking the defilements that engender actions retributed in bad destinies. Due to the disappearance of this incapacity, the support of this *bodhisattva* is very quickly (*acireṇa*) transmuted (*parivartate*) in such a way that, <610> henceforth, the *bodhisattva* can no longer commit any offense, can no longer take a bad destiny (*parivartate pāpakasya ... karmaṇo 'tyantam akaraṇatayā ...*).

3. One should compare the Sarvāstivādin doctrines on the spiritual obtainments which render the offense, the bad destinies, etc., impossible; in other words, which make one obtain various modes of the cessation not due to deliberation (*aprati-saṃkhyā-nirodha*). – Hence, the modification of the retribution of actions, *Morale Bouddhique*, F 208 and following. This problem has been examined in an interesting manner in the “Southern” *Nirvāṇa-sūtra* (T.12.0375.0797).

[What does transmutation of the support (*āśraya-parāvṛtti*) mean? – There are two opinions.]

- #2993 1. The word *āśraya* 依 (support), in the passive sense, means “that on which something relies” (所依). That is, it refers to the dependent (*paratantra* 依他起), for, on the one hand, the defiled (染) *dharmas*, and, on the other hand, the pure (淨) *dharmas* rely on the dependent, (i.e., the support or that on which something relies (所依)).

[All conditioned (*samskr̥ta*) *dharmas* are dependent (*paratantra*). However, it is the eighth cognition, never interrupted, which is the support of defiled and pure *dharmas*, Kuiji. – But see #3271.]

“Defiled” (染), i.e., that which is false (虛妄) in its being imagined (*parikalpita* 遍計所執).

“Pure” (淨), i.e., that which is true (真實) in its being the perfected (nature) (*pari-niṣpanna* 圓成實性).

“Transmutation” (*parāvṛtti* 轉) will thus be twofold:

- a. transmutation qua discarding (*zhuanshe* 轉捨) of the defiled;
- b. transmutation qua obtaining (*zhuande* 轉得) of the pure.⁹⁸⁰

La Vallée Poussin comments:

Transmutation qua discarding, *zhuanshe* 轉捨, is of two kinds:

- i. discarding in terms of abandoning (*duanshe* 斷捨);
- ii. discarding in terms of letting go (*qishe* 棄捨) (see #3211).

Transmutation qua obtaining, *zhuande* 轉得, is of two kinds:

- i. obtaining in terms of manifesting (*xiande* 顯得);
- ii. obtaining in terms of generating (*shengde* 生得).

(See *Samgraha*, T.31.1594.0149b, and the translation of it, in our Appendix One, F 789, as a note on the five characteristics of the *dharma-kāya*.)

Besides transmutation qua discarding (*zhuanshe* 轉捨), we know *zhuanqu* 轉趣/轉去 (#3361), which, in the AKB, translates *vyāvṛtti*. Below, #2996, *zhuanmie* 轉滅, transmutation qua cessation, *zhuanzheng* 轉證, transmutation qua realization.

We can accept that transmutation qua discarding (*zhuanshe* 轉捨) represents *vyāvṛtti*, that transmutation qua obtaining (*zhuande* 轉得) represents some composite of the same root. But transmutation (*parāvṛtti*) is understood in the sense of discarding and can also be understood in the sense of obtaining: *zhuanshe*, *zhuande* would be the equivalents of *parāvṛtti*. – *Laṅkāvatāra*, p. 80: *vikalpa-citta-caitta-kalāpasya parāvṛtīḥ*, where *parāvṛtti* is translated as *sheli* 捨離, which corresponds to *zhuan-she* in our text. [P. 202, T.16.0672.0616c–0617a, transmutation of the support (*āśraya-parāvṛtti*), the simple *zhuan*.]

By repeated <cultivation> (數修習) {9/19r.} of the knowledge without conceptual figurating (*nirvikalpaka-jñāna* 無分別智), the incapacity (*daṣṭhulya* 羸重) of the two hindrances (*āvaraṇas* 障) which is in (中) <611> the root-cognition (*mūla-vijñāna* 本識) is abandoned (斷). Thus, this knowledge (*jñāna*) transmutes the support (*āśraya*) by <the transmutation qua> discarding (轉捨) of the imagined (*parikalpita* 遍計所執) which is super-imposed upon (*shang* 上) the dependent (*paratantra* 依他起), by <the transmutation qua> obtaining (轉得) of the perfect-ed (*pariṇiṣpanna* 圓成實性) which is in (*zhong* 中) the dependent.

- a. By transmutation qua discarding (轉捨) of the defilements (*kleśas* 煩惱), great *nirvāṇa* (*mahā-parinirvāṇa* 大涅槃) is acquired (得).

⁹⁸⁰ *Samgraha* (T.31.1593.0129b03; T.31.1594.0148c15); see also the commentaries (T.31.1597.0369a19, T.31.1598.0434c18).

b. By transmutation qua discarding of the hindrance to what is to be known (*jñeya-āvaraṇa* 所知障), unsurpassed awakening (*mahā-bodhi* 無上覺) is realized (證). (Compare with the beginning of *Trentaine*).

The doctrine (意) of *viññapti-mātratā* (唯識) is established (成立, *saṃpāḍita*) so that sentient beings (有情) may obtain, i.e., realize (證得), these two fruits of the transmutation of the support (*āśraya-parāvṛtti* 二轉依果).

#2995 2. Or else, one should understand by support (*āśraya* 依) the true suchness of *viññapti* only (*viññapti-mātra-tathatā* 唯識真如; the third of the seven kinds of suchness [*tathatās*], #2783), for it is the support (所依) of *saṃsāra* (生死) and of *nirvāṇa* (涅槃).

#2996 The foolish (*bāla* 愚夫), being upside-down (*viparyāsa* 顛倒) and mistaken (*bhrānti* 迷) about ⟨this true⟩ suchness (*tathatā*) (真如), undergo, since beginningless time, the suffering (苦) of births and deaths (*saṃsāra* 生死).

The saints (*āryas* 聖者), understanding (悟) without erroneousness (*aviparyāsa* 離倒) ⟨this true⟩ suchness (*tathatā*), acquire *nirvāṇa* (涅槃), i.e., perfect (*ātyantika* 畢竟) bliss (*sukha* 安樂).

By repeated ⟨cultivation⟩ (數修習) {9/19v.} of the knowledge without conceptual figurating (*nirvikalpaka-jñāna* 無分別智), the incapacity (*dausṭhulya* 羸重) of the two hindrances (*āvaraṇas* 障) which is in the root-cognition (*mūla-vijñāna* 本識) is abandoned. Thus, the knowledge (*jñāna*) transmutes the support (*āśraya*) [a] by ⟨transmutation qua⟩ cessation (轉滅) of *saṃsāra* (生死) which is based (*āśri* 依) on suchness (*tathatā* 如), [b] by ⟨transmutation qua⟩ realization (轉證) of *nirvāṇa* which is based on suchness.

In truth, *nirvāṇa* is none other than true suchness (真如) freed (離) of *dharmas* of pollution (*saṃkleśa* 雜染). [Nevertheless, one can distinguish the support and that which is supported, and say that *nirvāṇa* relies on true suchness.] ⟨Thus, although⟩ suchness is of a pure (淨) nature (*svabhāva* 性), nevertheless, its [appearance] “characteristic” (*lakṣaṇa* 相) is polluted (*saṃkliṣṭa* 雜染). When freed of pollution (離染), one may figuratively say (假說) that it becomes pure (新淨). This new purity (新淨) is the transmutation of the support (*āśraya-parāvṛtti* 轉依). (See #2954.)

La Vallée Poussin comments:

An unidentified text, published in the Appendix to the *Sūtrālaṃkāra*, p. 190, explains *āśraya* (support) = *tathatā* (suchness). – *yat tathatāvaimalyam āgantukamalāpra-khyānāya tathatāmātraprakhyānāya ca sa svabhāva āśrayaparāvṛtteḥ*.

In the state of cultivation (*bhāvanā*) (修習位), the *bodhisattva* abandons (斷) the hindrances (*āvaraṇas* 障). After the adamant concentration (*vajra-upama-samādhi*), he obtains, i.e., realizes (證得).

- #2997 Although in this state of fruit, [the *bodhisattva*] also attains *bodhi* (菩提), nevertheless, <612> the intent (意) of the stanza (*kārikā*) is not to indicate the fruit of *bodhi* which is examined later, but only to indicate the transmutation (*parāvṛtti* 轉) of *viññapti-mātratā* (唯識性). [*Bodhi* is not *viññapti-mātratā*.] Indeed, regarding followers of the two vehicles (乘), the state of completion (滿位) is called body of liberation (*vimukti-kāya* 解脫身); regarding the Great Sage (Mahāmuni 大牟尼), [the perfect state is called] *dharma-kāya* (法身) (#3300). {9/20r.}
- #2999 How are the two kinds of “transmutation of the support” (*āśraya-parāvṛtti*) obtained, i.e., realized (證得)?
- #3000 (1) In the ten stages (*bhūmis* 地), (2) by cultivating (修) ten excellent practices (*parama-caryā* 勝行 = perfection [*pāramitā*]), (3) by abandoning (斷) ten (heavy) hindrances (*āvaraṇas* 重障), (4) by realizing ten kinds of true suchness (*tathatās* 真如). <613>

- D.A. Ten stages (*bhūmis*); #3005
 D.B. Ten perfections (*pāramitās*); #3018
 D.C. Ten and eleven hindrances (*āvaraṇas*); #3064
 D.D. Ten kinds of suchness (*tathatās*); #3165

K.D.A. *The ten stages (bhūmis)*

See in Appendix One, F 721: *Notes on the career of the bodhisattva*.

#3005 A. *Names of the stages (bhūmis 十地)*.⁹⁸¹1. 1. Joyous stage (*pramuditā bhūmi* 極喜地).

Since the *bodhisattva*, [a] obtains (獲), for the first time (初), the quality of saint (*ārya*) (聖性), [b] realizes (具證) the two kinds of emptiness (*sūnyatās* 空) and [c] benefits himself and others (*sva-para-anugraha* 能益自他), (this stage thus) consists of great joy (大喜).

#3006 2. Immaculate stage (or removing stains stage) (*vimalā bhūmi* 離垢地).

Since the *bodhisattva* is endowed with a completely pure morality (*parisuddha-sīla* 具淨尸羅), [and since he had already removed the coarse stains of immorality,] he thus removes (遠離) the “stains of defilements” (*kleśa-mala* 煩惱垢) that generate (起) minor (細) offenses (毀犯, *garhita*, *kṣobha*, *āpatti*).⁹⁸²

#3007 3. Luminous stage (or emitting light stage) (*prabhākārī bhūmi* 發光地).

Since the *bodhisattva* is endowed with excellent concentration (*samādhi* 勝定 = attainments [*samāpattis*]), with the *dhāraṇī* of the great Dharma (*mahā-dharma-dhāraṇī* 大法總持), he thus emits (發) the infinite (無邊) light (光) of the (excellent) (threefold) understanding (*prajñā*) (妙慧).

La Vallée Poussin comments:

A. *Lalitavistara*, p. 35: *dharaṇīpratīlabho dharmāloka mukhaṃ sarvabuddha-bhāṣitādhāraṇatāyāi samvartate*.

Majjhima, ii, 175: The hearing of the Dhamma (*dhammasavana*) is necessary for memorizing the Dhamma (*dhammadhāraṇā*) which is necessary for the examination of the meaning (*atthupaparikkhā*) which in turn is necessary for the reflective acceptance of the Dhamma (*dhammanijjhānakkhanti*) ...

The *dhāraṇī* is memory (*smṛti*) and understanding (*prajñā*). – In this stage (*bhūmi*), the *bodhisattva*, with unfailing memory, possesses the Dharma, i.e., “the Dharma that is the teachings”, the great Dharma, the teachings of the Great Vehicle. – The Dharma is the foundation of the concentrations (*Kuiji*).

Among the qualities (*guṇas*) of the *bodhisattvas*, *Vyutpatti*, 30, 6: *asaṅga-dhāraṇī-samādhi-pratīlabdha*, 30, 33, *dhāraṇī-pratīlabdha*.

⁹⁸¹ Compare *Asvabhāva*, *Samgraha* (T.31.1598.0424).

⁹⁸² AKB v, F 91.

In regard to the *dhāraṇī*, one should at least indicate *Da zhidu lun* (T.25.1509.0268) [*śruta(-dhara-)dhāraṇī*, *ghoṣa-praveśa-dhāraṇī*; the formula *arapacana* (Hôbôgirin, p. 34; found in *Dharmagupta-vinaya*, T.22.1428), so famous in tantrism, employed here in another usage ...]. – *Śata-sāhasrikā*, p. 1450, end of ninth chapter (*parivarta*).

B. *Mahā-dharma-dhāraṇī*.

1. In the “*Bodhisattva-bhūmi*”, 40a, *Muséon*, 1911: 175, as for seeking the Dharma (*dharma-paryeṣṭi*), <614> we see that the *bodhisattva* studies: [a] the basket [*piṭaka*] of the *bodhisattvas*, [b] the basket of the hearers (*śrāvaka*), [c] the non-Buddhist treatises (*bāhyaka śāstra*), logic, grammar and medicine, [d] the arts and crafts.

By “basket of the *bodhisattvas*”, one should understand “that which is *vaipulya* in the twelve-membered scripture” (*dvādaśāṅgād vacogatād yad vaipulyam*); the rest of scripture is the “basket of the hearers”. The *vaipulyasūtrāntadhara bodhisattvas* of *Lotus*, vi, 7, preach the Great Vehicle.

We are familiar with the *Vetulyakas* from the commentary to the *Kathā-vatthu* and from the *Chronicles*. – S. Paranavitane, in “Mahāyānism in Ceylon” (*Ceylon Journal of Science*, 1928: 35–71, collects all the documents on these heretics. He recalls the note by Kern, “*Vaitulya, vetulla, vetulyaka*”, Académie Amsterdam, 1907 (according to the note in *JRAS*, 1907: 432); he mentions the reading of the fragments from Kashgar, *vaipulya-sūtra* for *vaipulya-sūtra*; the opinion of Keith, *Buddhist Philosophy*, p. 157; and the recent discoveries of D.N. Mironov, “who notes the presence of the form *vaitulya* in MSS that are older than those studied by Kern, and who, according to Chinese sources, establishes that the form *vaitulya* is older than the form *vaipulya*”.

Compare the *Samuccay-vyākhyā* (T.31.1606.0746c): “Why is the *vaipulya* member in the twelve-membered scripture called *Bodhisattva-pāramitā-piṭaka*? Because, in this member there are long explanations on the number of perfections (*pāramitās*), their characteristics, their order, etc.”

Bodhisattva-bhūmi, fol. 65b: *bodhisattvasūtrapiṭake vā bodhisattvasūtrapiṭaka-mātrkāyām vā ...* (This last term designates the treatise itself, i.e., *Bodhisattva-bhūmi*).

See Przyluski, *Le Concile de Rājagṛha*, p. 359.

2. In Harivarman, scripture is made up of twelve members. – Yaśomitra glosses the expression of Vasubandhu (AKB, vi, F 194): “the *sūtras*, etc.”, by *ādiśabdena dvādaśāṅgām aṅgānām grahaṇam*. [By mistake, I omitted this gloss in Vasubandhu, AKB vi, F 194.]

Definition of the nine members (*aṅgas*), *Sumaṅgala-vilāsinī*, i, p. 23, Gandhavaṃsa in Minayev, *Recherches*, p. 237.

See the definition of the twelve members in the commentary of *Gāthā-saṃgraha* of Vasubandhu (*Mdo* 72), translation by Schiefner, 1872, *Mélanges Asiatiques*, 8, pp. 570–572 [page 570, read *pratipatti-dharma*, *pravacana-dharma*]; very similar to the explanations in the *Samuccaya-śāstra* (T.31.1606.0686; *Samuccaya-vyākhyā*).

Bibliography in Kern, *Manual*, p. 7.

On the members (*aṅgas*), see Senart, *Journal Asiatique*, 1901, i: 407 (Article on the *Abhisambuddha-gāthās*) and, especially, J. Przyluski, *Concile*, pp. 342–343, 345, 349–350.

C. The four *dhāraṇīs*: (1) *dharma-* or *śruta-dhāraṇī*, (2) *artha-dhāraṇī*, (3) *mantra-dhāraṇī*, (4) *kṣānti-* or *kṣanti-pratilambha-dhāraṇī*. [*Dharma-saṃgraha*, 52: (1) *ātma* (? *artha*)-*dhāraṇī*, (2) *grantha-dhāraṇī*, (3) *dharma-dhāraṇī* and (4) *mantra-dhāraṇī*.]

Definitions of *Bodhisattva-bhūmi*, fol. 105b:

tatra katamā bodhisattvānāṃ dhāraṇī | samāsataś caturvidhā draṣṭavyā | <615> dharmadhāraṇī arthadhāraṇī mantradhāraṇī bodhisattvakṣāntilābhāya ca dhāraṇī ||

tatra dharmadhāraṇī katamā | iha bodhisattvas tadbhūtaṃ smṛtiprajñābala-ādhanatāṃ pratilabhate yayā śrutamātreṇaiva nāmnā tān vacasā aparicitān nāmapadavyaṇjanakāyasamgrhītān anupūrvacaritān anupūrvasamāyuktān aparamāṇān granthān apramāṇaṃ kālāṃ dhārayati ||

tatrārthadhāraṇī katamā | pūrvavat tatrāyaṃ viśeṣaḥ | teṣāṃ eva dharmāṇāṃ artham ... manasā apramāṇaṃ kālāṃ dhārayati ||

tatra mantradhāraṇī katamā | iha bodhisattvas tadrūpāṃ samādhivaśitāṃ pratilabhate yayā yāni mantrapadānītisaṃśamanāya sattvānāṃ adhitiṣṭhati tāni siddhāni bhavanti paramasiddhāny amoghāny anekavidhānāṃ ītināṃ saṃśamanāya iyaṃ ucyate bodhisattvasya mandtradhāraṇī ||

tatra katamā bodhisattvasya bodhisattvakṣāntilābhāya dhāraṇī | iha bodhisattvaḥ svayaṃ pragādhahetucaritaḥ prajñānāṃ praviviktavihārī vācam apy anudīrayan ... alpaṃ rātrau svapan bahu jāgran yānīmāni tathāgatabhāṣitāni bodhisattvakṣāntilābhāya mantrapadāni tadyathā iti miti kiti bhikṣānti padāni svāhā ity eteṣāṃ mantrapadānāṃ arthaṃ cintayati tulayati upaparīkṣate | sarveṣāṃ mantrapadānāṃ evaṃ samyakpratipanna evaṃ arthaṃ svayaṃ eva śrutvā kutaś cit pratipadyati tadyathā nāsty eṣāṃ mantrapadānāṃ kā cid artha-pariniṣṭatiḥ | nirarthā evaite | ayam eva caiṣāṃ artho yad uta nirarthatā | tasmāc

*ca param punar anyam arthaṃ na samanveṣate | iyatā tena teṣāṃ mantra-
padānām arthaṃ upanividdho bhavati sa teṣāṃ mantrapadānām arthaṃ samyak
pratividhyati naivārthānusārena | sarvadharmāṇām apy arthaṃ samyak prati-
vidhyati svayam evāśrutvā parataḥ |*

d. The *Buddhabhūmi-sāstra* (T.26.1530.0316a) examines how *bodhisattvas* and *buddhas* can “hold” all the *dharma*s in one *dharma*, *vyāñjana*, *artha*

#3008 4. Stage of blazing understanding (*prajñā*) (*arciṣmatī bhūmi* 焰慧地).

[The *bodhisattva*] is well established (*supraṭiṣṭhita* 安住) in the excellent factors conducive to *bodhi* (*bodhi-pakṣya-dharma* 菩提分法). He thus burns (燒) the fuel of the defilements (*kleśas*) (煩惱薪) (i.e., the innate afflicted view of self [*sat-kāya-drṣṭi*] of the sixth cognition [*viññāna*]) thanks to the increase of the blazing flames of understanding (*prajñā*) (慧焰增).

#3009 5. Stage that is difficult to conquer (*sudurjayā bhūmi* 極難勝地). {9/20v.}

The two knowledges (*jñānas* 智)—i.e., the knowledge of reality (*tattva-jñāna* 真智) and the knowledge of the conventional (*saṃvṛti-jñāna* 俗智), that is, the metaphysical knowledge and the knowledge of the contingent—have contradictory modes of operation (行相). Bringing it about that these two knowledges arise at the same time and are (unitedly) directed at the same object (合令相應), this state is thus very difficult to conquer.

#3010 6. Stage of presence (*abhimukhī bhūmi* 現前地).

The knowledge (*jñāna* 智) that is directed at dependent origination (*pratītya-samutpāda* 緣起) leads to (引) and thus causes (令) the most excellent (最勝) understanding (*prajñā* 般若) without conceptual figurating (*vikalpas* 無分別) to be present (*abhimukhī* 現前). <616>

La Vallée Poussin comments:

Samgraha: “With the knowledge of dependent origination (*pratītya-samutpāda*) for its support, this stage causes the perfection of understanding (*prajñā-pāramitā*) to be present”.

Vasubandhu: “In this stage, the *bodhisattva* resides in the contemplation of dependent origination; by the power of this contemplation, he obtains the abode without conceptual figurating (*nirvikalpaka-vihāra*). This abode is the perfection of understanding ...”.

The point is to no longer see—in the dependent origination—the pollution (*saṃkleśa*) and the purification (*vyavadāna*).

Daśabhūmi-śāstra: “In this stage, the perfection of understanding occurs generally during practice; in the intervals, the great knowledge (*mahā-jñāna*) is present ...”.

#3011 7. Stage of far going (*dūraṃgamā bhūmi* 遠行地).

[Since this stage] reaches the abode without notions (*nirnimitta-vihāra* 至無相住) (for there the mind is free of notions [*nimitta*]) and indicates the end (後邊) of effort (*ābhoga* 功用) (for the following stage is free of effort), it is thus beyond (出) all the mundane paths (世間道) and the paths of the two vehicles (二乘道).

La Vallée Poussin comments:

The mind is *nirnimitta*, which may be translated as “without notions”; when [the mind] no longer seizes the *nimittas*—one may translate “marks”—of the object. The *nimitta* or mark is the special state of a thing (*vastuno vasthāviśeṣa*) and it is the function of ideation (*saṃjñā*) to seize this mark (see #0617; AKB i, F 28).

The ten signs (*nimittas*), AKB viii, F 185.

On the meaning of *nimitta* (i.e., image) in the list of five *dharma*s, see #2789; on *ānimitta-vimokṣa-mukha* (i.e., gate of liberation qua marklessness), see #2824.

We do not need to consider listing the *nimittas* (*pudgala*, *dharma*, *pratiṣṭhā*, *bhoga*, *bīja*, etc., *Sūtrālaṃkāra*, xix, 50, etc.), but it is necessary to cite the classification of the *nimittas* which the text—published as appendix to the *Sūtrālaṃkāra*, p. 191—presents:

“Discarding” of the *nimittas* is fourfold:

- a. *vipakṣa-nimitta-parivarjana*: eliminating the notions of [the opposite, i.e.,] attachment (*rāga*), etc. [This is eliminating the unlawful (*adharma*):⁹⁸³ no longer seeing objects as desirable]
- b. *pratipakṣa-nimitta-parivarjana*: eliminating the notions of [the counter-agent, i.e.,] the horrible, etc. [This is eliminating the lawful (*dharma*): no longer seeing objects as detestable]
- c. *tathatā-nimitta-parivarjana*: “eliminating the notion (*nimitta*) and the thought (*ābhoga* = *vikalpa-pravṛtti*) of suchness” (*tathateyam ity apy ābhoga-nimitta-parivarjanam*; see #2918).
- d. *adhigama-dharma-nimitta-parivarjana*: “eliminating the notion of the *dharma* of realization”. This refers to the abandoning of the fruit of the contemplation

⁹⁸³ The old comparison of the raft, AKB i, F 13; viii, F 186. – To the sources cited, add *Laṅkāvatāra*, p. 17.

free of notions (*nimitta*); the abandonment obtained, in the course of the stages (*bhūmis*), by eliminating the realization of the acquired cultivation (*pratilabdha-bhāvanā-adhigama-parivarjana*).

#3012 8. Immovable stage (*acalā bhūmi* 不動地).

Since the knowledge of pure intuition or knowledge without conceptual figuring (*nirvikalpaka-jñāna* 無分別智) spontaneously (任運) continues in a series (相續), <617> the defilements (*kleśas* 煩惱), which involve notions (*nimitta* 相) and effort (*ābhoga* 用), <thus> cannot shake (動) it. (See #3114.)

La Vallée Poussin comments:

A. [This stage] is called *avivartya-*, *durāsada-*, *kumāra-*, *janma-*, *pariniṣpanna-*, *pariniṣṭhita-*, *nirmāṇa-*, *adhiṣṭhāna-* and *anābhoga-bhūmi* (Rahder, p. 71).

It is also the determined stage (*niyāta bhūmi*), for the *bodhisattva* there obtains the threefold ways of being determined (*trītya niyatipāta*) (see Appendix One, F 735; *Bodhisattva-bhūmi*, fol. 135b, Rahder, p. 27).

B. I have already collected and commented (*Muséon*, 1913) on many texts that clarify the meaning of *ābhoga*.

Dīgha, i, 37; Buddhaghosa, O. Francke, p. 40; AKB iv, F 107. – *Kathā-vatthu*, vii, 7. – *Vinaya* cited by Minayev, *Pātimokkha*, pp. 78, 98.

Mahā-vastu, ii, p. 358 and note at p. 559.

Avadānas: *ekāntaśukleṣv eva karmasv ābhogaḥ ...*

AKB and *Vyākhyā*, *ayoniśo manaskāraḥ* (incorrect mental application) = *viparīta-cetasa ābhogaḥ* (applying of an erroneous mind); *ābhoga-karaṇa* = *ālambanī-karaṇa* (taking for its cognitive object) = *viśayī-karaṇa* (taking for its object-field).

*Abhisamayālaṃkāra*loka, ad p. 31, line 18: *manaskāraś cetasa ābhogaḥ | ālambane cittadhāraṇakarmakaḥ | prajñāpāramitāvihāraś ca tadviparītasvabhāvah*. (See #0601.)

Bodhisattva-bhūmi, *Muséon*, 1911: 170 (translation by Bendall/LVP):

asaṅgajñānaṃ yad ābhogamātrād eva sarvatrādhiṣṭhitaṃ tvaritam asaṅgaṃ jñānaṃ pravartate | na punaḥ punar ābhogaṃ kurvato nānyatraikābhogapratibaddham eva taj jñānaṃ bhavati. (AKB vii, F 90).

It is called immediate knowledge, literally, “knowledge without obstruction” (*asaṅga-jñāna*), because this knowledge depends (*pratibaddha*) only on a single and simple “effort or bending” (*ābhoga*). It bears also on everything by a single act of “bending”, of applying [the mind] (*ābhoga-mātra*) and does not

require repeated actions (*na punaḥ punar ābhogaṃ kurvataḥ*).

#2240. – *Daśa-bhūmi*, Rahder, p. 67. – *Śikṣā-samuccaya*, pp. 267, 271.

Bodhicaryāvatāra, viii, 1: *vīryaṃ vardhayitvā = anābhoga-vāhitayā sthīrī-kṛtya*; viii, 107: *anābhoga-pravṛtta-citta-saṃtatayaḥ*.

Nāma-saṃgīti, 99, commentary: *nirābhoga iti nirabhisaṃskāra iti | nirgata ābhoga nirābhogaḥ | ... sābhisaṃskāravāhini prajñādhāre yac cintāmanivad avikalpasyāpi mama yathābhavyaṃ sattvārtho bhaviṣyatīti pūrvaprañidhānaṃ tenāhitam ākṣiptaṃ satataṃ nityaṃ pravṛttaṃ anābhogaṃ ... parakāryam ...*. The Buddha is without effort (*nirābhoga*, i.e., *nirabhisaṃskāra* [spontaneous]). Formerly, when the flow of his understanding (*prajñā*) was still being “shaped”, he had already made the vow: “Even free of mind, like the miraculous jewel, I will realize the good of sentient beings as far as possible”. Hence the uninterrupted, eternal altruistic activity, free from effort (*ābhoga*). – By the enjoyment of the five sense-pleasures (*ābhoga*), i.e., the thought (*vikalpa-pravṛtti*) disappears.

Bodhisattva-bhūmi, “Vihāra-paṭala”, Rahder, p. 19. – The abode without marks that instigates activity and applies effort (*sābhisaṃskāra sābhoga nirnimitta-vihāra* (seventh stage [*bhūmi*]) and the abode without marks that is free from effort (*anābhoga nirnimitta-vihāra*) or the abode without marks that is free from instigating activity and from applying effort (*anabhisaṃskāra-anābhoga-vihāra*) (eighth stage) are distinguished.

C. There are several Tibetan equivalents:

1. *anābhogatas*, Tib. *nan tan bya mi dgos par*, “without it being necessary to make an effort” (*ābhoga = yatna*, Lexx.);
2. *anābhogāt*, Tib., *ched du ma dgos nas* “without there being an intent” (*sābhoga-karma: ched du bya ba'i las*), *ched du bskyod mi dgos par*;
3. *sābhoga*, Tib., *rtsol ba dang bcas*, “together with effort”;
4. *anābhoga*, Tib., *lhun gyis grub pa'i*, “spontaneous”. <618>

#3013 9. Stage of good understanding (*prajñā*) (*sādhū-matī bhūmi* 善慧地).⁹⁸⁴

Since the *bodhisattva* is endowed with the excellent (or subtle) (*cāru, nipuṇa* 微妙) four unhindered knowledges (*pratisaṃvids* 無閼解), when he penetrates (遍)

⁹⁸⁴ Chinese and Tibetan, being in agreement, read *sādhū-matī*. – There is a play on words in *Sūtrālaṃkāra*, xx, 38: *pratisaṃvinmatisādhutvād bhūmiḥ sādhumatī matā*, commented by *sādhutvād iti pradhānatvāt*. – Same explanation in Asvabhāva, *Samgraha* (T.31.1598. 0424a). – The meaning is “stage of the good” (*Madhyamakāvatāra*).

the ten directions (方), he is thus able to preach the *dharma* well (善).

#3014 10. Stage of the cloud of Dharma (*dharma-megha bhūmi* 法雲地).

The cloud (雲) that is the knowledge of the great Dharma (*mahā-dharma-jñāna* 大法智) carries (含) the water (水) of all spiritual qualities (*guṇa*) (眾德), it thus covers (蔽) the incapacity (*dauṣṭhulya* 羸重) [of the two hindrances (*āvaraṇas*)] like a cloud covers space (空) and fills up (充滿) the *dharma-kāya* (法身). {9/21r.}

La Vallée Poussin comments:

Samgraha (T.31.1594.0145), *Asvabhāva* (T.31.1598.0424b).

The clearest explanation is that of Vasubandhu (in the translation of Paramārtha, T.31.1595.0224a).

In this stage, the *bodhisattva* acquires a knowledge (*jñāna*) that is directed at all *dharma*s as at a single object. This knowledge has eminent powers. The comparison with the cloud is understood in three ways, i.e., (1) storing up, (2) covering, (3) doing good:

1. Just as pure water resides in the cloud that carries it, just so this knowledge. The gates of the *dhāraṇī* (*dhāraṇī-mukhas*) and the gates of concentration (*samādhi-mukhas*) are in this knowledge like pure water [residing in the cloud], being supported by this knowledge.

2. [Just as] the cloud covers a part of space, just so this knowledge covers all of the coarse ample hindrance (*āvaraṇa*) of defilements (*kleśa*), because it counteracts it: it establishes the path of cessation (*nirodha-mārga*) of its stage (i.e., it destroys the hindrance that remains in the tenth stage) and the path of [*dharma*s] destined not to arise (*anutpattika-mārga*) of the other stages (i.e., it renders the hindrance of the previous stages impossible). – Furthermore, just as a cloud fills (or covers) space, so likewise this knowledge fills the transmutation of the support (*āśraya-paravṛtti*) or *dharma-kāya*. – Thus, from two points of view, the knowledge is like a cloud.

3. The *bodhisattva* who possesses this knowledge—according to the dispositions (i.e., faculties [*indriyas*] and intrinsic nature [*svabhāva*]) of sentient beings—always pours down the rain of Dharma ...; he extinguishes the burning of the defilements.

Laṅkāvatāra, pp. 69–70.

See also *Daśabhūmi-śāstra*, 12 (cited Kuiji, 10A/14r).

Fulfillment (*prapūri*) and purity (*viśuddhi*) of the *dharma-kāya*, *Sūtrālaṃkāra*, xiv, 22.

#3015 B. *Nature of the stages (bhūmis).*

The ⟨ten⟩ stages ⟨completely⟩ include (總攝) the conditioned (*samskr̥ta* 有為) and unconditioned (*asamskr̥ta* 無為) ⟨meritorious⟩ qualities (*guṇa* 功德) and have them for their nature (自性). <619>

#3016 C. *Why the name bhūmi?*⁹⁸⁵

[The stages] are the supreme support (勝依) of the “conditioned [*dharmas*]” (*samskāra*) that are to be cultivated (所修行). They bring it about that these [“conditioned” *dharmas*] arise and grow (生長). Thus, they are called *bhūmis*, i.e., “grounds” or “stages”).

La Vallée Poussin comments:

Compare *Madhyamakāvatāra*, p. 12:

The pure knowledge (*anāsrava jñāna*) of the *bodhisattvas* takes the name of “stage” (*bhūmi*) because it is the support of the qualities. Due to the difference in the number of the qualities, in the obtainment of superabundant powers, in the entry into possession of the perfections (*pāramitās*), in the development of maturity, this knowledge seizes ten distinct aspects that are more and more elevated, being subdivided into the “joyous” stage, etc.⁹⁸⁶ But this knowledge does not support the division resulting from differences in its nature. Like the *Daśa-bhūmaka*: *yathāntarīkṣe śakuneḥ padaṃ ...* .⁹⁸⁷

The stages (*bhūmis*) are abodes (*viḥāras*): stages that must be conquered (*parigrāhya*), abodes which one enjoys, where one dwells (*upabhoga*, *vāsa*). <620>

⁹⁸⁵ *Samgraha*, Vasubandhu (T.31.1595.0224a).

⁹⁸⁶ Compare *Bodhicaryāvatāra*, p. 300, line 13.

⁹⁸⁷ Compare *Gauḍapāda*, Viz. S.S., p. 217: *śakunīnām ivākāśe gatiḥ ...* .

K.D.B. *The ten perfections (pāramitās)*⁹⁸⁸

A. *Definition and varieties.*

#3018 The ten excellent practices (*parama-caryā* 勝行) are the following ten perfections (*pāramitās* 波羅蜜多).

#3022 1. Giving (*dāna* 施). – Three kinds:

- a. material giving (*āmiṣa-dāna* 財施), which maintains the body;
- b. giving of security (*abhaya-dāna* 無畏施), which maintains the mind;
- c. giving of the Dharma (*dharma-dāna* 法施), which maintains the good *dharma*s of the one who receives.

The order is different in the *Samgraha* (T.31.1594.0145a12): (1) giving of the Dharma (*dharma-dāna*), (2) material giving (*āmiṣa-dāna*) and (3) giving of security (*abhaya-dāna*) are, respectively, beneficial (1) to the mind, (2) to the body, (3) to the mind and body of another.

The *Samuccaya-śāstra*, which follows the *Siddhi*, has: (1) *āmiṣa-dāna*, (2) *abhaya-dāna*, (3) *dharma-dāna*.

The *Dharma-samgraha* has: (1) *dharma-dāna*, (2) *āmiṣa-dāna*, (3) giving of loving kindness (*maitrī-dāna*).

As for Śākyamuni Buddha giving his blood, his marrow and one of his eyes, S. Péri in *BEFEO*, 1911: 443. <621>

⁹⁸⁸ Practice of the perfections (*pāramitās*) by Śākyamuni, superior to Maitreya, AKB iv, F 228–231; *BEFEO*, 1911: 442.

As for the etymology of *pāramī-pāramitā*, FW. Thomas, *JRAS*, 1904: 547; AKB iv, F 231; *Madhyamakāvatāra*, i, 16 (= p. 30); and below.

On the ten *pāramīs*, Childers who is excellent, *Cariyāpiṭaka*, *Sumaṅgala-vilāsinī*, i, p. 84, etc. *Sūtras* in the *Śikṣā-samuccaya*.

Samgraha (T.31.1594.0145a); Asvabhāva (T.31.1598.0421c); Vasubandhu (T.31.1595.0218c).

A rich source, *Samuccaya-vyākhyā*, 11 and 12 (T.31.1606.0746c, 0750c), where, in particular, the number, the characteristic (*lakṣaṇa*), the order, the cultivation (*bhāvanā*; fivefold), the distinctions (*viśeṣas*; each perfection is of seven kinds), the inclusion (*saṃgraha*), that which is counteracted and the qualities (*guṇas*) of the perfections are studied.

An even richer source is YBh, 39 and foll. = *Bodhisattva-bhūmi*, first part, chap. x and the following. [On the power (*prabhāva*) of the perfections, fol. 31, *Muséon*, 1911: 160.]

The *Bodhicaryāvatāra* contains beautiful “homilies” on giving (*dāna*), etc.

Madhyamakāvatāra, fol. 30, 62, etc., transl. pp. 29, 54, etc.

Among modern works, Oltramare, *Théosophie*, p. 407; N. Dutt, *Some Aspects of Mahāyāna*.

#3023 2. Morality (*śīla* 戒). – Three kinds:

- a. morality qua restraint (*saṃvara-śīla* 律儀戒);
- b. morality qua gathering good *dharma*s (*kuśala-dharma-saṃgraha-śīla* 攝善法戒);
- c. morality qua benefitting sentient beings (*sattva-artha-kriyāyai śīla* or *sattva-artha-kriyā-śīla* 饒益有情戒) (see #3052).

#3024 3. Patience (*kṣānti* 忍). – Three kinds:

- a. patience qua forgiving harm caused by others (*para-apakāra-marṣaṇa-kṣānti* 耐怨害忍), pardoning those who injure;
- b. patience qua accepting suffering quietly (*duḥkha-adhivāsanā-kṣānti* 安受苦忍);
- c. patience in deliberating the Dharma (*dharma-nidhyāna-kṣānti* 諦察法忍).

La Vallée Poussin comments:

- a. By the first patience, one “ripens” sentient beings; this patience is the attitude to not abandon sentient beings (*sattva-aparityāga-saṃdhāraṇā*).
- b. The second is the cause of the quality of *buddha*, for it acts in such a way that, in order to put an end to suffering, one abandons the lower mind (aspires to *nirvāṇa*).
- c. The third is the support of the first two; it is the patient attitude with regard to *dharma*s destined not to arise (*anutpattika-dharma-kṣānti-saṃdhāraṇā*).

Bodhisattva-bhūmi, patience with regard to the resolution to deliberate the Dharma (*dharma-nidhyāna-adhimukti-kṣānti*).

nidhyāna = *guancha* 觀察 (Paramārtha); *dicha* 諦察 (Xuanzang).

These three kinds of patience (*kṣāntis*) are explained in the *Bodhicaryāvatāra*, chap. vi. Good explanations in the *Sumukhanāma-dhāraṇī* (T.20.1138a), analyzed by Rahder, *Daśa-bhūmi*, p. xxv.

4–6. The texts are not in agreement on the next three perfections (*pāramitās*).

La Vallée Poussin comments:

A. *Samuccaya-vyākhyā* (T.31.1606.0749c):

Vigor: (1) vigor qua donning armor (*saṃnāha-vīrya*); (2) vigor qua skillful means (*upāya-vīrya*); (3) vigor qua benefitting sentient beings (*sattva-artha-kriyāyai vīrya*).

Meditation: (1) meditation qua blissful abiding [in the present life] (*drṣṭa-*

dharma-sukha-vihārāya dhyāna); (2) meditation qua generating super-knowledges (*abhiññā-abhinirhārāya dhyāna*); (3) meditation qua benefitting sentient beings (*sattva-artha-kriyāyai dhyāna*).

Understanding: (1) understanding taking the conventional for its object (*saṃvṛty-ā lambikā prajñā*); (2) understanding taking the absolute for its object (*paramārtha-ā lambikā prajñā*); (3) understanding taking sentient beings for its object (*sattva-ā lambikā prajñā*).

B. *Samgraha-bhāṣya* (Paramārtha, T.31.1595.0219a19; Xuanzang, T.31.1594.0145a15):

Vigor: (1) vigor qua donning armor (*saṃnāha-vīrya*); (2) vigor qua exerting oneself or application (*prayoga-vīrya*); (3) vigor (*vīrya*) without timidity (*alīna*), without withdrawal (*avivartya*), without satiety (*analamtā*).

Meditation: (1) meditation qua blissful abiding (*sukha-vihārāya dhyāna*); (2) meditation qua generating superknowledges (*abhiññā-abhinirhārāya dhyāna*); (3) meditation qua benefitting sentient beings (*sattva-artha-kriyāyai dhyāna*).

Understanding: (1) preparatory understanding without conceptual figurating (*nirvikalpikā prāyogikā prajñā*); (2) understanding without conceptual figurating (*nirvikalpikā prajñā*); (3) subsequently acquired understanding without conceptual figurating (*nirvikalpikā prṣṭha-labdā prajñā*).

C. *Dharma-saṃgraha*:

Vigor: (1) vigor qua donning armor (*saṃnāha-vīrya*); (2) vigor qua exerting oneself or application (*prayoga-vīrya*); (3) vigor qua devotedness (*paraniṣṭhā-vīrya*).

Meditation: (1) meditation qua expelling what has faults (*sadoṣa-apakarṣa-dhyāna*); (2) meditation qua joyful abiding (*sukha-vaiḥārīka-dhyāna*); (3) meditation qua complete adornment (*aśeṣa-vaibhūṣita-dhyāna*) (?).

Understanding: (1) understanding derived from hearing (*śruta-mayī prajñā*); (2) understanding derived from reflection (*cintā-mayī prajñā*); (3) understanding derived from cultivation (*bhāvanā-mayī prajñā*).

D. *Bodhisattva-bhūmi*:

Vigor: (1) vigor qua donning armor (*saṃnāha-vīrya*); (2) vigor qua gathering good dharmas (*kuśala-saṃgrāhaka-vīrya*); (3) vigor qua benefitting sentient beings (*sattva-artha-kriyā-vīrya*).

Meditation: (1) meditation qua blissful abiding [in the present life] (*drṣṭa-*

dharma-sukha-vihārāya dhyāna); (2) meditation qua generating [the quality of concentration of a *bodhisattva*] (*bodhisattva-samādhi-guṇa-abhinirhārāya dhyāna*); (3) meditation qua benefitting sentient beings (*sattva-artha-kriyāyai dhyāna*).

[Understanding: (1) understanding qua penetrating the reality of what is to be known (*jñeya-tattva-anubodha-prativedhāya prajñā* 能於所知真實隨覺通達慧); (2) understanding qua definitive skillful means in regard to the three classes of sentient beings and the five topics of science (*pañcasu ca yathānirdiṣṭeṣu vidyā-sthāneṣu triṣu ca rāśiṣu kauśalya-kriyāyai prajñā* 如所說五明處及三聚中決定善巧慧); (3) understanding qua benefitting sentient beings (*sattva-artha-kriyāyai prajñā* 一切有情義利慧).] <622>

#3025 4. Vigor (*vīrya* 精進). – Three kinds:

- a. vigor qua generating the great resolution <or donning armor> (*saṃnāha-vīrya* 被甲精進);
- b. vigor qua gathering good *dharma*s (*kuśala[dharma]saṃgrāhaka-vīrya* 攝善精進);
- c. vigor qua benefitting <and bringing happiness to> sentient beings (*sattva-artha-kriyāyai vīrya* 利樂精進).

La Vallée Poussin comments:

The *Siddhi*, following the *Samuccaya-śāstra* (*Samuccaya-vyākhyā*), has the third vigor (*vīrya*) as altruistic. The *Siddhi*'s first vigor corresponds to the first term of the *sūtra* (see #1819);⁹⁸⁹ its second, to the next four terms; its third is extra.

For the *Samgraha*, its first vigor = the first of the *sūtra*; its second vigor = the second of the *sūtra*; its third vigor = the third to the fifth of the *sūtra*.

The vigor for gathering good *dharma*s (*kuśala-dharma-saṃgrāhaka*) of the *Siddhi* = the skillful means (*upāya*) of the *Samuccaya-śāstra*.

See Kuiji (10A/18r.–19v.).

#3026 5. Meditation (*dhyāna* 靜慮). – Three kinds:

- a. meditation in order to blissfully abide [in the present life] [*drṣṭa-dharma*] *sukha-vihārāya dhyāna* 安住靜慮 (see #3053); {9/21v.}
- b. meditation in order to generate [the quality of concentration of a *bodhi*-

⁹⁸⁹ That is to say, (1) *sthānavān* 有勢 [being powerful] (2) *utsāhavan* 有勤 [being diligent] (3) *ātāpī* 有勇 [being courageous] (4) *drḍha-parākramo* 堅猛 [being resolute and fierce] (5) *anikṣiptadhuraḥ kuśaleṣu dharmeṣu* 不捨善軌 [not discarding the good yoke].

sattva] ([*bodhisattva-samādhi-guṇa-*] *nirhārāya dhyāna* 引發靜慮);

- c. meditation in order to accomplish activities [of a *bodhisattva*] (*kriyā-anuṣṭhānāya dhyāna* 辦事靜慮).

#3027 6. Understanding (*prajñā* 般若). – Three kinds:

- a. understanding without conceptual figurating of the non-self (or emptiness) of the person (*pudgala-nairātmya-nirvikalpa-prajñā* 生空無分別慧), [which has the conventional (*saṃvṛti*) for its object and which is preparatory (*prayoga*)];
- b. understanding without conceptual figurating of the emptiness of *dharma*s (*dharma-sūnyatā-nirvikalpa-prajñā* 法空無分別慧), [which has the absolute (*paramārtha*) for its object];
- c. understanding without conceptual figurating of the emptiness of both (*ubhaya-sūnyatā-nirvikalpa-prajñā* 俱空無分別慧), [which has sentient beings (*sattva*) for its object and which is subsequently acquired (*prṣṭhalabdha*)].⁹⁹⁰

La Vallée Poussin comments:

Bodhisattva-bhūmi:

tatra katamo bodhisattvasya prajñāsvabhāvaḥ | sarvajñeyapraveśāya ca sarvajñeyānupraviṣṭas ca yo dharmānāṃ pravacayaḥ pañcavidyāsthānāny ālambya pravartate adhyātmavidyāṃ hetuvidyāṃ cikitsāvidyāṃ śabdavidyāṃ śilpākarmasthāna-vidyāṃ ca ayaṃ bodhisattvasya prajñāsvabhāvo veditavyaḥ ||

tatra katamā bodhisattvānāṃ sarvā prajñā | sa dvidvidhā draṣṭavyā laukikī lokottarā ca | sā punaḥ samāsatas trividhā veditavyā | jñeye tattvānubodha-prativedhāya pañcasu ca yathānirdiṣṭesu triṣu ca rāśiṣu⁹⁹¹ kuśalakriyāyai sattva-arthakriyāyai ca |

There follows the definition of the three.

Understanding (*prajñā*) and the other perfections (*pāramitās*).

We know that the perfections of giving (*dāna-pāramitās*), etc., are perfections only by virtue of understanding (*prajñā*), see, e.g., #3045, *Bodhicaryāvatāra*, ix, 1. But *bodhi* has two wings, i.e., merit (*puṇya*) and knowledge (*jñāna*): that the *bodhisattva* should apply himself to understanding (*prajñā*) alone is a bad doctrine. Ajita-Maitreya applied himself to each of the perfections (*pāramitās*) for sixty

⁹⁹⁰ According to the glosses of Kuiji (10A/20r.–v.).

⁹⁹¹ The three *rāśi*s: useful, harmful, neutral things (*arthopasaṃhita* ...).

aeons (*kalpas*) <623> ... (*Sarvadharmavaipulyasaṃgraha-sūtra* in the *Śikṣāsamuccaya*, p. 97). The *Da zhidu lun* (T.25.1509.0480c26) is very clear:

If one practiced understanding alone and not the other five *dharma*s, the qualities (*guṇa*) would be absent (功德不具足) ... He who practices understanding alone falls into false view (*mithyā-dṛṣṭi*) ...

#3028 7. Skill in skillful means (*upāya-kauśala* 方便善巧). – Two kinds:

- a. <skill in skillful means for> applying <or turning oneself> (*pariṇāmanā* 迴向) towards *bodhi*;
- b. <skill in skillful means for> protection <or rescuing> (*paritrāṇa* 拔濟).

[(Skill in skillful means). – Twelve modes of activity, i.e., the first six bring the *buddha-dharma* to maturity (*buddha-dharma-paripākāya*), the last six bring sentient beings to maturity (*sattva-paripākāya*), YBh, 45.]⁹⁹²

La Vallée Poussin comments:

Skill in skillful means (*upāya-kauśala*) is described in the *Bodhisattva-bhūmi*, first part, chap. 17, fol. 101a. – There are twelve kinds:

- a. six kinds of undertaking the obtainment of the *buddha-dharma*s for oneself (*adhyātmaṃ buddha-dharma-samudāgamam ārabhya ṣaḍ-vidham*);
- b. six kinds of undertaking the maturation of sentient beings for others (*bahir-dhā sattva-paripākam ārabhya ṣaḍ-vidham*).

Skill in skillful means for oneself, for the obtainment of the *buddha-dharma*s (YBh, T.30.1579.0540a14):

1. [compassionate] concern for sentient beings (*karuṇā-sahagatā apekṣā*) (悲心俱行顧戀不捨);
2. true complete knowledge (*yathā-bhūta-parijñāna*) of the conditioning forces (*saṃskāras*) (於一切行。如實遍知);
3. desire (*sprhā*) for the knowledge of supreme perfect *bodhi* (*anuttara-samyak-sambodhi-jñāna*) (於無上正等菩提所有妙智。深心欣樂);

and, consequently:

4. non-discarding of *saṃsāra* (*aparityāga*) (不捨生死);
5. non-polluted journey in *saṃsāra* (*asaṃkliṣṭā saṃsāra-saṃsṛti*) (輪轉生死而心不染);
6. ardent vigor (*uttapta-vīryatā*) (熾然精進).

⁹⁹² For *paripāka*, “*Bodhisattva-bhūmi*”, first part, chap. vi, *Muséon*, 1911: 163–174.

Skill in skillful means for others, in order to mature sentient beings, i.e., notably six skills (六種方便善巧) (YBh, T.30.1579.0540c24):

7. skillful means according to and leading to understanding (*ānulomika upāya* 隨順會通);
8. skillful means of making a compact (*vibaddhastha upāya* 共立要契);
9. skillful means of dealing with those who have contrary intentions (*visa-bhāga-āśaya upāya* 異分意樂);
10. skillful means of enforcing by pressure (*avaṣṭambhaja upāya* 逼迫所生);
11. skillful means of requiting good actions (*kṛta-prakṛtika upāya* 施恩報恩);
12. skillful means of perfect purity (*viśuddha upāya* 究竟清淨).⁹⁹³

This twelvefold skill in skillful means (*dvādaśa-ākāra upāya-kauśala*) is the perfection of skill in skillful means (*upāya-kauśala-pāramitā*) (fol. 138a).

[According to another definition (*apara paryāya*), this perfection is the knowledge of the means of knowledge (*pramāṇa-jñānatā*).]

#3029 8. Vow (*praṇidhāna* 願). – Two kinds:

- a. <vow> to seek *bodhi* (*bodhi-paryeṣṭaye* 求菩提);
- b. <vow> to bring benefit <and happiness> to sentient beings (*sattva-arthāya* 利樂他).

La Vallée Poussin comments:

Bodhisattva-bhūmi, fol. 138a: *pañca praṇidhānāni praṇidhāna-pāramitā*.

Bodhisattva-bhūmi, first part, chap. xvii, fol. 106, defines the fivefold vows (*pra-nidhānatā*):

1. vow to give rise to a mind (*citta-utpāda-praṇidhāna*): first “generation of the mind of *bodhi*”;
2. vow to take rebirth (*upapatti-praṇidhāna*): vow to take rebirths beneficial for sentient beings; <624>

⁹⁹³ We have:

1. *sattvānāṃ paritāni kuśala-mūlāny apramāṇa-phalatāyām upanayati*;
2. *alpakṛcchreṇa apramāṇāni kuśala-mūlāni samāvartayati*;
3. *buddha-śāsana-pratihatānāṃ sattvānāṃ pratighātam apanayati*;
4. *madhyasthān avatārayati*;
5. *avatīrṇān paripākayati*;
6. *paripakvān vimocayati*.

These last four operations by means of the sixfold skillful means (*upāya*), i.e., *ānulomika*, etc.

3. vow in regard to the domain (*gocara-praṇidhāna*) (所行): vow directed at the object of the *bodhisattvas*, i.e., the vow to discern the correct *dharma*s, the cultivation of the good *dharma*s, e.g., the immeasurables, etc., (*samyak-dharma-pravicaya-praṇidhāna apramāṇādi-kuśala-dharma-bhāvanā-viśaya-praṇidhāna*);
4. correct vow (*samyak-praṇidhāna*): vow for undertaking (*saṃgraha*) all the good *dharma*s and all the qualities (*guṇas*);
5. great vow (*mahā-praṇidhāna*), which will be defined according to the previous one, but which is tenfold:
 - i. *tathāgata-pūja-upasthānāya*;
 - ii. *saddharma-pari-graha-āraṅgaṇatāyai dharma-netrī-saṃdhāraṇāya*;
 - iii. *tuṣṭa-bhavana-vāsam upādāya yāvat parinirvāṇāya*;
 - iv. *bodhisattva-sarva-ākāra-samyak-caryā-dharaṇatāyai*;
 - v. *sarva-sattva-paripākāya*;
 - vi. *sarva-loka-dhātu-saṃdarśanāya*;
 - vii. *buddha-kṣetra-pariśodhanāya*;
 - viii. *sarva-bodhisattva-eka-āśaya-prayogātāyai*;
 - ix. *abandhya-samyak-prayogātāyai*;
 - x. *anuttara-samyak-saṃbodhy-abhisambodhāya mahā-praṇidhānam*.

See these ten great vows (variants) in *Daśa-bhūmi*, Rahder, pp. 14–17.

[According to another definition, this perfection (*pāramitā*) is the excellent desire for higher and higher knowledge (*uttara-uttara-jñāna-vaiśeṣikatā-prārthanā*).]

#3030 9. Power (*bala* 力). – Two kinds:

- a. power of reflecting (*cintanā-bala* 思擇力);
- b. power of cultivation (*bhāvanā-bala* 修習力);

[which bring it about that the six perfections (*pāramitās*) are never interrupted. The two powers are included in the practice of *dharma* in accordance with *dharma* (*dharma-anudharma-pratipatti* 法隨法行)].⁹⁹⁴

La Vallée Poussin comments:

YBh, 49, *daśa-bala-prayoga-viśuddhi* = *bala-pāramitā*. [Another definition: *sarva-mārair mārgānācchedyatā*, comp. *Daśa-bhūmi*, p. 57.]

#3031 10. Knowledge (*jñāna* 智). – Two kinds:

⁹⁹⁴ “Bodhisattva-bhūmi”, *Muséon*, 1911: 185–187.

- a. knowledge of enjoying the pleasure of the *dharma* (*dharma-sukha-saṃbhogāya jñāna* 受用法樂智);
- b. knowledge of bringing sentient beings to maturity (*sattva-paripākāya jñāna* 成熟有情智).

La Vallée Poussin comments:

Shouyong 受用, *paribhoga*, AKB 2/3v.1 [ii, F 55], *anubhava*, 29/13v.5 [ix, F 242], *bhoga*; *Vyutpatti*, *saṃbhoga*, in *saṃbhoga-kāya*, *upabhoga* (*piṇḍa-pāta*, etc.).

Samgraha:

By the first six perfections (*pāramitās*), one perfects (*sampādayati*) this fine knowledge (*jñāna*) by which one enjoys the pleasure of the Dharma, by which one matures sentient beings.

Asvabhāva:

By giving (*dāna*), etc., one perfects this knowledge (*jñāna*); by means of this knowledge, one perfects the six perfections: this is what is called “enjoying the pleasure of the Dharma”; by means of this knowledge, one brings benefit to sentient beings.

Vasubandhu:

By means of the perfection of understanding (*prajñā-pāramitā*) which is the knowledge without conceptual figurating (*nirvikalpaka-jñāna*), one perfects the subsequently acquired knowledge (*prṣṭha-labha-jñāna*); by means of this second knowledge, one perfects the first six perfections.

Kuiji cites YBh, 49:

The perfection of understanding (*prajñā-pāramitā*) is meant to be the understanding (*prajñā*) of the absolute (*paramārtha*); the perfection of knowledge (*jñāna-pāramitā*) is meant to be the understanding of the conventional (*saṃvṛti*).

Bodhisattva-bhūmi, fol. 138a: *sarvadharmeṣu yathāvadvyavasthānajñānaṃ jñāna-pāramitā | tatra paramārthasaṃgrahaṇappravṛttā prajñā prajñāpāramitā | saṃvṛti-saṃgrahaṇa-pravṛttā punar jñānapāramitā*. – Or, variant (*aparaḥ paryāyaḥ*): *jñeyāva-bodhatā jñānapāramitā*. <625>

#3033 B. *What do these ten perfections (pāramitās) consist of?*

⟨With regard to their nature (性)⟩:

1. Giving (*dāna* 施) consists (性) of non-greed (*alobha* 無貪) (#1799) and of the three actions (三業, i.e., of mind, body and speech) that proceed from non-greed.

2. Morality (*śīla* 戒) consists of the three actions (三業) that occur when undertaking (受) (*samādāna*) and putting into practice (學) the morality of *bodhisattvas* (菩薩戒). [However, the morality of restraint (*saṃvara-śīla*) consists only of two kinds of action, #0205.] {9/22r.}

3. Patience (*kṣānti* 忍)—following its threefold mode (#3024)—consists of:
- a. non-hatred (*adveṣa* 無瞋) (pardoning those who injure);
 - b. vigor (*vīrya* 精進) (accepting suffering quietly);
 - c. intentionality <or assessing understanding> (*saṃcetanā* 審慧;⁹⁹⁵ adhering to or deliberating the truths);

and of the three actions (業) that proceed from non-hatred, etc.

4. Vigor (*vīrya* 精進) consists of diligence (*yatna*, *prayoga*, etc., 勤) and of the three actions that proceed from effort.

5. Meditation (*dhyāna* 靜慮) consists only of concentration (*samādhi* 等持), (i.e., the mental factor [*caitta*] of this name, #1707). [It does not include states of distracted (*vikṣipta*) mind. The *Samuccaya-śāstra* is wrong in saying that it also consists of the three actions proceeding from concentration.]

6–10. The last five perfections (*pāramitās*) consist of the discernment of *dharma*s (*dharma-pravicaya* 擇法), [i.e., of understanding (*prajñā*), #1723], for the *Samgraha* teaches that the sixth [perfection] is the root-knowledge (*mūla-jñāna* 根本智), that the last four [perfections] are subsequently acquired knowledge (*prṣṭha-labdha-jñāna* 後得智) (see #3048).⁹⁹⁶

According to some scholars, the eighth [perfection], i.e., perfection of vow (*pranidhāna-pāramitā* 願波羅蜜多), consists of predilection (*chanda* 欲), resolve (*adhimokṣa* 勝解) and faith (*śraddhā* 信) (#1672, #1691, #1773), for every “vow” (願) is <the three>, i.e., predilection, etc., in its nature (自性). [No dispute concerning the other perfections. These scholars just say that the vow (*pranidhāna* 願) is not understanding (*prajñā*) by nature. If the *Samgraha* says that perfection of vow is the subsequently acquired knowledge (*prṣṭha-labdha-jñāna*), it is because the *bodhisattvas* generate the vow during this knowledge (*jñāna*).]

#3034 We have examined “what the perfections (*pāramitās*) consist of”: we have examined their intrinsic nature (*svabhāva* 自性). If we consider them along with

⁹⁹⁵ AKB 18/15r.1 [iv, F 242].

⁹⁹⁶ According to the *Samuccaya-śāstra* and YBh, 53: *laukika-lokottara-prayoga-samyag-jñāna-prṣṭha-labdha-svabhāva*.

their “accompaniment” (*parivāra* 眷屬), we would say that each of them consists of all the “qualities” (功德) that accompany (俱行) them. <626>

C. *Seven kinds of excellence (paramatā 最勝).*

#3036 In order for the <ten> perfections to receive the name of *pāramitā* (波羅蜜多), they must be enveloped and assisted (*parigraha* 攝受) by seven kinds of excellence (*paramatā* 最勝).

#3037 1. Excellence of installment (*pratiṣṭhāna* 安住). {9/22v.} The practitioner must be well installed (*supraṭiṣṭhita* 安住⁹⁹⁷) in the family (*gotra* 種性) of the *bodhi-sattvas* (菩薩).

2. Excellence of support (*āśraya* 依止). The perfections must have their support (依止) in the mind of great *bodhi* (大菩提心).

3. Excellence of disposition (*adhyāśaya* 意樂) (i.e., mind of great *bodhi* [*mahā-bodhi-citta*]). The perfections must have compassion (悲) and loving-kindness (愍) for all sentient beings.

4. Excellence of resources (*vastu* 事業). The perfections must be accompanied (*sahavart* 具行) by all <excellent things or resources (事勝)>, i.e., by actions (業) true to their spirit.

5. Excellence of skill in skillful means (*upāya-kausālya* 巧便). The perfections must be enveloped <or assisted> (攝受) by the knowledge (*jñāna*) free of marks (*nimitta*) (無相), [so that they are pure from three points of view (*tri-maṇḍala-parisuddha*) (see #3046): the *bodhisattva* knows that things are like an illusion, and he no longer seizes the marks (*nimittas*)].

6. Excellence of turning towards (*pariṇāmanā* 迴向). The perfections <must> be turned towards (迴向) supreme perfect *bodhi* (*anuttara-samyak-saṃbodhi* 無上菩提).

7. Excellence of purity (*parisuddhi* 清淨). The perfections <must> not be stained by or mixed with (間雜) the two hindrances (*āvaraṇas* 障).

#3038 If this sevenfold envelopment (攝受) is absent, “giving” (施), etc., “do not cross over to the other side (*pārāgata*)” (非到彼岸).

#3039 From this it follows that in terms of the ten [perfections], i.e., giving (施), etc., versus perfection (*pāramitā* 波羅蜜多), four alternatives (四句) can be established: [(1) “giving” that is not “perfection”, (2) “perfection” (*pāramitā*) that is

⁹⁹⁷ Vyutpatti, 24, 2.

not “giving”, (3–4) etc.]. {9/23r.}

La Vallée Poussin comments:

a. The *Samgraha* (T.31.1594.0144b) (Asvabhāva, T.31.1598.0420, Vasubandhu, T.31.1597.0355) lists six kinds of excellences (*paramatās*) with short explanations: the whole is cited in the *Abhisamayālaṃkāraloka* and *Aṣṭa-sāhasrikā*, p. 80, line 9:

1. support (*āśraya* 所依; i.e., mind of *bodhi*);
2. resources (*vastu*) (*shi* 事) (because of putting into action all things [*sākalya-vastu-samudācārāt*]);
3. site (*adhikāra*, *chu* 處) (because of being the site for benefitting all sentient beings [*sarva-sattva-hita-sukha-ādhikāratvat*]; *adhikāratva* = *yichu* 依處);
- 4–6. the rest as in *Siddhi*.

Paramārtha, *āśraya* = *yizhi* 依止, *vastu* = *pinlei* 品類, *adhikāra* = *xingshi* 行事.

[Our text has *shiye* 事業 (*vastu-karman*) and not simply *shi*. The restoration *shiye* = *vastu* thus is not certain. – *Shiye*, just as *shi*, in brief, corresponds to *karman*, *kārya*, *kriyā*; this is the meaning which fits AKB 4/3v.7 [ii, F 154], 30/12v.10 [ix, F 293]. <627> – The *Buddha-bhūmi* knows a *shiye-saṃpad* by which the saint, although dwelling in the calm of concentration, promotes the *artha* (i.e., the present mundane good) and the *hita* (future supramundane good) of all sentient beings (this is the excellence of site, i.e., *adhikāra-paramatā*) of the *Samgraha*.]

Kuiji observes that the excellence of installment (*pratiṣṭhāna-paramatā*) is presupposed by the excellence of support (*āśraya-paramatā*).

The *Samuccaya-vyākhyā* (T.31.1606.0743c) has three kinds of excellence (*paramatās*), T.31.1606.0744a has twelve [kinds of excellence].

b. *Bodhicaryāvatāra-pañjikā*, ix, 1:

evam ete dānādayaḥ satkṛtya saṃbhr̥tā api prajñām antareṇa na saugatapadādhi-gamahetavo bhavanti nāpi pāramitāvyapadeśaṃ labhante | prajñākṛtāpariśuddhi-bhājāḥ punar ... pāramitānāmadheyam labhante.

There is also the expression *prajñāpāramitāparigṛhīta*.

c. The two kinds of perfection (*pāramitās*) (commentary of *Nāma-saṃgīti*, see also *Madhyamakāvatāra*, pp. 30–31):

ete dānādayaḥ saṃbodhicitta-pūrvakāḥ sarvasattveṣu maitryāśayapariṇāmitāḥ pāramitānāma labhante | tāḥ punar laukikā lokottarāś ca | tatrānīvāritātāmādy-

*upalambhā laukikāḥ | lokottarāḥ skandhādiṣv anātmādyadhimokṣappravṛttās
tattvādhigama-paribhāvitāś ca.*

D. *Number of perfections (pāramitās).*

#3041 The perfections are ten in number, neither more nor less (不增減), for the *bodhisattva* must, in the ten stages (*bhūmis* 地), counteract (對治) exactly ten hindrances (*āvaraṇas* 障) and realize (證) ten kinds of true suchness (*tathatās* 真如), (neither more nor less).

#3042 1. Furthermore, the first six perfections (*pāramitās*) are six, neither more nor less (不增減), in order to expel (除) six hindrances (障) that contradict them (i.e., avarice, immorality, enmity, slackness, distraction, false view), in order to (gradually or) progressively (漸次) acquire (or cultivate (修行)) the *buddha-dharmas* (佛法) (i.e., the ten powers, etc.), in order to (gradually or) progressively mature (成熟) sentient beings (to make them sympathetic by giving, etc.). These three points are fully described in other treatises (論).

2. Moreover, the first three perfections, (i.e., giving (施), etc.,) are the path of giving rise to increase (*abhyudaya* 增上生道), for they, respectively, bring forth (感) [i] (great) wealth (財), [ii] excellent body (體) and [iii] good companions (*parivāra* 眷屬).

The last three perfections, (i.e., vigor (精進), etc.,) are the path of definitive excellence (*naiḥśreyasa* 決定勝道), for they, respectively, [iv] tame (伏) defilements (*kleśas* 煩惱), [v] mature (成熟) sentient beings, [vi] mature the *buddha-dharmas* (佛法).

All paths (道) of the *bodhisattvas* can be reduced to these two categories.⁹⁹⁸

La Vallée Poussin comments:

There is no doubt about the accuracy of the equivalents, i.e., *abhyudaya* = 增上生; *naiḥśreyasa* = 決定勝. – This is the old contrast of *sagga-apavagga*. <628>

3. Moreover, the first three perfections benefit (*artha-kriyā* 饒益) sentient beings: the {9/23v.} *bodhisattva* [i] gives (施) goods (資財) to sentient beings, [ii] avoids to harm them (損惱), [iii] bears patiently (堪忍) their insults (惱): thus, he benefits them (饒益).

The last three perfections, (i.e., vigor (精進), etc.,) counteract (對治) the defilements (煩惱): although [iv] the perfection of vigor (*vīrya-pāramitā*) neither tames (伏) nor exhausts (滅) the defilements, nevertheless, it invigorates (精勤) all the good

⁹⁹⁸ *Samgraha*, Asvabhāva (T.31.1598.0422b).

(善) preparatory practices (*prayoga* 加行) that counteract (修對治) the defilements; [v] the perfection of meditation (*dhyāna-pāramitā*) tames (伏) the defilements (煩惱); [vi] the perfection of understanding (*prajñā-pāramitā*) exhausts (滅) the [defilements].

4. Moreover, by virtue of the first three perfections, (i.e., giving (施), etc.) the *bodhisattva* does not abide (住) in *nirvāṇa* (涅槃); by virtue of the last three [perfections], he does not abide in *saṃsāra* (生死): the (first) six are thus preparatory, i.e., the provision (*saṃbhāra* 資糧) of the non-abiding *nirvāṇa* (*aprati-ṣṭhita-nirvāṇa* 無住處涅槃) (#3234).⁹⁹⁹

Thus, the first six perfections are six, neither more nor less (不增不減).

#3043 5. The last four perfections (*pāramitās*) must only be four, for their role is (to assist (助)) the (first) six perfections and to ensure (令修) their perfection (滿足), (thus, they are neither more nor less (不增減)).

The perfection of skill in skillful means (*upāya-kausālya-pāramitā*) assists the first three perfections, (i.e., giving (施), etc.).

The perfection of vow (願) (*praṇidhāna-pāramitā*) assists the fourth [perfection], (i.e., vigor (精進)).

The perfection of power (力) (*bala-pāramitā*) assists the fifth [perfection], (i.e., meditation (靜慮)).

The perfection of knowledge (智) (*jñāna-pāramitā*) assists the sixth [perfection], (i.e., understanding (般若)).

(Thus, their perfection is ensured.)

See the detailed explanations {9/24r.} of the *Samdhi-nirmocana* (解深密).¹⁰⁰⁰

#3044 E. Order (次第) of the ten perfections (*pāramitās*).¹⁰⁰¹

The preceding one (前前) induces (*abhinirhar*, *āvah* 引發) the subsequent one (後後); the subsequent one confirms (*upastambh* 持) and purifies (淨) the preceding one. Moreover, the preceding one is coarse (麤) in comparison to the subsequent one (which is subtle (細)); the practice of the preceding one is easier (whereas the practice of the subsequent one is more difficult) (易難修習). (Hence the order (次第). [Compare the *Sūtrālaṃkāra*, xvi, 14.]

⁹⁹⁹ *Samgraha*, Vasubandhu (T.31.1597.0210a).

¹⁰⁰⁰ *Samdhi-nirmocana* (T.16.0676.0702).

¹⁰⁰¹ *Samgraha*, Asvabhāva (T.31.1598.0420c).

F *Explanation of the general and specific name (總別名) of the perfections (pāramitās).*

[Why are the perfections called *pāramitās*? Why are they called perfection of giving (*dāna-pāramitā*), etc.?)

#3045 This is as can be found explained in other books. [In YBh (T.30.1579.0731b18) and the *Samdhi-nirmocana* (T.16.0676.0705c25), six reasons for the name of *pāramitā*; in the *Samuccaya-vyākhyā* (T.31.1606.0748a3), twelve reasons. In the same place, the etymology of *pāra-mita*, the last word means “to arrive at” or “to make”. In the *Samgraha*, the explanation of giving (*dāna*), etc.].¹⁰⁰² <629>

G. *Cultivation (bhāvanā 修) of the ten perfections (pāramitās).*

#3046 As explained in detail in the *Samuccaya-sāstra* (集論) and other treatises, the cultivation of the ten perfections (*pāramitās* 波羅蜜多) reaches perfection (or completion) (*paripūrī* 圓滿) due to a fivefold cultivation (修):

1. cultivation (修) supported (依止) by a basis (任持) (*upadhi-saṃniśritā bhāvanā*);
2. cultivation supported by mental application (作意) (*manasikāra-saṃniśritā bhāvanā*);
3. cultivation supported by intent (意樂) (*āśaya-saṃniśritā bhāvanā*);
4. cultivation supported by skillful means (方便) (*upāya-saṃniśritā bhāvanā*);
5. cultivation supported by mastery (自在) (*vibhūta-saṃniśritā bhāvanā*).

La Vallée Poussin comments:

The division of cultivation (*bhāvanā-vibhāga*) is set out in detail in the *Sūtrālaṃkāra*, xvi, 16, pp. 102–104. See also *Samuccaya-vyākhyā* (T.31.1606.0748b) and Asvabhāva's *Samgraha-upanibandhana* (T.31.1598.0421a) as well as Vasubandhu's *Samgraha-bhāṣya* (Paramārtha, T.31.1595.0217), which differs.

There are, it seems, two theories that present certain divergencies, at least in nomenclature, on the one hand, the *Samgraha*, on the other hand, the *Samuccaya-vyākhyā*: the latter being, basically, identical with the *Sūtrālaṃkāra*. – [Who would have thought that *renchi* 任持 (which corresponds to *saṃdhāraṇa*, *adhiṣṭhāna*) is the equivalent of *upadhi*?]

By the cultivation of the perfections (*pāramitā-bhāvanā*), we should understand *pāramitāsu pratipattyabhyāsaḥ*, i.e., the repeated training in knowing and in the

¹⁰⁰² Asvabhāva (T.31.1598.0420c). – Kuiji (10A/56r.–58r.).

course of practice with regard to the perfections (*pāramitās*) (*Sūtrāḷaṃkāra*). – See AKB vii, F 64; on the perfection or completion of cultivation (*bhāvanā-paripūri*), vi, F 290. – [Five degrees, i.e., (1) *samārambha*; (2) *pratilambha*; (3) *samudāgama*; (4) *parisuddhi*; (5) *phala-pratyanubhavanatā*, see the *Bodhisattva-bhūmi* in Rahder, *Daśa-bhūmi*, App. p. 4.]

A. Cultivation supported by a basis (*upadhi-saṃniśrita bhāvanā*) is of four kinds:

1. supported by a cause (*hetu-saṃniśritā*),
2. supported by retribution (*vipāka-saṃniśritā*),
3. supported by a vow (*prañidhāna-saṃniśritā*),
4. supported by deliberating (*pratisaṃkhyāna-saṃniśritā*):

it occurs by the power (1) of the family (*gotra*), (2) of one's own spiritual and other actually achieved qualities (*ātma-bhāva-saṃpatti-balena* ?), (3) of previous vows, (4) of understanding (*prajñā*).

B. Cultivation supported by mental application (*manasikāra-saṃniśrita bhāvanā*) is fourfold, that is, the mental application being:

1. of resolution (*adhimukti* 信解),
2. of savoring (*āsvādanā* 味),
3. of approbation (*anumodanā* 勸助),
4. of delighting (*abhinandanā* 喜樂):

(1) faith and application towards the *sūtras* with regard to the perfections (*pāramitās*); (2) appreciation of the acquired perfections; (3) approval of the perfections practiced by others; (4) rejoicing in the higher degrees of the perfections obtained by whomsoever.

C. Cultivation supported by intent (*āśaya-saṃniśrita bhāvanā*) is sixfold, that is, the intent (*āśaya*) being:

1. insatiable (*atrpta*);
2. vast (*vipula*);
3. joyous (*muditā*);
4. beneficial (*upakāra*);
5. undefiled (*nirlepa*);
6. saintly (*kalyāṇa*).

D. Cultivation supported by skillful means (*upāya-saṃniśritā bhāvanā*) is threefold, for, by the knowledge (*jñāna*) of pure intuition (*nirvikalpa jñāna*), the cultivation (*bhāvanā*) is pure from three points of view (*tri-maṇḍala-parisuddhi*): one

gives without being attached to the idea of (1) the gift, (2) the giver, and (3) the receiver of the gift.¹⁰⁰³

E. The cultivation supported by mastery (*vibhutva-saṃnīṣṛitā bhāvanā*) is three-fold, that is, [cultivation supported by]:

1. mastery of the body (*kāya-vibhutva*), i.e., by the possession of the two higher bodies (i.e., the self-nature body [*svābhāvika-kāya*] and the body of enjoyment [*sāmbhogika-kāya*]); <630>
2. mastery of practice (*caryā-vibhutva*), i.e., by the absolute power of showing the practice of the perfections (*pāramitās*) by means of the body of emanation (*nirmāṇa-kāya*);
3. mastery of the teaching (*deśanā-vibhutva*), i.e., by the absolute power of the teaching of the perfections.

H. *Mutual inclusion (攝) of the perfections (pāramitās)*.

#3047 It may be said that each of the ten perfections (波羅蜜多) {9/24v.} includes (攝) all the nine others because the perfections are in conformity with each other (互相順).

The cultivation (修) of the preceding perfection (前行) induces (引) the subsequent (後) perfection. From this point of view, the preceding one includes (攝) the subsequent one, which necessarily depends (待) on (the preceding one); the subsequent one does not include the preceding one, which does not depend on (the subsequent one).

But the cultivation of the subsequent perfection (後行) confirms and purifies (持淨) the preceding one. From this point of view, the subsequent one includes the preceding one; but not vice-versa, (i.e., the preceding one does not include the subsequent one because the preceding one does not confirm and purify the subsequent one).

With regard to the mixed (雜) or unmixed (純) practice (修習), there are four alternatives (四句).

¹⁰⁰³ On being pure from three points of view (*tri-maṇḍala-pariśuddhi*) which assures “the achievement” of the perfection (*pāramitā*), *Śata-sāhasrikā*, p. 93: *dāna-pāramitā tri-maṇḍala-pariśuddhyā paripūritā*, see *Sūtrālaṃkāra*, pp. 108, 112, *Vyutpatti*, 120, 2. In the *Bodhicaryāvatāra*, ix, 4, 168, the equivalent expression *tri-koṭi-suddhi: deya-dāyaka-pratigrāhaka-āditritaya-anupalambhayogena*. – See in the *Śata-sāhasrikā*, how this theory is applied to the other perfections.

La Vallée Poussin comments:

Unmixed (*chun* 純) practice [e.g., exclusively “giving”]:

1. “giving” (*dāna*) that is not “perfection” (*pāramitā*) (i.e., lacking “turning towards” [*pariṇāmanā*], etc.);
2. “perfection” that is not “giving” [this perfection cannot be the perfection of morality (*śīla-pāramitā*) ... since the perfection of giving (*dāna-pāramitā*) is prior to morality (*śīla*); it will thus, for example, be “the approbation (*anumodāna*) of the giving practiced by someone else”];
3. “giving” that is “perfection”;
4. that which is neither “giving” nor “perfection”.

I. *Ten and six perfections (pāramitās).*

#3048 In fact, there are ten perfections, [but] if the list of six is established, [then] this is because the last four are included (攝) in the sixth. By analyzing <and explaining> the latter <in detail> (開), the number of ten is obtained. Now, if the sixth is subdivided in this way, then the sixth [of the ten] includes only the knowledge without conceptual figurating (*nirvikalpaka-jñāna* 無分別智), [while] the last four include (攝) the subsequently acquired knowledge (*prṣṭha-labdha-jñāna* 後得智) since they are directed (緣) at the conventional (*samvṛti* 世俗).

#3049 J. *Fruits (果) of the ten perfections (pāramitās).* {9/25r.}

There are (1) four impure (*sāsrava* 有漏) fruits, by excluding (除) the fruit of disconnection (*viśaṃyoga-phala* 離繫果) which is always pure; (2) four pure (無漏) fruits, by excluding the fruit of retribution (*vipāka-phala* 異熟果). [The fruit of equal outflow (*niṣyanda-phala*), the fruit of human activity (*puruṣa-kāra-phala*) and the fruit of dominance (*adhipati-phala*) are, according to the case, either pure or impure; the fruit of retribution is always impure.] (See #2547.) <631>

One text, i.e., the *Samuccaya-vyākhyā* (T.31.1606.0750a), says that the perfections have five fruits (果), i.e., either when one considers their mutual assistance (互相資) that claims these fruits, or when one considers, altogether, the <two> fruits (二合), i.e., pure and impure, which the perfections can bear.

#3052 K. *The ten perfections (pāramitās) and the three trainings (śikṣās 學) mutually include each other (互相攝).*

La Vallée Poussin comments:

On the trainings (*śikṣās*), see *Dīgha*, iii, 219, and the other sources cited in AKB vi, F 225, 230–231; viii, F 130; Rahder, *Bodhisattva-bhūmi* (“Vihāra-paṭala”) in

the *Daśa-bhūmi*.

1. On the problems related to the “morality” of the Great Vehicle, G. Suali, *Buddhismo*, p. 204; Oltramare, *Théosophie*, p. 379; La Vallée Poussin, *Opinions*, F 302, 334; *Morale bouddhique*, F 64; *Vinaya et Pureté d'intention*, Académie Belgique, June, 1929; N. Dutt, *Some aspects of Mahāyāna*, 1930.

Śikṣā-samuccaya, pp. 11, 97, 174; “*Ādikarmapradīpa*” (in *Études et matériaux*, 1898); J.J. de Groot, *Code du Mahāyāna*; de Visser, *Ancient Buddhism in Japan*.

Lay and monastic *bodhisattvas*. The Little Vehicle as a kind of “law for offenses”, *Da zhidu lun* (T.25.1509.0711b).

2. *Samgraha*, which cites the *Vinayaghoṣavaipulya-sūtra* (title in transcription), Asvabhāva (T.31.1598.0426), YBh (T.30.1579.0592).

The first two vehicles have only the morality of restraint (*saṃvara-sīla*), says Asvabhāva. [Let us elaborate on that point.]

“The morality of restraint (*saṃvara-sīla*) of the *bodhisattvas*, just like that of the hearers (*śrāvakas*) and of the self-enlightened ones (*pratyekabuddhas*), rules out what is called “offenses by nature” (*prakṛti-sāvadya*), but gives permission to [some of the traditional] “offenses of disobedience” (*pratikṣepaṇa-sāvadya*, AKB iv, F 83)”, says Kuiji. Nevertheless, in the light of excellent “skill in skillful means”, the *bodhisattva* can—while at the same time acquiring great merit—commit murder, etc., if committed for the service of sentient beings, Asvabhāva (T.31.1598.0426c), *Bodhisattva-bhūmi*, fol. 65, YBh, 40. [Compare *Śikṣā-samuccaya*, p. 166, *Bodhicaryāvatāra*, v, 84, in *Journal Asiatique*, 1903, ii: 426.] However, the *bodhisattva* who is a monastic, to avoid breaking away from the community of hearers, cannot practice unchaste conduct (*abrahmacarya*), *Bodhisattva-bhūmi: pravrajitasya punar bodhisattvasya śrāvakaśāsanabhedam anurakṣamāṇasya sarvathā na kalpate abrahmacaryaniṣevanam*.

On the other hand, the *bodhisattva*, just like the hearer (*śrāvaka*), must avoid the offenses of disobedience—indicated in the *prātimokṣa*, in the *vinaya*—when the rules fixed by the Bhagavat have the purpose of edification. But as for the rules that have, for their purpose, the moral hygiene of the monk, i.e., “few possessions”, “few activities”, “few stimulations” (i.e., few responsibilities [*alpa-arthatā*] ...), the *bodhisattva* is not held to their observance.

1. The training in higher morality (*adhiśīlaṃ śikṣā* 戒學) is threefold (see #3023; *Hōbōgirin*, pp. 91–92.).

- a. Morality qua restraint (*saṃvara-sīla* 律儀戒), i.e., true abstention (*virati* 正遠離) from the *dharmas* from which one should abstain (所應離法).
- b. Morality qua gathering good *dharmas* (*kuśala-dharma-saṃgrāhaka-sīla* 攝善法戒), i.e., true cultivation-realization (正修證) [i] of the <632> *dharmas* that should be cultivated (應修證法) (i.e., the *dharmas* that are cause) (*sevya*¹⁰⁰⁴), [ii] of the *dharmas* that should be realized (= actualized, the *dharmas* that are fruit).
- c. Morality qua benefitting all <sentient beings> *sarva-artha-kriyā-sīla* 饒益有情戒, which brings true benefit and happiness (*hita-sukha* 正利樂) to <all> sentient beings.

Regarding the two vehicles (乘), there are some commonalities (共) and some differences (不共). In what way the morality (*sīla*) of the *bodhisattvas* is <very> profound and extensive (甚深廣大), we can see in other treatises.

#3053 2. The training in the higher mind <or concentration> (*adhicittam śikṣā* 定學) is fourfold^{1005, 1006}

- a. Concentration as brilliance of the Great Vehicle (*mahāyāna-prabhā-samādhi* 大乘光明定), which emits (發) the clarity <or brilliance> (光明) of knowledge (*jñāna*: threefold understanding [*prajñā*]) that illumines (照了) {9/25v.} the principles (理), teachings (教), practices (行) and fruits (果) of the Great Vehicle (大乘).
- b. Concentration as king of the accumulation of merit (*punya-samudaya-rāja-samādhi* 集福王定), which is all-powerful (自在) in accumulating (集) <limitless (無邊)> merit (福), just like the power (勢力) of the king (王) is unrivaled (無等雙).

¹⁰⁰⁴ AKB iv, F 255.

¹⁰⁰⁵ *Samgraha*, Vasubandhu (T.31.1597.0361c12), Asvabhāva (T.31.1598.0427).

¹⁰⁰⁶ Xuanzang:

mahāyāna-guangming-samādhi. – *guangming* 光明 = *prabhā* (brilliance) rather than *āloka* (light).

jifuwang-samādhi, 集福王. *Punya-samudaya* or *punya-upacaya*.

xianshou-samādhi, 賢守.

Paramārtha, Vasubandhu (T.31.1595.0234c – 0235a):

mahāyāna-guang-samādhi.

jifuwang-samādhi (*te* = 德). – *fude* 福德 = *punya*.

xianhu-samādhi (*hu* 護). – *xianhu* 賢護, Bhadrāpāla, a *bodhisattva*, *Vyutpatti*, 23, 48.

- c. Concentration as guarding of the good (*śubha-arakṣaṇa-samādhi* 賢守定), which guards both the mundane (世間) and the supramundane (出世間) good (賢善) *dharma*s.
- d. Concentration as heroic march (*śūraṃ-gama-samādhi* 健行定), because it is marched on (or practiced) (*gatatvāt* 所行故) by great heroes (*śūra* 大健), i.e., *buddhas* (佛) and *bodhisattvas* (菩薩).

La Vallée Poussin comments:

These four concentrations (*samādhis*) are of the domain of the fourth meditation (*dhyāna*): they are exclusively pure (*anāsrava*); they are not obtained before the stages (*bhūmis*). – The *Samgraha* and the other treatises provide the names of the four concentrations; the explanation occurs only in [YBh] 7 and the *Buddha-bhūmi*. (Kuiji, 10A/44r.) <633>

The *Buddhabhūmi-śāstra* (T.26.1530.0316a) explains the knowledge of discernment (*pratavekṣaṇā-jñāna*) (#3267) which concerns the gates of the *dhāraṇī* (*dhāraṇī-mukhas*), the gates of concentration (*samādhi-mukhas*) and the unhindered knowledges (*pratisamvids*):

... concentration (*samādhi*): this is the higher mind (*adhi-citta*), this is the concentrations, i.e., [the concentration as] heroic march (*śūraṃ-gama*), etc. [The concentration as] heroic march is called thus because it takes place first among all the mundane and the supramundane concentrations; because it is “marched on” or “paved” by the heroes, i.e., *buddhas* and *bodhisattvas*: for only the *bodhisattvas* of the tenth stage (*bhūmi*) and the *buddhas* obtain this concentration

It receives the name of *mukha* (gate)—just as in the case of “gates of liberation” (*vimokṣa-mukhas*)—because of generating innumerable similar and dissimilar qualities.

The concentration as heroic march (*śūraṃ-gama-samādhi*) (T.19.0945.0105), i.e., the fourth of the tetrad of the *Dharma-samgraha*, 136 (with *gagana-gaṇja* [“treasury of the sky”], *vimala-prabha* [“stainless brilliance”], *simha-vikrīḍita* [“lion’s play”]), the first of the list of *Vyutpatti*, 21 (*sarva-samādhayaḥ*, *samādhi-mukhāni*, list taken from the *Śata-sāhasrikā*, pp. 825, 1412, 1531, studied by Reuter, *Buddhist fragments from Chinese Turkestan*, J. Soc. Finno-ougrienne, 1, xxx; same list in the *Karuṇā-puṇḍarīka*, p. 99, with brief definitions).

Śūraṃgamasamādhi-sūtra (T.19.0945.0105), partial transl., Beal, *Catena*, pp. 284–369.

These four [concentrations] are characterized by their object (所緣), by what they counteract (對治), by their efficacy (堪能), by their fruit (引發), by their activity (作業), (just as explained in other places) (T.31.1598.0427a).

La Vallée Poussin comments:

A. According to the *Samgraha* (T.31.1594.0146c12), the training in the higher mind (*adhicittam-sikṣā*) of the *bodhisattvas* is distinguished from that of the two vehicles:

1. by the object (*ālambana*), namely, the *dharma*s of the Great Vehicle;
2. by the varieties: the four concentrations (*samādhis*), i.e., the concentration as brilliance of the Great Vehicle (*mahāyāna-prabhā-samādhi*), etc. These four are the main ones, but the concentrations constituting the training in the higher mind are innumerable, and the followers of the two vehicles do not even know their names;
3. by what they counteract (*pratipakṣa*), namely, all incapacity due to hindrances (*āvaraṇa-dauṣṭhulya*) ...;
4. by the twofold efficacy (*sāmarthyā*), for it generates the "state of bliss in this world", (or "blissful abiding" in this life) (*sukha-vihāra*), and "rebirth according to one's wishes" (*yathā-kāma-upapatti*) (AKB viii, F 192);
5. by the projected fruit, namely, the unhindered knowledges (*pratisaṃvids*), the superknowledges (*abhiññās*);
6. by the activity (*kriyā* ?), namely, the eighteen ways of assuming various super-normal forms (*vikurvaṇas*) (compare the supernormal accomplishments of various kinds [*aneka-vidha ṛddhi-vidhī*], *Daśa-bhūmi*, p. 34), the ten heroic acts (or difficult tasks) (*duṣkara*).

B. Four kinds of "blissful abiding" (*sukha-vihāra*): (1) *naiḥkramya-sukha* 出離樂 (bliss of renunciation), (2) *praviveka-sukha* 遠離樂 (bliss of solitude), (3) *upaśama-sukha* 寂滅樂 (bliss of tranquillity) and (4) *saṃbodhi-sukha* 正覺樂 (bliss of enlightenment) (*Vibhāṣā*, cited AKB vi, F 259). (See #3347.)

On "blissful abiding" (*sukha-vihāra*) = *drṣṭa-dharma-sukha-vihāra* (blissful abiding in this life) = *kleśa-vimukti-prīti-sukha-saṃvedana* (experience of pleasure and joy free from defilements), AKB ii, F 110; vi, F 222, 255, 259; viii, F 131, 192 (*Bodhi-sattva-bhūmi* cited in note).

C. The ten heroic acts (or difficult tasks) (*duṣkaras*) are listed in the *Samgraha* (Vasubandhu, T.31.1597.0362b08): (1) forming the vow to attain *bodhi* (*saṃbodhi*); (2) not falling back despite of suffering; (3) not turning one's back despite of the bad behavior of sentient beings

- #3054 3. The training in higher understanding (*adhiprajñam śikṣā* 慧學) is threefold:
- preparatory understanding without conceptual figurating (*prāyogika-nirvikalpikā prajñā* 加行無分別慧);
 - root understanding without conceptual figurating (*maula-nirvikalpikā prajñā* 根本無分別慧);
 - subsequently acquired understanding without conceptual figurating (*prṣṭha-labha-nirvikalpikā prajñā* 後得無分別慧). <634>

La Vallée Poussin comments:

According to Xuanzang, the *Siddhi* as well as the *Samgraha* (T.31.1594.0147b24) and the commentary by Asvabhāva (T.31.1598.0431). – But the translation by Paramārtha, i.e., *Samgraha* (T.31.1593.0128), and the commentary by Vasubandhu (T.31.1595.0238) are very clear: The training in higher understanding (*adhiprajñam śikṣā*) is the knowledge without conceptual figurating (*nirvikalpaka-jñāna*). The latter is threefold:

- knowledge without conceptual figurating in the state of preparation (*prayoga-nirvikalpaka-jñāna*), i.e., the knowledge (*jñāna*) of reflecting which is the cause of the noble path;
- knowledge without conceptual figurating (*nirvikalpaka-jñāna*), i.e., the noble path itself;
- knowledge that follows the knowledge without conceptual figurating (*nirvikalpaka-prṣṭha-jñāna*), i.e., the fruit of the noble path.

The first is training in higher understanding for it is [directed] “towards” (yi 依) understanding (*prajñā*). “Understanding” and “knowledge without conceptual figurating” are synonymous

Three kinds of preparatory (*prayoga*) understanding, three kinds of root (*mūla*) understanding; five kinds of subsequently acquired (*prṣṭha-labha*) understanding.

Ingenious comparisons:

- prayoga* [is like] the tongue-dumb who does not intuitively know;
- mūla* [is like] the tongue-dumb who does intuitively know;
- prṣṭha-labha* [is like] the eloquent who does not [presently] intuitively know.

See #2918.

- Elsewhere (*Samgraha*, T.31.1598.0429b), we will find the explanation of these three knowledges (*jñānas*): intrinsic nature (*svabhāva* 自性), support (*āśraya* 所依), (condition qua) cause (*hetu-pratyaya* 因緣), object (*ālambana* 所緣), mode

of operation (*ākāra* 行), etc. {9/26r.}

La Vallée Poussin comments:

A. *Samgraha* (T.31.1594.0147b21), *Asvabhāva* (T.31.1598.0429ff.); Kuiji (10A/44v.). The knowledge without conceptual figurating (*nirvikalpaka-jñāna*) is examined from sixteen points of view (“doors”), i.e., (1) intrinsic nature (*svabhāva* 自性), (2) support (*āśraya* 所依), (3) condition qua cause (*hetu-pratyaya* 因緣), (4) object (*ālambana* 所緣), (5) mode of operation (*ākāra* 行相), (6) basis (*adhiṣṭhāna* 任持), (7) retinue (*parivāra* 助伴), (8–16) etc.

1. [This knowledge] cannot be defined in a positive way (*biaoquan* 表詮), but only by way of negation (*遮詮*). It is foreign to five characteristics:

- a. it is not “absence of mental application” (*amanasikāra*), for drowsiness (*middha*), etc., are not this knowledge (*jñāna*);
- b. it is not “without initial inquiry and without investigation” (*avitarka-avicāra*), for initial inquiry (*vitarka*) and investigation (*vicāra*) are absent in the second meditation (*dhyāna*), which is not this knowledge;
- c. it is not “attainment of cessation of ideation and sensation” (*saṃjñā-vedita-nirodha-samāpatti*), for a state without mind is not this knowledge;
- d. it is not “matter” (*rūpa*);
- e. it is not “active examination of reality” (*bhūta-artha-nirūpaṇā*), for every active examination involves figurating (*vikalpa*).

2. Every knowledge (*jñāna*), being a mental factor (*caitta*), must have a mind (*citta*) for its support (*āśraya*).

Will someone say that the knowledge without conceptual figurating has a mind as support? – This would not be correct, for every mind is *mananā*, “cogitating-calculating” (*siliang* 思量);¹⁰⁰⁷ thus, the knowledge that takes a mind for its support cannot be without conceptual figurating.

Will someone say that its support is not mind? – This would not be correct, for one cannot call knowledge (*jñāna*) that which does not rely on a mind.

There remains the case that the support of the [knowledge] without conceptual figurating is “as if it were a mind”: mind, because being generated by mind; non-

¹⁰⁰⁷ We have seen that the reading *manyānā* for *mananā* of the manuscript, as I had first proposed at #0012, #0382, #1103, is bad or at least is not imperative. – *Mananā* is found in the *Abhisamayālaṃkāra*, i, 33, definition of the *agra-dharmas*: *mananā-kṣayaḥ*, and elsewhere (i, 63). [Editors: We have adjusted the above passages to *mananā*.]

mind, because being free from cogitating (*mananā*). This is why the *Samgraha* (T.31.1594.0147c04) states: “Not mind, <635> but nevertheless mind”. [Asvabhāva (T.31.1598.0430a): the support is *xinzhonglei* 心種類, i.e., a category of mind (*citta-prakāra*) or something issued from mind (*citta-anvaya*).]

3. Its object (*ālambana*) is “the ineffable nature-of-things” (*Samgraha*): the suchness (*tathatā*) that manifests the twofold non-self (*nairātmya*) of the person (*pudgala*) and of *dharma*s. [We will limit ourselves to noting the discussion in the *Abhisamaya-alamkāra* ad *Āṣṭasāhasrikā*, p. 23, line 12: *kiṃ punar idaṃ nirvikalpakaṃ jñānam ālambate | sūṇyatām ity eke | sarvadharmāṇaṃ svabhāvasūṇyatām ity apare | etad eva ca nyāyyam.*] – *Sūtrālamkāra*, xix, 52.

4. Having an object (*ālambana*), the [knowledge] without conceptual figurating (*nirvikalpaka*) must have a mode of operation (*ākāra*) [our text: *xing* 行; *Samgraha*: *xingxiang* 行相], “a way of cognizing”, a seeing-part (*darśana-bhāga*) (#0518). The [knowledge] without conceptual figurating “proceeds” (*pravartate*, *xing*) similar to its object (*jñeya*): this object is “without any marks” (*nirnimitta*). – The two components of knowledge, i.e., the *neng* 能 and the *suo* 所, the *ālambaka* (subject) and the *ālambana* (object), are identical (*sama-sama*).

B. The fragment published by S. Lévi as an appendix to the *Sūtrālamkāra* defines the knowledge without conceptual figurating (*nirvikalpaka-jñāna*) “in the terms of the [Kāśyapa-parivarta]-sūtra: *arūpy anidarśanam apratiṣṭham anābhāsam avi-jñāptikam aniketam*”. – This is a formula familiar to understanding (*prajñā*); see especially the *Kāśyapa-parivarta*, Staël-Holstein, p. 86, and the instructive commentary of Bhāvaviveka, *Karatala-ratna* (T.30.1578.0276b12).

ii. <Thus, as for> the five periods <and the three kinds of understanding (慧)>.

1–2. In the first two periods (初二位) (i.e., period of provision [*saṃbhāra*] and period of preparation [*prayoga*]) the three kinds of understanding (*prajñās* 慧) exist in the state of seed (*bīja* 種); the first kind, [i.e., preparatory understanding without conceptual figurating,] exists in actuality (現) <only in the period of preparation (唯加行)>. ¹⁰⁰⁸

3. In the period of penetration (*pravedha* 通達位), the second and the third kind [of understanding] exist in actuality; the three kinds [of understanding]

¹⁰⁰⁸ This relates to the *bodhisattvas* of “sudden realization” and to followers of the two vehicles in the first two periods. For the hearers (*śrāvakas*) who “turn” into *bodhisattvas*, the three kinds of understanding (*prajñās*) are present in the course of the first two periods.

exist in the state of seeds. The first kind, indeed, is not present during (the period of) the path of insight (*darśana-mārga* 見道位) (for there is no preparation (無加行)).

4. In the period of cultivation (*bhāvanā* 修習位), a distinction must be made: up to and including the seventh stage (*bhūmi* 地), the three kinds [of understanding] exist in the state of seed and in actuality; from the eighth stage, the three kinds [of understanding] exist in the state of seed, the last two exist in actuality. On the one hand, the spontaneous or effortless path (*anābhoga-mārga* 無功用道) is incompatible with the first kind [i.e., the preparatory understanding without conceptual figurating (加行)] which, therefore, cannot be actual; on the other hand, the third kind [of understanding] exists in actuality, for any “step” (進趣),¹⁰⁰⁹ whatever it may be, proceeds from subsequently acquired knowledge (*prṣṭha-labdha-jñāna* 後得) which, during pure contemplation (無漏觀), proceeds spontaneously (任運). <636>

5. (In the state of final achievement (*niṣṭhā-avasthā* 究竟位)), i.e., among the *buddhas*, the last two kinds [of understanding] exist in the state of seeds (*bījas*) and in actuality. Everything that is preparation (*prayoga* 加行) is, indeed, already discarded (捨).

#3056 4. Examining the perfections (*pāramitās*) and the trainings (*śikṣās*) from the point of view of their intrinsic nature (*svabhāva* 自性):

- a. higher morality (*adhiṣṭā* 戒) includes only the perfection of morality (*śīla-pāramitā*);
- b. higher mind (*adhicitta* 定) includes the perfection of meditation (*dhyāna-pāramitā* 靜慮);
- c. higher understanding (*adhiprajñā* 慧) includes the last five perfections.

But, taking into account their retinue (*parivāra* 助伴),¹⁰¹⁰ i.e., the *dharma*s that accompany one another, there is mutual inclusion (相攝) of the ten perfections and the three [trainings]. {9/26v.}

5. Examining the perfections and the trainings from the point of view of their activity (用), it is clearly seen that:

- a. higher morality (戒) includes (the first three perfections): [i] the perfection of giving (*dāna-pāramitā*), for giving, (in its nature,) is the pre-

¹⁰⁰⁹ I cannot find any gloss on the expression *jinqu* 進趣.

¹⁰¹⁰ *parivāra* = *zhuban* 助伴 (retinue) = *juanshu* 眷屬 (accompaniment).

paratory provision (*sambhāra* 資糧) for morality (*śīla*); [ii] the perfection of morality (*śīla-pāramitā*), which is, ⟨in its nature,⟩ morality itself (自體); [iii] the perfection of patience (*kṣānti-pāramitā*), for patience is, ⟨in its nature,⟩ the accompaniment (眷屬) of morality; [in order not to break morality, one must be patient];¹⁰¹¹

- b. higher mind (定) includes the perfection of meditation;
- c. higher understanding (慧) includes the last five perfections;
- d. perfection of vigor (*vīrya-pāramitā* 精進) includes the three trainings, for it assists ⟨or stimulates⟩ (遍策) all three.

6. From another point of view, ⟨i.e., manifestation⟩ (顯):¹⁰¹²

- a. higher morality (戒) includes the first four perfections, i.e., the ⟨first⟩ three perfections as above and the perfection of vigor which protects (守護) it;
- b. higher mind (定) includes the perfection of meditation (靜慮);
- c. higher understanding (慧) includes the last five perfections.

#3057 L. *The ten perfections (pāramitās) and the five periods.*

These ⟨ten⟩ perfections exist in the five periods (位); but it is in the period of cultivation (*bhāvanā* 修習) that their characteristics (相) are ⟨most⟩ manifest (顯).

1–2. ⟨In this way,⟩ during ⟨the first⟩ two periods (in regard to family [*gotra*] and provision [*sambhāra*]):¹⁰¹³

- a. for *bodhisattvas* (菩薩) of sudden realization (頓悟), the seeds (*bījas* 種) of the perfections are, ⟨throughout (通), of two kinds⟩, i.e., pure and impure, but the perfections in actuality (現) are, exclusively impure (有漏);
- b. for *bodhisattvas* of gradual realization (漸悟), in the state of seed (種) and also as actual *dharma*s (現), the perfections are, ⟨throughout (通), of two kinds⟩, i.e., pure and impure, <637> for these *bodhisattvas* have already obtained the pure contemplation (無漏觀) of the emptiness of the person (*pudgala-sūnyatā* 生空).

¹⁰¹¹ Compare with the *Sūtrālamkāra*, p. 100, xvi, 7.

¹⁰¹² From the point of view of *xian* 顯 (manifestation).

¹⁰¹³ *Bodhisattva-bhūmi*, fol. 138a: Four conducts (*caryās*) since the stage of resolute [conduct] (*adhimukti-bhūmi*): (1) *pāramitā-caryā* (conduct of the perfections), (2) *bodhi-pakṣya-caryā* (conduct conducive to *bodhi*), (3) *abhijñā-caryā* (conduct of superknowledges), (4) *sattva-paripāka-caryā* (conduct promoting the maturation of sentient beings).

3. In the period of penetration (*pravedha* 通達位), the seeds [of the perfections] are, (throughout (通), of two kinds), i.e., pure and impure, but the actual perfections are (exclusively) pure (唯無漏). {9/27r.}

4. In the period of cultivation (*bhāvanā* 修習位) up to and including the seventh stage (*bhūmi*) (七地已前), the perfections, in the state of seed or in actuality, are, (throughout (通),) pure and impure. From the eighth stage, the seeds are, (throughout (通),) pure and impure, but the actual perfections are exclusively pure.

5. (In the state of final achievement (*niṣṭhā-avasthā* 究竟位)), i.e., among the *buddhas*, the seeds and the actual perfections are all exclusively pure.

M. Division of states (*avasthā-vibhāga*).

#3058 Among non-*buddhas* (i.e., the causal state [*hetu-avasthā* 因位]), these ten perfections take, successively, three kinds of names (名).^a

1. (They are named) distant perfections (*pāramitā*) (遠波羅蜜多), during the first innumerable aeon (*asaṃkhyeya* 無數劫).^b

In this period, the power (勢力) of giving (施) and of the other perfections is so small (尚微) that, far from taming (伏) defilements (*kleśa* 煩惱), the perfections are tamed (伏) by the defilements. The defilements become active (現行) spontaneously, without prior reflecting (不覺).^c

2. (They are named) close perfections (*upa-pāramitā*) (*upa = jin* 近) (近波羅蜜多), during the second innumerable aeon.

In this period, the power of giving and of the other perfections grows progressively (漸增) so that the perfections are not tamed by the defilements, on the contrary, they tame the defilements. The defilements become active only intentionally (故意方行).^d {9/27v.}

3. (They are named) great perfections (*mahā-pāramitā* 大波羅蜜多), during the third innumerable aeon.

In this period, the power of giving and of the other perfections has become very strong (轉增); the perfections do absolutely tame (畢竟伏) all the defilements which, henceforth, can absolutely no longer become active (永不現行). However, there remain subtle (微細) hindrances to what is to be known (*jñeya-āvaraṇas* 所知)—in actuality and as seeds (*bījas*)—and there remain the seeds of the hindrance of defilements (*kleśa-āvaraṇa* 煩惱種). The perfections are not yet perfect (or not yet finally achieved) (*niṣṭhā-gata* 究竟).

^a In Childers, *pāramitā*, *upapāramitā*, *paramattha-pāramitā*; but the second is inferior

to the first.

- b According to the *Samdhi-nirmocana* (T16.0676.0707b–c), which specifies: the first innumerable aeon (*asaṃkhyeya*) = stage of resolute conduct (*adhimukti-caryā-bhūmi*); the second up to but not including the eighth stage – During the first five stages, the proclivities (*anuśayas*) are strong; [they are] weak during the sixth and seventh; [they are] subtle above. <638>
- c “Without prior reflecting”, *bujue* 不覺, something like *abuddhi-pūrvam*.
- d “intentionally”, *guyi* 故意 (see #3144).

It refers to the defilements (*kleśas*) that become active for the benefit of others.

- #3059 The distinctions to be established among the ⟨ten⟩ perfections (*pāramitās*) are innumerable (無邊). ⟨For fear of being⟩ too lengthy, we limit ourselves to this summary ⟨of the essential points⟩.
- #3060 Although the ten perfections are ⟨really⟩ practiced in the ten stages (*bhūmis* 地), nevertheless, one can attribute to each of the stages the perfection that is dominant (增) in them.
- #3061 Although the practices (行) of the ten stages are innumerable (無量); nevertheless, [these practices] are all included in the ⟨ten⟩ perfections (到彼岸). <639>

K.D.C. *The ten and the eleven hindrances (āvaraṇas)*

#3964 〈The ten kinds of heavy (重) hindrances (障) are as follows:〉

La Vallée Poussin comments:

Samgraha (T.31.1594.0145b): “Ten kinds of stages (*bhūmis*) are established—in terms of number—due to ten kinds of ignorance (*avidyās*) which are hindrances and which must be counteracted in the ten stages [by the knowledge of the ten kinds of suchness (*tathatās*)]” – Vasubandhu (T.31.1597.0358) defines these ten kinds of ignorance (*avidyās*) or hindrances (*āvaraṇas*) by the list which the *Siddhi* gives: the quality of ordinary worldling (*prthagjanatva*), etc.

The *Samdhi-nirmocana* (T.16.0676.0704b) lists twenty-two kinds of delusion (*mohas*) that make eleven kinds of incapacity (*daṣṭhulyas*), hindrances over which the *bodhisattva* triumphs on entering into the ten stages (*bhūmi*) and in the stage of the *buddhas*. – Same list of delusions (*mohas*), with slight variations, in YBh, 78, p. 699 of the Japanese edition.

For a list of ten kinds of incapacity (*daṣṭhulyas*), related but different, see the *Samgraha* of Vasubandhu and the *Daśabhūmisūtra-sāstra* (T.26.1522.0127a).

#3067 I. Hindrance qua quality of ordinary worldling (*prthagjanatva-āvaraṇa* (異生性障)).*La Vallée Poussin comments:*

As for *prthagjanatā* or *prthagjanatva*, i.e., the seventy-fourth in the list of hundred *dharma*s, a dissociated factor (*viprayukta*), see #0247, #0320 #0457. – The good ordinary worldlings (*prthagjanas*), *Siddhi* F 493.

AKB i, F 79: for the Sarvāstivādins, a non-defiled factor (*dharma*) abandoned by cultivation (*bhāvanā*); for the Vātsīputrīyas, a non-defiled¹⁰¹⁴ *dharma* abandoned by insight (*darśana*); at ii, F 191, see the definitions (1) of the Sarvāstivādins: *mārgasya aprāptiḥ* (non-possession of the noble path); (2) of a scholar of the *Vibhāṣā*; (3) of the Sautrāntikas, *anutpanna-ārya-dharmā samtatīḥ* (the life-stream that has not yet generated noble factors); at AKB ii, F 193 and vi, F 175, 181, abandonment; vi, F 206, the ripened ordinary worldling; vi, F 266, six families. – See also AKB ii, F 204; iii, F 128; vi, F 232, 235, 241, 250.

¹⁰¹⁴ *Editors:* LVP has here “defiled *dharma*”, but the reference to AKB i, F 79, discussing which *dharma*s are abandoned by cultivation and which are abandoned by insight, refers to an objection by the Vātsīputrīyas stating *prthagjanatva* to be a *dharma* that is non-observed-non-defined (*anivṛta-avyākṛta*).

Vasumitra, *Treatise on the sects (Yibu zonglun lun, T.49.2031.0017b05)* renders the opinions of the Sarvāstivādins, Mahīśāsikas, Haimavatas, Sautrāntikas (who accept that ordinary worldlings possess [also] noble factors [ārya-dharma]) (異生位中亦有聖法).

The sources are not in agreement. In *Madhyamaka-vṛtti*, p. 489, we read: “The Madhyoddeśīkas, according to the system of stages (*bhūmis*) explained in the *Mahā-vastu*, think that the *bodhisattva* of the first stage has generated the path of insight (*darśana-mārga*)” (but compare *Mahā-vastu*, i, pp. 78, 102, 437 and xxvii). – In the *Daśa-bhūmi*, the *bodhisattva* is a stream enterer (*srotaāpanna*) in the third stage.

1. Namely, this hindrance is the two hindrances (*āvaraṇas* 障), i.e., hindrance of defilements (*kleśa-āvaraṇa*) and hindrance to what is to be known (*jñeya-āvaraṇa*), as far as they arise from figurating (分別起): their seeds (*bījas*) are (the basis (依) on which is established (立)) what is called “quality of ordinary worldling” (異生性). {9/28r.}

#3068

2. The followers of the two vehicles (乘)—when they obtain (or actually manifest (現在前)) the path of insight (*darśana-mārga* 見道)—abandon (斷) only (one kind of) seeds, i.e., of the hindrance of defilements: they are, <640> from then on, saints (*āryas*); they (are said to have) obtained the family of the saints (*ārya-gotra* 聖性).

The *bodhisattvas*—when they obtain (or actually manifest) the path of insight—abandon (斷) the seeds of both hindrances: they are, from then on, saints, (and are said to have obtained the family of the saints).

La Vallée Poussin comments:

a. An ordinary worldling (*prthagjana*) who is detached from the realm of desire (*kāma-dhātu*) continues to be called *prthagjana* because he has not abandoned the seeds (*bījas*) of the defilements [to be abandoned by] insight (*darśana-kleśas*).

b. The quality of ordinary worldling (*prthagjanatā*) is defiled (*kliṣṭa*). However, since the seeds reside in the eighth cognition, it may be said that they are of the same type as this cognition and, consequently, they are non-obscured (*anivṛta*). Nevertheless, the list of the non-defined ones (*avyākṛtas*) in the *Samuccaya-vyākhyā*, 4, does not contain the quality of ordinary worldling ...

c. The followers of the two vehicles abandon only the seeds of the hindrance of defilements (*kleśa-āvaraṇa*): should it not be said that they are ordinary worldlings? – We look at things from the point of view of the vehicle. The hearers (*śrāvakas*) of the determined family (*niyata-gotra*), who abandon the hindrance of

defilements (*kleśa-āvaraṇas*), are saints since they have destroyed what constitutes a hindrance to their vehicle: for them, the quality of ordinary worldling is the seed of the hindrance of defilements (*kleśa-āvaraṇa-bīja*). It is different for the hearers of the non-determined family (*aniyata-gotra*) ...

[There are four alternatives:]

- i. Ordinary worldling (*prthagjana*), not saint (*ārya*): the one who has not obtained any noble path (*ārya-mārga*).
- ii. Saint, not ordinary worldling: the *bodhisattva* in the path of insight (*darśana-mārga*).
- iii. Saint and ordinary worldling: the hearer of the non-determined family who has not entered into the stages (*bhūmis*).
- iv. Neither saint nor ordinary worldling: the one who has entered into the realm of the *nirvāṇa*-without-remainder (*nirupadhiśeṣa-nirvāṇa-dhātu*).

The one who has abandoned one part of the figured hindrance (*āvaraṇa*) (i.e., the part [related to] defilements, that is to say, the hearer [*śrāvaka*]) is called “little saint”; the one who has abandoned [the figured hindrance] entirely is called “great saint”.

- #3069 3. When the path of insight into reality (*darśana-mārga* 見道) (actually manifests (現在前)), in whatever of two situations (i.e., whether it is a question [a] of the two vehicles or of *bodhisattvas*, [b] of the path that destroys the delusion about the person [*pudgala*] or of the path that destroys the delusion about the factors [*dharma*s]), one is definitively not endowed with the seeds (*bījas* 種) of the two hindrances (*āvaraṇas* 障) which this path abandons.

Just as light (明) and darkness (闇) are not simultaneous (俱生); just as one pan (頭) of a balance (秤) rises (昂) at the same time that the other pan falls (低).

This is (how it must be according to the principle (理) of) the law of contradictory *dharma*s (相違法). Thus, our tenet does not have the fault (失) that (two natures (二性)), i.e., the quality of ordinary worldling (*prthagjana*) and that of the saint (*ārya*), would be simultaneous (俱成).

La Vallée Poussin comments:

- a. The Sarvāstivādin maintains that, in the Vijñānavādin tenet, the noble path and the quality of ordinary worldling (*prthagjanatva*) are simultaneous; maintains that, in this tenet, the same individual is, at the same time, an ordinary worldling (*prthagjana*) and a saint (*ārya*).

For the Sarvāstivādin, the unhindered (*ānantarya*) path (AKB vi, F 277) abandons the defilement (*kleśa*), the path of liberation (*vimukti*) abandons the possession (*prāpti*) of the defilement (#0227). The “quality of ordinary worldling” (*prthagjanatva*) is possession (*prāpti*). The quality of the saint (*ārya*) is acquired at the sixteenth moment, i.e., liberation (*vimukti*), which abandons <641> the last part of the “possession” and which makes up part of the path of cultivation (*bhāvanā-mārga*):

If, as we have it, the quality of ordinary worldling is abandoned by the path of cultivation (*bhāvanā-mārga*), after having been discarded by the path of insight (*darśana-mārga*), one understands why—at the sixteenth moment, at the arising of the pure element (*anāsrava-dhātu*) (or quality of the saint)—the practitioner is not, at the same time, a saint and an ordinary worldling.

But, in your tenet, the quality of an ordinary worldling means the seeds (*bījas*): these seeds are contemporary with the unhindered (*ānantarya*) path which abandons them; as long as they are not abandoned, the practitioner is an ordinary worldling; how can you maintain that the practitioner becomes a saint in the unhindered [path]? The practitioner would be, at the same time, an ordinary worldling and a saint.

- b. Kuiji (10A/53r.; T43.1830.0584a10), cites the *Samuccaya-vyākhyā* (T31.1606.0727a22):

Due to what does one obtain abandoning (*prahāṇa*) (從何而得斷耶)? It is not that which is past, since that is already gone; it is not that which is future, for that has not yet arisen; it is not that which is the present, since the defilement (*kleśa*) cannot be simultaneous with the pure path. Thus, what one abandons is the incapacity (*daṣṭhulya*) of the defilement (從諸煩惱麤重而得斷). In order to abandon such or such category of incapacity, one generates such and such category of counteragent (*pratipakṣa*) (為斷如是如是品麤重。生如是如是品對治). When this category of counteragent arises, this category of incapacity ceases: just as—in the world—when light arises, darkness vanishes. Due to disconnection (*viśamyoga* 離繫) with this category, the future defilements of this category occur in the condition of “*dharma*s destined not to arise” (*anutpatika* 住不生法); this is what is called abandoning (斷). Consequently, the path (*mārga*) and the defilements (*kleśas*) are not simultaneous (非道惑可說為俱).

- #3071 4. [Objection of the Sarvāstivādin: For us, the “possession of the defilement” (*kleśa-prāpti*) subsists in the unhindered path (*ānantarya-mārga* 無間道): hence the necessity for the path of liberation (*vimukti-mārga* 解脫道) which counteracts the “possession”;] but for you, at the time of the unhindered path (無間道),

the seeds (*bījas*) of the defilements have already disappeared; what use would it be to generate again the path of liberation (解脱道)?

#3073 First explanation. – The two paths are generated because of the duality of the intent (心別) of the preparatory period (期), that is, (1) [first,] the unhindered path abandons (斷) the defilement (*kleśa* 惑), (2) [then,] the path of liberation realizes (證) the cessation (滅) of the defilement (“the unconditioned factor called *nirodha*”).

#3074 Second explanation, which is the correct one. – The path of liberation is generated in order to discard (捨) (the category (品) of) incapacity (*dauṣṭhulya* 羸重). {9/28v.} At the time of the unhindered path (無間道), although there are no longer any seeds of the defilement (*kleśa*) (惑種), nevertheless, one has not yet discarded (捨) the inaptitude (*akarmaṇyatā* 無堪任性) that proceeds from the defilements. It is in order to discard this inaptitude that the path of liberation (解脱道) is generated and that one realizes (證) the unconditioned factor (*asaṃskṛta* 無為) which is the cessation due to deliberation (*pratisaṃkhyā-nirodha* 擇滅) of such category (品) of defilement.¹⁰¹⁵ <642>

La Vallée Poussin comments:

It is in this way that one explains the fact that the *bodhisattva* is not a *buddha* at the time of the adamant mind (*vajra-upama-citta*), because the incapacity (*dauṣṭhulya*) still remains. At this time, the eighth cognition is still impure (*sāsrava*), being the support of incapacity. – By following the first explanation, the eighth cognition is pure at the time of the adamant mind: if the *bodhisattva* is not called a *buddha* at this time, it is because the eighth cognition is not yet complete and clear (see #3220). – The second explanation is preferable.

Kuiji (T43.1830.0585a02) examines various problems, notably this one:

Since there are no longer any seeds (*bījas*) at the time of the unhindered path (*ānantarya-mārga*), and since it is the path of liberation (*vimukti-mārga*) that discards the incapacity, what is then the role of the unhindered path?

#3076 5. 〈Undoubtedly,〉 the path of insight (*darśana-mārga* 見道), on arising, also abandons “the actions and the fruits of bad destinies, etc.” (*āpāyika-karma-phala-ādi* 惡趣諸業果等). [The word *ādi* means the actions and fruits of the good destinies which proceed from figured defilements (*kleśas*), i.e., imagination (*parikalpa*).] Nevertheless, the definition we have given [i.e., “the path of insight destroys the quality of ordinary worldling (*prthagjanatva*)”] is directed only at

¹⁰¹⁵ See #3144. – The incapacity (*dauṣṭhulya*) can be discarded before the seed (*bīja*).

the defilements (煩惱) [of the hindrance of defilements (*kleśa-āvaraṇa*) and of the hindrance to what is to be known (*jñeya-āvaraṇa*)] which generate these actions and fruits, because [these defilements] are the root (根本).

Indeed, as the *Samdhi-nirmocana* (T.16.0676.0704b) teaches, the *bodhisattva* abandons (斷)—in the first stage (*bhūmi* 地)—two delusions (*mohas* 愚)¹⁰¹⁶ and their incapacity (*dauṣṭhulya* 羸重).

The two delusions (*mohas*) are:

#3077 a. the delusion as adherence to the self (*ātman*) ⟨or person (*pudgala*)⟩ and to *dharma*s (*pudgala-dharma-abhiniveśa-moha* 執著我法愚), namely, that which is properly called (the hindrance (障) consisting in the) quality of ordinary worldling (*prthagjanatva* 異生性);

b. delusion which comprises the pollution of bad destinies (*āpāyika-saṃkleśa-moha* 惡趣雜染愚),¹⁰¹⁷ namely, “the actions (業) and the fruits (果) of bad destinies (惡趣), etc.” [The word *saṃkleśa* 雜染 includes the figured pollution (*parikalpa-saṃkleśa*) of good destinies. The word “etc.” (等) designates the “specific” reward proceeding from “figuring” or “conceptual construction”, i.e., imagination (*parikalpa*), which occurs in the good destinies; see #2618, *Siddhi* F 493.]

Here, as below, by delusion (*moha*) is meant the entire category of delusion (*moha-varga* 愚品). [This is how delusion can be qualified by “the actions and the fruits of bad destinies”.]

Or else, the two delusions are ⟨said to be only⟩ the two delusions (二愚) generated simultaneously with the two ⟨categories of⟩ hindrances (*āvaraṇas* 障品) of the acute state (利) and of the dull state (鈍). [(1) Adherence to the person and to *dharma*s (*abhiniveśa*) is the delusion <643> generated simultaneously with the intense hindrances (where there is afflicted view, i.e., *dṛṣṭi*); (2) pollution of bad destinies (*āpāyika-saṃkleśa*) is not actions and fruits, but is the delusion generated simultaneously with the weak ⟨or dull hindrances.⟩ {9/29r.}

#3078 [Question:] – What does ⟨the term (言)⟩ incapacity (*dauṣṭhulya* 羸重) mean? (See #2889, #3069, #3152.)

[Answer:] – (1) The seeds (*bījas* 種) of the two delusions (*mohas*) [i.e., the delusions are actual; their incapacity is their seeds], or else, (2) the inaptitude (*akarmaṇyatā* 無堪任性) generated by the two delusions [precisely: by the seeds

¹⁰¹⁶ AKB 4/5v.1 [ii, F 161].

¹⁰¹⁷ *Bodhisattva-bhūmi*, in Rahder, p. 25: *āpāyika-kleśa-pakṣya dauṣṭhulya*.

of the two delusions. Delusion means delusion in the state of seed].

Just as one says that entry (入) into the second meditation (*dhyāna* 二定) abandons (斷) the faculty of displeasure (*duḥkha-indriya* 苦根):¹⁰¹⁸ now, when one enters the second meditation, although the faculty of displeasure has <been abandoned> in its actual state (現) and in its state of seed (種), nevertheless, there remains <what is called> incapacity (羸重). <This is also> so here.

The comments <to this example (例)> apply also to the <term> incapacity in the other <later (後)> stages (*bhūmis* 此).

- #3080 6. Although the first stage (*bhūmi* 地) <truly> abandons the two hindrances (*āvaraṇas* 障), nevertheless, the intent (意) of the text, which says that the first stage abandons the quality of ordinary worldling (*prthagjanatva* 異生性), etc., is to refer only to the hindrance to what is to be known (*jñeya-āvaraṇa* 所知), not to the hindrance of defilements (*kleśa-āvaraṇa*).

Vasubandhu indeed says:¹⁰¹⁹ “The ten kinds of ignorance (*avidyās* 無明) are not defiled (染污) [from the point of view of the two vehicles]”. These ten kinds of ignorance (無明) are the ten pairs of delusion (*moha* 愚) <of the category of hindrance (障)> that we are studying here.

- #3081 [Question:] – [Why consider these kinds of ignorance as non-defiled. i.e., as emerging from the hindrance to what is to be known?]

[Answer:] – Because the two vehicles (乘) abandon also the hindrance of defilements (煩惱障) (i.e., the ignorance that belongs to the hindrance of defilements). The abandoning of the hindrance of defilements is thus common (共) to the two vehicles and to the *bodhisattvas*. Now, <this is not discussed here since> our text is concerned with what is special for the *bodhisattvas*.

Moreover, this formula, i.e.: “The ten kinds of ignorance are not defiled (染污)”, refers only to the kinds of ignorance that are abandoned by cultivation (修所斷) during the ten stages (*bhūmis* 地). [9/29v.]

- #3082 Although, in this period (位), the *bodhisattva* also “tames” (伏) the defilements (*kleśas* 煩惱) and abandons (斷) the incapacity (*dausṭhulya* 羸重) that they provoke, nevertheless, <this is not the true intent (非正意) [of the text]>. The text does not have the defilements in view because the *bodhisattva* does not yet abandon the proclivities (*anuśayas* 隨眠) (or seeds [*bījas*]) of the defilements.

¹⁰¹⁸ AKB viii, F 147.

¹⁰¹⁹ *Samgraha-bhāṣya*, T.31.1597.0358b27.

#3083 7. 〈In truth (理),〉 in the path of cultivation (*bhāvanā-mārga* 修道位) of the first stage (*bhūmi* 地) (i.e., after <644> the initial period which is the path of insight [*darśana-mārga*]), the *bodhisattva* also abandons one part of the innate (*sahaja* 俱生) hindrance to what is to be known (*jñeya-āvaraṇa* 所知). But our text indicates only that which is abandoned at the very beginning (最初) of the stage, [namely, the quality of ordinary worldling (*prthagjanatva*) that is the hindrance to what is to be known, which originates from figurating or from conceptual construction (*parikalpa-utthita*)]. – The “abandonment” (斷) of the other, (i.e., nine later,) stages (地) should be understood in the same way; [it refers always to what is abandoned at the beginning of the stage].

#3084 After the stage of entry (*praveśa*) of each stage, that is, in the stage of abiding (*sthiti* 住) and in the stage of completion (*paripūri* 滿), the *bodhisattva* 〈must〉 abandon for a prolonged time (淹久) [—in fact, for two innumerable aeons (*asamkhyeyas*), less the time of entry—] the different aspects of the innate hindrance (障) to what is to be known which should be abandoned in each stage. In the contrary hypothesis, should one distinguish (別) the path (*mārga* 道) of the 〈three〉 stages, i.e., of entry, of abiding and of completion?

The *Samuccaya-vyākhyā* (T.31.1606.0763c26) (see #0705) then says that—after having already obtained direct realization (*abhisamaya* 現觀) (i.e., the path of insight) and, during 〈the period of〉 the path of cultivation (*bhāvanā-mārga* 修道位), the ten stages (*bhūmis* 地)—the *bodhisattva* cultivates only the path (道) that 〈forever〉 eliminates (永滅) the hindrance to what is to be known (*jñeya-āvaraṇa* 所知障) and retains (留) the hindrance of defilements (*kleśa-āvaraṇa* 煩惱障) that assists 〈his vow〉 (助願) to undergo birth again (受生): in contrast to the followers of the two vehicles (乘) “who 〈quickly〉 go towards 〈perfect〉 tranquility” (*upaśama-parāyaṇa* ?) (速趣圓寂), {9/30r.} [the *bodhisattva*] does not abandon the hindrance of defilements (煩惱) during 〈the period of〉 the path of cultivation. It is only at the time of becoming a *buddha* (佛) that he abandons it all at once (頓斷).

La Vallée Poussin comments:

Samuccaya-vyākhyā (T.31.1606.0763c26):

Having obtained the direct realization of the truths (*satya-abhisamaya*) (已得諦), the *bodhisattvas*, in the path of cultivation (*bhāvanā-mārga*) of the ten stages (*bhūmis*) (現觀於十地修道位), cultivate only the path (*mārga*) that counteracts the hindrance to what is to be known (*jñeya-āvaraṇa*) (所知障對治道),

and not the path that counteracts the hindrance of defilements (*kleśa-āvaraṇa*) (煩惱障對治道). When they attain *bodhi*, they abandon the two hindrances (*āvaraṇas*) all at once (頓斷); all at once, they become *arhats* and *tathāgatas*. Although the *bodhisattvas* have not yet completely abandoned the defilement (*kleśa*) (未永斷煩惱), the defilement is now like poison that has been tamed by a drug (此煩惱猶如呪藥所伏諸毒); it no longer generates any of the bad effects of the defilement. In all the stages, the *bodhisattvas* are similar to the *arhats* who have abandoned the defilements.

The same doctrine in the *Samgraha*, Asvabhāva (T.31.1598.0444c). – Kuiji (10A/64r.).

#3086 II. Hindrance qua bad conduct (*mithyā-pratipatty-āvaraṇa* 邪行障).

Namely, this is one part (一分) of the innate (俱生) hindrance to what is to be known (*jñeya-āvaraṇa* 所知障), along with the three actions (業)—i.e., offenses (*āpatti* ? 誤犯)—which are generated by this part. <645>

#3087 This hindrance hinders very pure (極淨) morality (*śīla* 尸羅 = *prātimokṣa* and purity) of the second stage (*bhūmi* 地). – On entry (入) into this (second) stage, this hindrance is abandoned for good (永斷).

This is why YBh (T.30.1579.730a) teaches that the second stage abandons two delusions (*mohas* 愚), along with their incapacity (*dauṣṭhulya* 羸重):

1. delusion qua subtle offenses (*sūkṣma-āpatti-moha* ?, 微細誤犯愚): that is to say, one part of the innate hindrance to what is to be known (*jñeya-āvaraṇa*);
2. delusion qua various “blameworthy” actions (*nānā-karma-gati-moha* ?, 種種業趣愚): that is to say, the three actions (業)—i.e., offenses (誤犯)—which are generated by the first delusion.¹⁰²⁰

Or else, according to another theory:

1. delusion qua generating action (*karma-utpādāna-moha* 起業愚);
2. delusion qua not cognizing action (*karma-asaṃvitti-moha* ?, 不了業愚).

La Vallée Poussin comments:

¹⁰²⁰ Kuiji (10A/65; T.43.1830.0586c05): “These actions (*karmans*) are called *gati* because they hinder the morality of the second stage (*bhūmi*) (此業能障第二地淨尸羅故。名趣); [*gati*] is a name of something that demands blame (*nindā*) (毀責為名), like when somebody is in a bad place [i.e., is doing blameworthy things] (*puruṣa-durgati*) (如人惡趣). Here, one cannot say that [these actions] are called *gati* (趣) because they seize a destiny (*gati*) (不可言。能取趣名趣), for they do not seize bad fruits (不取惡果故).”

Vasubandhu, *Samgraha* (Paramārtha, T.31.1595.0221b22; Xuanzang, T.31.1597.0358a24):

The ignorance qua bad conduct (*mithyā-pratipatti avidyā* 邪行無明) toward sentient beings in relation to the threefold action. The *bodhisattva* who has not yet entered into the second stage generates the thought: “Followers of the three vehicles have different practices” (三乘人有三行差別). He is deceived about the singularity of the vehicle; this is thus ignorance (*avidyā*) (迷一乘理故稱無明)

Compare the *Daśabhūmi-śāstra*.

#3088 III. Hindrance qua ⟨being slow-minded⟩ (*dhandhatva-āvaraṇa* ?, 闇鈍障).

Namely, this is one part of the innate (俱生) hindrance to what is to be known (*jñeya-āvaraṇa* 所知障) which generates impaired memory (*muṣṭa-smṛitā* 忘失) of the *dharma*s of hearing (所聞), reflection (所思) and cultivation (所修). {9/30v.}

#3089 This hindrance hinders (障) the *dhāraṇīs* of ⟨excellent⟩ concentration (*samādhi-dhāraṇī* 勝定總持) of the third stage (*bhūmi* 地) and the three kinds of ⟨very⟩ excellent (殊勝) understanding (*prajñās* 三慧) which [these *dhāraṇīs* (總持)] generate. – On entry (入) into this ⟨third⟩ stage (地), this hindrance is abandoned for good (永斷).

#3090 This is why ⟨it is said that⟩ the third stage (地) abandons two delusions (*mohas* 愚), along with their incapacity (*dauṣṭhulya* 羸重):

#3091 1. Delusion qua attachment-to-pleasure (*kāma-rāga-moha* 欲貪愚) which hinders (障) ⟨excellent⟩ concentration (*samādhi* 勝定) and understanding (*prajñā*) in cultivation (修慧).

It is given the name delusion qua attachment-to-pleasure (*kāma-rāga-moha* 欲貪愚) because, formerly (昔), it was, generally or in the majority of cases (多), accompanied by the defilement (*kleśa*) called attachment-to-pleasure (*kāma-rāga* 欲貪) (i.e., desire for the five objects of pleasure). – ⟨Now,⟩ in the third stage (*bhūmi*), one obtains ⟨excellent⟩ concentration (*samādhi* 勝定) and the understanding (*prajñā*) of cultivation (修所成); this delusion (*moha*)—part of the innate hindrance to what is to be known (*jñeya-āvaraṇa*)—is thus already abandoned ⟨for good⟩ (永斷); and, with the same stroke, <646> the defilement attachment-to-pleasure (*kāma-rāga* 欲貪) is tamed (伏), for the defilement attachment-to-pleasure has, since beginningless time, taken delusion (*moha*), i.e., the hindrance to what is to be known, for its support (依彼轉).

2. Delusion qua [hindering] the *dhāraṇī* and the perfect preserving of what is

heard (*dhāraṇī-śruta-paripūri-moha* 圓滿聞持陀羅尼愚)¹⁰²¹ which hinders (障) the *dhāraṇīs* and (the complete preserving (總持) of) the understandings (*prajñās* 慧) of hearing and of reflection (聞思), [and also the understanding of cultivation].

La Vallée Poussin comments:

Vasubandhu (T.31.1595.0221b29) has *xinchiku* 心遲苦 in place of *andun* 闇鈍 (*tamas, jaḍa, mṛdu, manda*).¹⁰²²

The ignorance (*avidyā*) of “slowness” (*chi* 遲 = *dhandha*) and of “inaptitude” (i.e., *ku* 苦 = *duḥkha*) of the mind (心遲苦無明), in other words: *śruta-cintā-bhāvanā-saṃpramoṣa-avidyā* (聞思修忘失無明), that is, “the ignorance that paralyzes and causes the threefold understanding (*prajñā*) to drop”. It is a hindrance to the third stage (*bhūmi*).

“Slowness” (遲) because the *bodhisattva* has not yet reached the root-period of knowledge (*jñāna-mūla-avasthā* 未至智根位).

“Inaptitude” (苦) because the *bodhisattva* has not yet reached the subtle excellent concentration ... (未得菩薩微妙勝定).

#3093 IV. Hindrance qua actualization of subtle defilements (*sūkṣma-kleśa-samudācāra-āvaraṇa* 微細煩惱現行障). {9/31r.}

Namely, this is one part of the innate (俱生) hindrance to what is to be known (*jñeya-āvaraṇa* 所知障) which includes the afflicted view of self (*sat-kāya-dṛṣṭi* 身見), etc., of the sixth cognition (*vijñāna*).

This defilement (*kleśa*) is said to be “subtle” (*sūkṣma* 微細) because it is of the weakest category (最下品) [i.e., the figured afflicted view of self (*sat-kāya-dṛṣṭi*), etc., are the strongest category; attachment (*rāga*), etc., alone, are the medium category]; because it does not proceed (緣) from mental application (*manasikāra* 作意), arising spontaneously; because it is active (現行) forever (遠隨).¹⁰²³

#3095 This hindrance (*āvaraṇa*) hinders the factors conducive to *bodhi* (*bodhi-pākṣika*

¹⁰²¹ Compare *dhāraṇī-śruta* ..., *Vyutpatti*, 28. – Our text has *wenchi* 聞持 = *śruta-dhara* = *śruta*.

¹⁰²² See the definition of the four routes (*pratipads*): *Vyutpatti*, 68; AKB vi, F 279. – *dhandha*, Pāli, *dandha*, see Rhys Davids-Stede, Morris, London Congress, p. 477; Wogihara, *Bodhisattva-bhūmi*, p. 30.

¹⁰²³ This explanation is taken out from *Samgraha*, Vasubandhu (T.31.1595.0221b).

or *bodhi-pākṣya dharmas* 菩提分法)¹⁰²⁴ of the fourth stage (*bhūmi* 地). – On entry (入) into the fourth stage, this hindrance is abandoned for good (永斷).

- #3096 [This hindrance] is given the name “defilement” (*kleśa* 煩惱) because formerly (昔), it arose, generally or in the majority of cases (多), from the same substance (同體) as the defilement (i.e., the afflicted view of belief in a self [*ātma-grāha-dṛṣṭi* 執我見], etc.) which arises (生) spontaneously (任運) in the sixth cognition (*viññāna*). – In the fourth stage (地), one has ⟨already⟩ obtained the pure (無漏) factors conducive to *bodhi* (*bodhi-pākṣika dharmas* 菩提分法): this hindrance to what is to be known has thus ceased ⟨forever⟩ (永滅), and it follows that the defilement, i.e., the afflicted view of a self (*ātma-dṛṣṭi*), etc., never becomes active again. <647>

[This hindrance is not abandoned in the preceding stages because it is not a hindrance to their own *dharmas*.]

- #3097 During the first three stages, ⟨i.e., the first, second and third stages,⟩ the *bodhi-sattva* practices giving (施), morality (戒) and meditation or cultivation (*bhāvanā* 修) which “are similar to the mundane ones” (相同世間), [for “mundane” sentient beings practice the three meritorious works (*puṇya-kriyā-vastus*)¹⁰²⁵. He is not yet able to cultivate the factors conducive to *bodhi*.]

In the fourth stage, {9/31v.} he cultivates ⟨and obtains the factors conducive to *bodhi* (菩提分法)⟩, and only then this stage is called “supramundane” (*lokottara* 出世). Consequently, he destroys for good (永害) the two afflicted views of self (*sat-kāya-dṛṣṭis* 二身見), etc. [The *bodhisattva* destroys the “figured” afflicted view of self of the sixth cognition on entry into the first stage; he destroys the “innate” (afflicted view of self) on entry into the fourth (stage).]

- #3099 [Question:] – How do we know that the afflicted view of self (*sat-kāya-dṛṣṭi*) which is destroyed here is the afflicted view of self associated with the sixth cognition?

- #3100 [Answer:] – The afflicted view of self, etc., (coordinated with the belief in a person [*pudgala-grāha* 執我見]) associated with the seventh cognition is, ⟨in its nature,⟩ contradictory to the pure path (i.e., the pure path [*anāsrava-mārga* 無漏道] of the emptiness of the person [*pudgala-sūnyatā*] of the sixth cognition); it never becomes active again (永不行) at the eighth stage (*bhūmi* 地), but it continues to appear ⟨up to⟩ the seventh stage, serving as support (依持) to the

¹⁰²⁴ AKB vi, F 158, 282.

¹⁰²⁵ AKB iv, F 231.

other defilements (*kleśas* 煩惱) (i.e., attachment [*rāga*], etc.). This coarse (麤) afflicted view of self of the sixth cognition is tamed (伏) first (前); then the subtle (細) [afflicted of self] of the seventh (is tamed later). (Thus, this [afflicted view of self destroyed here] is only that of the sixth.)

#3101 By the expression “*sat-kāya-drṣṭi*, etc.” (身見等), we should understand [not only the afflicted view of a self (*ātma-drṣṭi*), the afflicted view regarding that which pertains to a self (*ātmīya-drṣṭi*), the afflicted view of holding to an extreme (*antagrāha-drṣṭi*), the conceit regarding the self (*ātma-māna*), the afflicted self-love (*ātma-sneha*) and the subsidiary defilements (*upakleśas*), but] also the afflicted love to concentration (*samādhi-sneha* 定愛) and the afflicted love to Dharma (*dharma-sneha* 法愛) [i.e., the afflicted love to the teaching of the Great Vehicle] which are part of the beginningless hindrance to what is to be known (*jñeya-āvaraṇa* 所知障). The afflicted love to concentration and the afflicted love to Dharma have been increasing (增), of course, during the first three stages (*bhūmis* 地). They are abandoned for good on entry into the fourth stage [where the *bodhisattva* acquires the pure concentration and the pure Dharma, and, as a consequence, “mastery”], for they are contradictory to the factors conducive to *bodhi* (*bodhi-pākṣika-dharmas*).

#3102 This is why (it is said that) the fourth stage {9/32r.} abandons two delusions (*mohas* 二愚), along with their incapacity (*dauṣṭhulya* 羸重):

1. delusion qua “afflicted love to attainment” (*samāpatti-sneha-moha* 等至愛愚), that is, being accompanied by <648> the “afflicted love to concentration” (*samādhi-sneha* 定愛);
2. delusion qua “afflicted love to Dharma” (*dharma-sneha-moha* 法愛愚), that is, being accompanied by the “afflicted love to Dharma” (*dharma-sneha*).

Indeed, by abandoning these two delusions that are part of the hindrance to what is to be known (所知障), the two kinds of afflicted love (愛), i.e., defilements (*kleśas*), never become active again, since their support no longer exists.

#3103 V. Hindrance qua the *parinirvāṇa* of the Little Vehicle (*hīna-yāna-parinirvāṇa-āvaraṇa* 於下乘般涅槃障).

Namely, this is one part of the innate hindrance to what is to be known (*jñeya-āvaraṇa* 所知障) which makes the *bodhisattva* be weary (厭) of *saṃsāra* and aspire (樂趣) for *nirvāṇa* (涅槃) in exactly the same way as the followers of the two lower vehicles (下二乘) are weary of suffering (苦) and delight (欣) at its cessation (滅).

This hindrance hinders the path of non-differentiation (*aviśeṣa-mārga* 無差別道) of the fifth stage (*bhūmi* 地) (i.e., the path that recognizes the equality [*samatā*] of *saṃsāra* and *nirvāṇa*). – On entry (入) into the fifth stage, this hindrance is abandoned for good (永斷).

This is why (it is said that) the fifth stage abandons two delusions (*mohas*), along with their incapacity (*dauṣṭhulya*):

1. Delusion qua the mental application with the exclusive purpose of turning away (背) from *saṃsāra* (*saṃsāra-vaimukhya-ekānta-manasikāra-moha* 純作意背生死愚), {9/32v.} which is the delusion qua weariness of *saṃsāra* (厭生死).
2. Delusion qua the mental application with the exclusive purpose of turning towards (向) *nirvāṇa* (*nirvāṇa-abhimukhya-ekānta-manasikāra-moha* 純作意向涅槃愚), which is the delusion qua complacency with *nirvāṇa* (樂涅槃).¹⁰²⁶

#3105 VI. Hindrance qua actualization of coarse marks (*sthūla-nimitta-samudācāra-āvaraṇa* 麤相現行障).

Namely, this is one part of the innate (俱生) hindrance to what is to be known (*jñeya-āvaraṇa* 所知障): the presence (or actualization) (現行) of the seizing of the existence of the coarse marks of pollution and of purification (*saṃkleśa-vyavadāna-sthūla-nimitta-bhāva-grāha* 執有染淨麤相). [One thinks that reality has the marks of pollution or of purification, because, in the previous stages (*bhūmis*), one has considered the four truths, i.e., two polluted, two pure.]

This hindrance hinders the path of the sixth stage (地), i.e., the neither-polluted-nor-pure path (無染淨道). – (On entry (入) into the sixth stage,) this hindrance is abandoned for good (永斷).

#3106 This is why (it is said that) the sixth stage abandons two delusions (*mohas*), along with their incapacity (*dauṣṭhulya*):

1. Delusion qua the direct discernment of the process of conditioning forces (*saṃskāra-pravṛtti-parīkṣaṇa-moha* 現觀察行流轉愚):¹⁰²⁷ namely, accepting (執) that there is pollution (*saṃkleśa*) (有染) within this [process], because the process of the conditioning forces (*saṃskāras*) (諸行流轉) is included <649> in pollution (染分).
2. Delusion qua the actualization of multiple marks [of the path of cessation]

¹⁰²⁶ *vaimukhya* (?), *bei* 背; *abhimukha*, *xiang* 向; *ekānta*, *chun* 純; *ekāntam* = “exclusively [or for the sole purpose]”; there is also the equivalence *kevala*.

¹⁰²⁷ *parīkṣaṇa* (?) = *guancha* 觀察.

([*nirodha-mārga*] *nimitta-bahu-samudācāra-moha* 相多現行愚): namely, accepting (執) that there is purification (*vyavadāna*) (有淨) within these [marks], because one seizes the mark of purity (*anāsrava-śuddha-nimitta*) (取淨相).

- #3107 Contemplation accompanied by *nimitta* (or mark) (相觀), [i.e., by the subsequently acquired knowledge (*prṣṭha-labdha-jñāna*) that seizes the {9/33r.} mark of purity (取淨相)], occurs in multiple ways (*bahuśaḥ samudācarati* 多行); the practitioner cannot abide (住) for a long time (多時) in the contemplation without marks (*nirmitta*) (無相觀).

La Vallée Poussin comments:

The hindrance qua the presence or actualization of the coarse marks (*nimittas*): by comparison with the marks destroyed on entry into the subsequent stage. On the contrary, the *Daśabhūmisūtra-śāstra*: hindrance qua the application of subtle defilements (*sūkṣma-kleśa-abhyāsa-āvaraṇa*), by comparison with the preceding stages.

The suchness (*tathatā*) of the sixth stage is called “neither-polluted-nor-pure”: the path that envisages it takes the same name. (See #3172.)

Dependent origination (*pratītya-samutpāda*) is seen as pollution and purification: “coarse” marks (*nimittas*), by comparison with the dependent origination considered as arising and ceasing (i.e., the following stage [*bhūmi*]).

- #3109 VII. Hindrance qua actualization of subtle marks (*sūkṣma-nimitta-samudācāra-āvaraṇa* 細相現行障).

Namely, this is one part of the innate (俱生) hindrance to what is to be known (*jñeya-āvaraṇa* 所知障): the presence (or actualization) (現行) of the seizing of the existence of the subtle marks of arising and of ceasing (*utpāda-nirodha-sūkṣma-nimitta-bhāva-grāha* 有生滅細相; *utpāda* = *pravṛtti*; *nirodha* = *nivṛtti*).

This hindrance hinders the excellent path “without marks” (*animitta*) (妙無相道) of the seventh stage (*bhūmi*). – On entry into this stage, this hindrance is abandoned for good.

- #3110 This is why it is said that the seventh stage abandons two delusions (*mohas* 愚), along with their incapacity (*dauṣṭhulya* 羸重):

1. Delusion qua the actualization of subtle marks (*sūkṣma-nimitta-samudācāra-moha* 細相現行愚): namely, accepting (執) that there is arising (*utpāda-bhāva* 有生)¹⁰²⁸ because one continues to seize (取) the subtle mark of the arising (of the

¹⁰²⁸ The process (*pravṛtti*) of the conditioning forces (*saṃskāras*) is headed by arising.

samsāric process) (流轉細生相).¹⁰²⁹

2. Delusion qua the mental application with the exclusive purpose of seeking what is without marks (*ānimitta-paryeṣṭi-ekānta-manasikāra-moha* 純作意求無相愚): namely, accepting that there is ceasing (有滅) because [—accepting arising—] one seizes (取), all the more so, (also the ceasing of) the subtle mark of ceasing (還滅細滅相).¹⁰³⁰

#3111 One is (diligently) seeking (勤求), with an exclusive (純) mental application (作意), what is without marks (*ānimitta* 無相); <650> one is still unable to generate {9/33v.} *sūnyatāyām bhāva-ārambha-viśeṣa* (空中起有勝行),¹⁰³¹ [i.e., (the excellent practice (勝行) of) introducing the contemplation of existence (*bhāva* 有) into the contemplation of emptiness (空) (or reality); of combining the subsequently acquired knowledge (*prṣṭha-labdha-jñāna*) that cognizes the conventional (*saṃvṛti*) and the knowledge without conceptual figurating (*nirvikalpaka-jñāna*) that cognizes the absolute (*paramārtha*)].

La Vallée Poussin comments:

Vasubandhu, *Samgraha* (T.31.1595.0222a).

The ignorance qua the subtle marks of the conditioning forces (*sūkṣma-nimitta-saṃskāra-avidyā*) hinders the seventh stage (*bhūmi*). The *bodhisattva* who meditates in the seventh stage is, since beginningless time, unable to get rid of the notions of the conditioning forces (*saṃskāra*) and of the process (*prabandha*), i.e., of arising and of ceasing; he has not yet understood that the *dharma-dhātu* is free of the marks of pollution and of purification. As the *sūtra* says:

Nāgarāja, the twelve members of dependent origination (*pratītya-samutpāda*) arise and they do not arise. How do they arise? From the point of view of the conventional (*saṃvṛti*). How do they not arise? From the point of view of the absolute (*paramārtha*).

¹⁰²⁹ The text has: *pravṛtti-sūkṣma-utpāda-nimitta*.

¹⁰³⁰ The text has: *nivṛtti-sūkṣma-nirodha-nimitta*.

It is easy to see that *sūkṣma* (subtle) refers to *nimitta* (mark) (compare #3173). – I understand that *utpāda* (arising) and *nirodha* (ceasing)—in other terms, *pravṛtti* (of which *utpāda* is the beginning) and *nivṛtti*—are subtle marks (*nimittas*), i.e., hard to eliminate, whereas the marks of pollution and of purification (mark of *śuci* and *aśuci*, etc.) are coarse.

¹⁰³¹ This “excellent *ārambha*”, *shengxing* 勝行, in the *Daśabhūmi-śāstra* (T.26.1522.0173c). – Kuiji (10A/73).

The *bodhisattva* who has not yet, relative to the twelve members, rejected the notion of arising, who is not established in the notion of non-arising, does not enter into the seventh stage.

#3113 VIII. Hindrance qua instigating activity within [a contemplation that should be] without marks (*nirnimitta-abhisamāskāra-āvaraṇa* 無相中作加行障).

Namely, this is one part of the innate (俱生) hindrance to what is to be known (*jñeya-āvaraṇa* 所知障): it brings about that the contemplation “without marks” (*nirnimitta* 無相觀) does not occur spontaneously (任運起).

#3114 In the first five stages (*bhūmis* 地), the contemplation (觀) with marks (*sanimitta* 有相) occurs often (多); the contemplation without marks (*nirnimitta* 無相) occurs rarely (少).

In the sixth stage, the contemplation with marks occurs rarely, the contemplation without marks occurs often [for one contemplates the equality of pollution and purification (*saṃkleśa-vyavadāna-samatā*)].

In the seventh stage, [as one has abandoned the subtle marks (*nimittas*) of arising and of ceasing], the exclusive contemplation without marks undoubtedly forms a continuous series (恒相續), nevertheless, instigating activity (*abhisamāskāra* 有加行: *prayoga-kriyā*, i.e., effort, preparation) is needed [for one does not possess mastery (*vaśitā*) of this contemplation].

As there is instigating activity (*abhisamāskāra* 加行) with regard to the <651> contemplation without marks, the *bodhisattva* is unable to manifest spontaneously (任運現) the forms (*lakṣaṇa* 相) and the lands (*kṣetra* 土) [i.e., forms of gold, of silver, etc.; the great and small lands].

This hindrance hinders the spontaneous or effortless (*anābhoga*) path (無功用道) of the eighth stage. – On entry into the eighth stage, this hindrance is abandoned for good. (Since it is abandoned for good,) then, at the same time, the *bodhisattva* obtains two masteries (自在) (i.e., the mastery of forms and of lands).

#3115 This is why it is said {9/34r.} that the eighth stage (*bhūmi*) abandons two delusions (*mohas*), along with their incapacity (*dauṣṭhulya*):

1. Delusion qua instigating efforts with regard to [contemplation] without marks (*nirnimitta-ābhoga-abhisamāskāra-moha* 於無相作功用愚).

2. Delusion qua [not having] mastery over forms (*lakṣaṇa-vibhutva-moha* 於相自在愚), which causes one not to have mastery over forms (相) (i.e., gold, sil-

ver, etc.): this expression also includes the lands (土) which are one part of forms (相). (See #3174.)

#3116 From the eighth stage and above, the exclusively pure path (*anāsrava-mārga* 純無漏道) occurs (起) spontaneously; thus, the defilements (*kleśas* 煩惱) of the three realms (*dhātus* 界) never become operative again (現行). In the seventh <cognition> (第七識), a subtle (細) hindrance to what is to be known (*jñeya-āvaraṇa* 所知障) can still manifest (現起), for the knowledge (智) of the emptiness of the person (*pudgala-śūnyatā* 生空) and its fruit (果) (i.e., subsequently acquired knowledge [*prṣṭha-labdha-jñāna*]) are compatible with this hindrance to what is to be known.

#3118 IX. Hindrance qua not desiring to diligently practice for the benefit of others (*parahita-caryā-akāmanā-āvaraṇa* 利他中不欲行障).¹⁰³²

Namely, this is one part of the innate (俱生) hindrance to what is to be known (*jñeya-āvaraṇa* 所知障): it brings about that the *bodhisattva* does not <desire to diligently practice or> apply himself (*upasthāna* 勤行) to the benefit and happiness of sentient beings (*sattva-artha-kriyā-vastu* 利樂有情事) and <is happy (樂)> in cultivating his own benefit alone (*svahita* 己利).

#3119 This hindrance hinders the four unhindered knowledges (*pratisaṃvids* 無閼解) of the ninth stage (*bhūmi* 地). {9/34v.} – On entry into the ninth stage, this hindrance is abandoned for good.

#3121 This is why <it is said that> the ninth stage abandons two delusions (*mohas*), along with their incapacity (*dauṣṭhulya*):

#3124 1. Delusion qua [hindering] mastery of the *dhāraṇī* (*dhāraṇī-vaśitā-moha* 陀羅尼自在愚) which is threefold, (i.e., with regard to:

- a. innumerable things (*dharmas*) to name (於無量所說法);
- b. innumerable names, phrases and syllables (無量名句字);
- c. continuous intelligent explanations (後後慧辯).)

[This kind of delusion hinders the first three unhindered knowledges (*pratisaṃvids* 無閼解), i.e.:

- a. of a designated thing <or meaning> (*artha* 義);
- b. of a (designation of a) factor (*dharma* 法);
- c. of etymology (*nirukti* 詞).]

¹⁰³² The name is different in the *Daśabhūmi-śāstra* and in Vasubandhu's *Samgraha*.

a. By “mastery ⟨of the *dhāraṇī*⟩ with regard to innumerable things (*dharmas*) to name” (*aprameya-abhilāpya-dharmeṣu* (?) *dhāraṇī-vaśitā* 於無量所說法陀羅尼自在) is meant <652> the unhindered knowledge of the designated thing ⟨or meaning⟩ (*artha-pratisaṃvid* 義無閼解), in other words, “mastery ⟨of the *dhāraṇī*⟩ with regard to “that which is expressible” (*abhidheye dhāraṇī-vaśitā* 於所詮總持自在), which allows to reveal (現) all things ⟨or meanings⟩ (義) in one thing ⟨or meaning⟩.¹⁰³³

#3125 b. By mastery ⟨of the *dhāraṇī*⟩ with regard to innumerable names, phrases and syllables (*aprameya-nāma-kāya-vyañjaneṣu dhāraṇī-vaśitā* 於無量名句字陀羅尼自在) is meant the unhindered knowledge of the (designations of the) factors (*dharma-pratisaṃvid* 法無閼解), in other words, “mastery ⟨of the *dhāraṇī*⟩ with regard to expression” (*abhidhāne dhāraṇī-vaśitā* 於能詮總持自在), which allows to reveal (現) all (一切) names-phrases-syllables (名句字) in one (一) name-phrase-syllable.¹⁰³⁴

c. By mastery ⟨of the *dhāraṇī*⟩ with regard to continuous ⟨intelligent⟩ explanations (?) (*houhouhuibian-dhāraṇī-vaśitā* (於後後慧辯陀羅尼自在), {9/35r.}) is meant the unhindered knowledge of etymology (*nirukti-pratisaṃvid* 詞無閼解), in other words, “mastery ⟨of the *dhāraṇī*⟩ with regard to continuous etymological explanations of verbal speech and articulated sound (*vāg-ghoṣa-paramparā-nirvacane dhāraṇī-vaśitā* 於言音展轉訓釋總持自在), which allows to reveal (現) the languages (音聲) of all countries in the language of one country.詞

#3126 2. Delusion qua [hindering] mastery of eloquence (*pratibhāna-vaśitā-moha* 辯才自在愚) [which hinders the unhindered knowledge of eloquence (*pratibhāna*)].

By “mastery of eloquence” (*pratibhāna-vaśitā* 辯才自在) is meant the unhindered knowledge of eloquence (*pratibhāna-pratisaṃvid* 辯無閼解), “skillfulness in speech (巧為說) that proceeds from a ⟨good⟩ understanding (善達) of ⟨the capacities (機宜) of⟩ sentient beings to be converted ⟨or instructed⟩”. (See #315.)

#3127 Any delusion (*moha* 愚) that hinders these four kinds of mastery (自在) is included in the hindrance (*āvāraṇa* 障) of the ninth stage (*bhūmi*).

¹⁰³³ According to the *Samuccaya-vyākhyā*, this is the knowledge of the characteristics of things that allows to give to a thing its real name. I (i.e., LVP) understand the *Siddhi*: “To teach one thing by teaching another thing”.

¹⁰³⁴ *Daśa-bhūmi*, Rahder, p. 79: *ekaghoṣodāhāreṇa sarvapaṇṣadam nānāghoṣaruta-vimātra-tayā saṃjñāpayati ... ekasvararutena sarvadharmadhātum vijñāpayati*.

Vasumitra, *Treatise on the Sects* (Yibu zonglun lun, T.49.2031): Mahāsāṃghikas, thesis 3.

La Vallée Poussin comments:

In AKB vii, F 89–94, there are clear explanations of the unhindered knowledges (*pratisaṃvids*) and some references, notably the *Bodhisattva-bhūmi*, p. 90, note, and the *Sūtrālaṃkāra*, p. 138.

Samuccaya-vyākhyā (T.31.1606.0759b):

1. unhindered knowledge (of the designation) of the factors (*dharma-prati-saṃvid*) (法無礙解), i.e., knowledge of synonyms, e.g., ignorance (*avidyā*), non-knowledge (*ajñāna*), non-insight (*avipaśyanā*), etc.;
2. unhindered knowledge of the designated thing (*artha-pratisaṃvid*) (義無礙解), i.e., knowledge of the specific and common characteristics, and of the *abhiprāyas*, [i.e., without doubt: of the meaning that the listeners have in mind];
3. unhindered knowledge of etymology (*nirukti-pratisaṃvid*) (訓詞無礙解): knowledge of languages and of etymology (*nirukti*, *nirvacana*);
4. unhindered knowledge of eloquence (*pratibhāna-pratisaṃvid*) (辯才無礙解), i.e., knowledge of the various kinds of *dharma*s: this [*dharma*] exists as a real entity (*dravya-sat*), exists as a designation (*prajñapti-sat*), exists as the conventional (*saṃvṛti-sat*), exists as the absolute (*paramārtha-sat*).

Samgraha of Asvabhāva (T.31.1598.0424a): explanations of Kuiji (10A/12v–13r.). <653>

On the Buddha's "gift of languages", see the very interesting details in *Vibhāṣā* (T.27.1545.0410), studied by S. Lévi, "Notes Chinoises sur l'Inde", issue 5 of *BEFEO*, 1905: 286 (see Appendix One).

- #3129 X. Hindrance qua not yet possessing mastery with regard to *dharma*s (*dharmeṣu vaśitā-pratilambha-āvaraṇa* 於諸法中未得自在障).

Namely, this is one part of the innate (俱生) hindrance to what is to be known (*jñeya-āvaraṇa* 所知障): it brings about that one does not possess mastery with regard to *dharma*s (i.e., of *dhāraṇīs*, of concentrations [*samādhis*] and of activity).

- #3130 This hindrance (障) hinders the cloud that is the knowledge of Dharma (*mahā-dharma-jñāna-megha* 大法智雲) of the tenth stage (*bhūmi* 地)—[i.e., the cloud that is the knowledge directed at suchness (*tathatā*)—along with that which this cloud carries and stores (所含藏) (i.e., *dhāraṇīs*, concentrations [*samādhis*]) and the activity (i.e., superknowledges [*abhiññās*]) which [this "cloud"] {9/35v} generates (所起事業).

- #3131 On entry into the tenth stage, this hindrance is abandoned for good.

This is why it is said that the tenth stage abandons two delusions (*mohas*), along with their incapacity (*dauṣṭhulya*):

1. Delusion qua [hindering] the great superknowledges (*mahā-abhijñā-moha* 大神通愚), namely, that which hinders (障) the activity which this cloud of Dharma (*dharma-megha*) generates (所起事業).

2. Delusion qua [hindering] the penetrating or entering into what is subtle and secret (*sūkṣma-guhyā-praskandana-moha* 悟入微細祕密愚), namely, that which hinders (障) the great cloud (that is the knowledge) of Dharma (*mahā-dharma-megha* 大法智雲), along with its contents, (i.e., that which this cloud carries and stores) (所含藏).¹⁰³⁵

#3133 XI. Although this tenth stage (*bhūmi* 地) possesses mastery (自在) of *dharma*s; nevertheless, it cannot be said to be perfect (最極), because there still remain hindrances (*āvaraṇa* 障): <#3134> the subtle (微) innate hindrance to what is to be known (*jñeya-āvaraṇa* 所知障) and the seeds (*bījas* 種) of the spontaneous (任運) hindrance of defilements (*kleśa-āvaraṇa* 煩惱障). At the time when the adamant concentration (*vajra-upama-samādhi* 金剛喻定) (actually manifests), these hindrances are abandoned (all at once) and the *bodhisattva* enters into the stage of the *tathāgatas* (如來地).

#3135 This is why (it is said that) the stage of the *buddhas* (佛地) abandons two delusions (*mohas*), along with their incapacity (*dauṣṭhulya*) {9/36r.}:

1. Delusion qua the very subtle attachment with regard to all objects that are to be known (*sarva-jñeya-artheṣu-sūkṣmatama-āsaṅga-moha* ? 於一切所知境極微細著愚), namely, the subtle (微) hindrance to what is to be known (*jñeya-āvaraṇa* 所知障).

2. Delusion qua very subtle obstructions (*sūkṣmatama-vibandha-moha* ? 極微細礙愚), namely, the seeds of any spontaneous (任運) hindrance of defilements (*kleśa-āvaraṇa* 煩惱障種).

#3136 This is why the *Samuccaya-sāstra* (*Samuccaya-vyākhyā*, T.31.1606.0763c) teaches:

When the *bodhisattva* attains *bodhi* (菩提), he abandons (斷) all at once (頓) the defilements (*kleśas* 煩惱) and the hindrances to what is to be known (*jñeya-āvaraṇa* 所知障): he thus becomes an *arhat* (阿羅漢) and

¹⁰³⁵ *guhya* (?) = *bimi* 祕密, equivalent to *abhisamdhī*. But Kuiji: “that which is prevented by this delusion (*moha*) is both subtle and *bimi*”.

praskandana, *wuru* 悟入, above, #2363 (read *anupraskand*) and #2853 (read *praskand*).

a *tathāgata* (如來), for he realizes great *nirvāṇa* (*mahā-nirvāṇa* 大涅槃) and great *bodhi* (*mahā-bodhi* 大菩提). {10/1r.} <654>

La Vallée Poussin comments:

Kuiji: “This text is easy to understand: we will not take the trouble to explain it”.
– But the distinction between the two delusions (*mohas*), i.e., (1) the delusion qua attachment (*zhuo* 著) (? *nīvaraṇa*, *adhyavasāna*, *abhiniveśa*, *āsakti*, *āsaṅga*, *upabhoga*) and (2) the delusion qua obstruction (*ai* 礙) (? *vighāta*, *abhiḡāta*, *pratighāta*, *saṃhāra*, *vighna*, *vibandha*, *āvṛti*, *āvaraṇa*) is not familiar to us.

#3139 These eleven hindrances (*āvaraṇas* 障) are included in the two hindrances (障), [i.e., (1) the hindrance of defilements (*kleśa-āvaraṇa*) and (2) the hindrance to what is to be known (*jñeya-āvaraṇa*)]. (See #2873.)

#3143 1. With regard to the first, (i.e., the hindrance of defilements (煩惱障)):

a. The seeds (*bījas* 種) of the defilements (*kleśas* 煩惱) to be abandoned by the path of insight (*dṛg-heya* 見所斷) are first abandoned (斷) (by the path of insight 見道) on entry into the joyous stage (*pramuditā-bhūmi* 極喜地). The manifestation (*samudācāra* 現起) of (that hindrance (障)), i.e., the defilements of this category, has already been tamed (伏) before this stage (*bhūmi* 地).

#3144 b. The seeds (種) of the defilements to be abandoned by the path of cultivation (*bhāvanā-heya* 修所斷) are abandoned all at once (頓斷) (at the time when) the adamant concentration (*vajra-upama-samādhi* 金剛喻定) (actually manifests (現在前)).¹⁰³⁶ [This refers to the seeds—not to the incapacity (*dauṣṭhulya*)—which the defilements generate: this incapacity is abandoned during the stages.] The manifestation (現起) of (that hindrance (障)), i.e., the defilements of this category, has (gradually or) partially (漸) (i.e., the non-innate part) been tamed (伏) before the stages (地前).

From the first stage on, the *bodhisattva* can completely tame (伏盡) them (all at once (頓)), like an *arhat* (阿羅漢), (causing them never to become active again (永不行)). Yet, although in the first seven stages, the defilements can, temporarily (暫), manifest through the power of intention (意力), nevertheless, that is not a fault (失). In the eighth (stage) and above, they (absolutely) never become

¹⁰³⁶ This refers to the *bodhisattvas* qua ordinary worldlings (*bodhisattvas-prthagjanas*) (“sudden realization”) and to the hearers (*śrāvakas*) who “turn towards *bodhi*” in the state of trainee (*śaikṣa*); as for the *arhats* who “turn [towards *bodhi*]”, they have already abandoned the hindrance of defilements (*kleśa-āvaraṇa*).

active again (畢竟不行).¹⁰³⁷

#3146 2. With regard to the second, ⟨i.e., the hindrance to what is to be known (所知障)⟩:

a. The seeds (*bījas* 種) to be abandoned by the path of insight (*ḍṛg-heya*) (見所斷) {10/1v.} are first abandoned by the path of insight (*darśana-mārga* 見道) on entry into the first ⟨or joyous⟩ stage (*pramuditā-bhūmi* 極喜地). The manifestation ⟨of that hindrance (障)⟩ has already been tamed (伏) before this stage (地).

#3148 b. The seeds to be abandoned by the path of cultivation (*bhāvanā-heya*) (修所斷種) are ⟨gradually or⟩ progressively (漸次) abandoned ⟨and exhausted⟩ (斷滅) during the ten stages (地); at ⟨the time when⟩ the adamant concentration (*vajra-upama-samādhi* 金剛喻定) ⟨actually manifests (現在前)⟩, they are abandoned ⟨and exhausted⟩ for good (永斷盡). The manifestation (現起) of ⟨that hindrance (障)⟩ <655> has ⟨gradually or⟩ partially (漸) (i.e., the non-innate part) been tamed (伏) before the stages; in ⟨the course of⟩ the ten stages (乃至十地), it becomes completely tamed (永伏盡). [The power of the path of one stage tames the manifestation of the hindrance of the higher stage.]

#3149 In the eighth stage (*bhūmi*) and above:

1. The hindrance (*āvaraṇa*) associated with the sixth cognition (*viññāna* 六識) no longer becomes active (現行), for, ⟨during⟩ pure contemplation, the mind (無漏觀心) (i.e., knowledge without conceptual figurating [*nirvikalpaka-jñāna*], directed at one or other of the two kinds of emptiness [*śūnyatās*]) and its fruits (果) (i.e., the attainment of cessation [*nirodha-samāpatti*] and the subsequently acquired knowledge), forming a series (相續), oppose the two kinds of seizing (*grāhas*), i.e., of a person (*pudgala*) and of *dharma*s (*dharma*).

2. The hindrance associated with the seventh cognition ⟨can still become active but⟩ does not when the knowledge (智) of the emptiness of *dharma*s (*dharma-śūnyatā* 法空) or its fruits (果) occur ⟨and tame (伏) it⟩.

#3150 3. As for the first five evolving cognitions (*pravṛtti-viññānas*) (轉識)—while accepting that ⟨their support⟩ has not yet been transmuted (*parāvṛtti* 轉依) during the stages (see #3271, #3284)—they cannot involve the activity ⟨or manifest

¹⁰³⁷ *guyili* 故意力; see #3058. (*Bukkyō Daijiten*, p. 453a). – In the first four stages (*bhūmis*), the afflicted view of a self (*ātma-dṛṣṭi*), etc.; up to the seventh stage, attachment (*rāga*), etc. – For the benefit of sentient beings, of course.

Kuiji cites *Pusa yingluo jing* (T.16.0656): “the *bodhisattva* tames and does not abandon”.

tation) (現起) of the two hindrances (障) which are tamed (伏) by the pure (無漏) contemplation of the sixth cognition.

- #3152 Although with regard to the path of cultivation (*bhāvanā-mārga* 修道) and during the ten stages (十地位), the *bodhisattva* {10/2r.} does not abandon (斷滅) the seeds (*bījas* 種) of the hindrance of defilements (*kleśa-āvaraṇa* 煩惱障), nevertheless, he indeed gradually (漸) abandons (斷滅) the incapacity (*dauṣṭhulya* 羸重). This is why YBh (T.30.1579.0562a) says that ⟨every single (一一)⟩ incapacity of the two hindrances is abandoned at three abodes ⟨or states⟩ (*viḥāras* 位).
- #3153 Although incapacity (羸重) is abandoned in all the abodes ⟨or states⟩ (位), nevertheless, three states (位) are highlighted as being characteristic (顯). Hence, the loose expression (偏說) of YBh.

La Vallée Poussin comments:

The three abodes (*viḥāras*), i.e., states of abandoning, are:

1. the joyous abode (*pramudita-viḥāra*) (first stage);
2. the spontaneous or effortless abode without any marks (*anābhoga-nir-nimitta-viḥāra*) (eighth stage);
3. the absolute abode (*parama-viḥāra*) or abode of the *tathāgata* (*tathāgata-viḥāra*) (stage [*bhūmi*] of the *buddhas*).

On entering these abodes one abandons:

1. three categories of incapacity (*dauṣṭhulya*) of the hindrance to what is to be known (*jñeya-āvaraṇa-pakṣya*): i.e., that of skin, flesh and bones (*tvaggata, phalgu-gata, sāragata*, comp. *Vyutpatti*, 19, 83);
2. three categories of incapacity of the hindrance of defilements (*kleśa-āvaraṇa*):
 - a. defilement that generates the bad destinies (*āpāyika-kleśa*);
 - b. defilement that hinders the “purification” (= perfection) of the receptivity with regard to *dharma*s destined not to arise (*anutpattika-dharma-kṣānti*);
 - c. defilement in the state of seeds (*bījas*). (See the *Bodhisattva-bhūmi* in Rahder, p. 25)

- #3155 How does one abandon (斷) the seeds (*bījas* 種) of the two hindrances (*āvaraṇas* 障), gradually (漸) or all at once (頓)?

- #3157 1. Seventh cognition (*viññāna*).

The seeds of the hindrance of defilements (*kleśa-āvaraṇa*) (煩惱障種) ⟨associated with⟩ the seventh cognition—to whichever ⟨of the three⟩ spheres of existence

(三界) the defilement is related to—are abandoned all at once (頓斷), (in one moment (一刹那),) at the time when the saint of the three vehicles (三乘) is about to obtain the fruit of the non-trainee (*aśaikṣa*) (無學果).

Likewise, the seeds (種) of the hindrance to what is to be known (*jñeya-āvaraṇa* 所知障) <656> of the seventh cognition (are abandoned all at once,) in one moment (一刹那), at the time when the *bodhisattva* is about to become a *buddha* (佛).

This is so for these defilements occur (起) spontaneously (任運), inwardly (內) (not being at all directed outwardly); there is no reason to distinguish the coarse (麤) and the subtle (細): [although they are of eighty-one categories, i.e., nine for the realm of desire (*kāma-dhātu*), etc.,¹⁰³⁸ they are all “like the ninth category of the perception-sphere of neither ideation nor non-ideation (*naīva-saṃjñā-na-asamjñā-āyatana*)”].

#3159 2. Six cognitions (*viññānas*). – As for the seeds of the two hindrances (*āvaraṇas*) of the six cognitions, it is necessary to distinguish:

a. Seeds of the hindrance of defilements (*kleśa-āvaraṇa*) (煩惱障種).

The seeds (of the hindrance of defilements associated with the other six cognitions)—to be abandoned by insight (*drṣ-heyā bījas* 見所斷)—{10/2v.} are abandoned all at once (頓斷) in the path of insight (into reality) (*darśana-mārga*) (真見道), [more precisely, in the path of expulsion or unhindered path (*ānantarya-mārga* 無間道) of the path of insight into reality (*tattva-darśana-mārga* 真見道)] (see #2929). This holds for those (in the state of insight (見位)) of the three vehicles (三乘).

Seeds to be abandoned by cultivation (*bhāvanā-heyā bījas* 修所斷):

i. a first class (類) of saints of the two vehicles (乘), in regard to [the seeds of the defilements of] each (別) of the nine stages (*bhūmis* 地) that make up the three realms (*dhātus* 界), abandons nine categories (九品), but gradually (漸次), one by one (一一);¹⁰³⁹

ii. a second class of saints of the two vehicles, in regard to [the seeds of] the defilements [of each (別)] of the nine stages that make up the three realms, abandons nine categories, but by combining [these nine categories] into one

¹⁰³⁸ AKB vi, F 198.

¹⁰³⁹ Thus eighty-one kinds of abandoning; these are the saints who seize the fruits one after the other, i.e., the successive ones (*ānupūrvakas*) studied in AKB vi, F 232.

group (合為一聚));¹⁰⁴⁰

iii. the *bodhisattvas* (菩薩), in the adamant concentration (*vajra-upama-samādhi* 金剛喻定), abandon all at once (頓斷) (the three realms (三界) in one moment (一剎那)).

#3160 b. Seeds of the hindrance to what is to be known (*jñeya-āvaraṇa*) (所知障種).

The seeds of the hindrance to what is to be known (所知障種)—to be abandoned by insight (*dṛg-heya bījas* 見所斷)—are abandoned all at once (頓斷) on entry, i.e., the first mind-moment, into the first stage (*bhūmi*) (初地初心). – The [seeds] to be abandoned by cultivation (*bhāvanā-heya* 修所斷) are, (later,) during the ten stages (地), abandoned successively (or gradually) (漸次) in (the period (位) of) the path of cultivation (*bhāvanā-mārga* 修道位). – The adamant concentration (*vajra-upama-samādhi* 金剛喻定) succeeds in (abandoning and) exhausting (斷盡) them all at once, (i.e., in one moment (一剎那)). Indeed, {10/3r.} [since these seeds] are directed inwardly (i.e., the body) and outwardly (i.e., objects) (緣內外), coarse and subtle objects (arise) (麤細境生), they thus present a wide variety of natures, (i.e., classes and types (品類)).

#3162 The praxis-oriented faculties (*indriyas* 根, i.e., faith, etc.) of the saints of the two vehicles (乘) are dull (鈍). In the gradual abandoning (漸斷) of the hindrance (*āvaraṇa* 障), these saints must generate (起)—separately (別) for each category—the path of expulsion (*ānantarya* 無間; i.e., unhindered path) and the path of liberation (*vimukti* 解脫), the path of preparation (*prayoga* 加行) and the path of advancement (*viśeṣa* 勝進) (see #3069),¹⁰⁴¹ either for each category (別) or for a group (總). <657>

La Vallée Poussin comments:

After an unhindered path (*ānantarya-mārga*) which abandons a category of defilement (*kleśa*) (i.e., strong-strong, strong-medium, etc.), there follows a path of liberation (*vimukti-mārga*) by which the practitioner takes “possession” of the abandoning of the said category. Thus, nine unhindered paths (*ānantarya-mārgas*) and as many paths of liberation (*vimukti-mārgas*) for the defilements (*kleśas*) of the realm of desire (*kāma-dhātu*), for those of the first meditation (*dhyāna*), etc. The path of liberation of the first category does not have the use of the unhindered path of the second There may be as many paths of preparation (*prayoga-mārgas*) (i.e.,

¹⁰⁴⁰ Compare those who are detached for the most part (the *bhūyo-vītarāgas*) of the AKB vi, F 198.

¹⁰⁴¹ AKB vi, F 277.

preparation for the unhindered path) and of paths of advancement (*viśeṣa-mārgas*) (following the path of liberation) as there are categories; or else, one path of preparation before the first unhindered path and one path of progress after the ninth path of liberation.

#3163 On the contrary, the *bodhisattvas* (菩薩) are of sharp praxis-oriented faculties (利根). In the state (位) of the gradual abandoning (漸斷) of the hindrance (*āvaraṇa* 障), they do not have to generate (起) separately (別) a path of expulsion (or unhindered path) (*ānantarya* 無間) and a path of liberation (解脫), for, from moment to moment (刹那刹那), they abandon (斷) (i.e., path of expulsion) and “realize” (證) the abandoning (i.e., path of liberation). The four paths, i.e., path of preparation (加行), etc., are—from moment to moment, all related with each other (相望)—the path of preparation, etc.

La Vallée Poussin comments:

The unhindered path (*ānantarya-mārga* 無間) of the first category, having reached its second moment, is the path of liberation (*vimukti-mārga*); it is, in its first moment, the path of preparation (*prayoga-mārga* 加行) of its second moment.

The path of liberation (解脫) of the first category is the unhindered path of the second category, it is the path of liberation of the first category; it is the path of preparation of the following path ...

The third unhindered path (*ānantarya-mārga*) is the path of advancement (*viśeṣa-mārga* 勝進) of the first unhindered (*ānantarya*) [path]; it is the path of liberation of the second category; it is the unhindered path of the third category; it is the path of preparation of the fourth unhindered path, <658>

K.D.D. *The ten kinds of suchness (tathatās)*

La Vallée Poussin comments:

See #2783.

Compare the *Madhyānta*, chap. ii (T.31.1599.0454c):

The *dharma-dhātu* has ten meanings (*arthas*):

(1) *kun tu 'gro don* (2) *mchog gi don*		(3) *rgyu mthun don gyi mchog nyid dang*
(4) *yongs su 'dzin pa med don dang*		(5) *rgyud rnams tha dad med don dang*
(6) *nyon mongs rnam dag min don dang*		(7) *tha dad med pa'i don nyid dang*
(8) *'bhri med 'phel ba med don dang*		(9–10) *dbang ni rnam pa bzhi yi gnas*

These ten meanings (*arthas*) (or kinds of suchness [*tathatās*]) are realized in the ten stages (*bhūmis*) and destroy as many ignorances (*avidyās*).

Same doctrine in the *Samgraha* (T.31.1594.0145b); Vasubandhu (T.31.1595.0222a and foll.), which cites (T.31.1595.0223a25) the *Madhyānta*. – It is not a matter of ten kinds of suchness but of ten characteristics of the *dharma-dhātu* qua what is to be known (*daśa-lakṣaṇa-jñeya-dharma-dhātu*).

#3165 The ten kinds of true suchness (*tathatās* 真如) are:

- #3167 1. Universal true suchness (*sarvatraṅga-tathatā* 遍行真如): – ⟨This means that this true⟩ suchness is that which is revealed (*udbhāṇita* 所顯) by the two kinds of emptiness (*śūnyatās* 二空) or non-self (*nairātmyas*), for there is not a single *dharma* that is not empty from these two points of view.¹⁰⁴²
- #3168 2. Most excellent true suchness (*parama-tathatā* 最勝真如): – ⟨This means that this true⟩ suchness {10/3v.} is that which is endowed with infinite qualities (*guṇa* 無邊德), ⟨for it is the most excellent among all the factors (*dharmas*)⟩. (See *Siddhi* F 536.)
- #3169 3. True suchness qua the most excellent outflow (*parama-niṣyanda-tathatā* 勝流真如): – ⟨This means that this true⟩ suchness is that which has, for its outflow, the

¹⁰⁴² Vasubandhu (T.31.1595.0222a25): “This *dharma-dhātu* (= suchness [*tathatā*]) pervades all the conditioning forces (*saṃskāras*) (真如法界。於一切法中遍滿無餘), for there is not a single *dharma* that is not non-self (*nirātmaka*)” (無有一法非無我).

Asvabhāva: “It is the emptiness of *dharmas* (*dharma-śūnyatā*), for there is not a single *dharma* that is not empty (*śūnya*)”. Our text says: “There is not a single *dharma* that is not doubly empty (*śūnya*)”. – *Madhyānta*: “By understanding this suchness (*tathatā*), one obtains the nature-of-things qua sameness of self and others (*sva-para-sama-dharmatā*)” (證得自他平等法性).

teaching (of the Dharma) (*deśanā-dharma*) (所流教法), for this teaching is the most excellent among (all other) teachings.

- #3170 4. Independent and non-seizable true suchness (*aparigraha-tathatā* 無攝受真如): (This means that this true) suchness is that which is non-susceptible to being “appropriated” (無所繫屬), for it is not a support (所依取) for the conceiving of “self” (i.e., seizing of a self [*ātma-grāha* 我執], etc.), for it is not “seized” (所取) by these kinds of conceiving.
- #3171 5. True suchness qua being non-differentiated in regards to type (*abhinna-jātīya-tathatā* 類無別真如): – (This means that this true) suchness is that which does not present a difference (別) in terms of types (類), for it is not diversified <659> like the eye (眼), etc. [It constitutes a single real entity (*dravya*); *saṃsāra* and *nirvāṇa* are merged.]
- 3172 6. True suchness qua not being polluted and not being purified (*asaṃkṣiṣṭa-avyavadāta-tathatā* 無染淨真如): – (This means that this true) suchness is that which is non-defiled (無染) in its nature (*prakṛti* 本性), for it cannot be said (that later it becomes pure (淨)), i.e., that first it is defiled and that then it is pure (淨).
- #3173 7. True suchness qua being non-differentiated (*abhinna-tathatā* 法無別真如): – (This means that this true suchness,) although it is what is defined (or what is established) (*vyavasthita* 安立), (in many teachings of the Dharma (多教法),) in various ways (種種), nevertheless, is without differences. [The texts define it as the absolute (*parama-artha*), the *dharma-dhātu*, the good (*kuśala*), the bad (*akuśala*), etc.: it is foreign to the most subtle mark of existence (i.e., as arising and ceasing = *utpāda-nirodha-sūkṣma-nimitta-samudācāra*).] {10/4r.}
- #3174 8. True suchness qua being neither increasing nor decreasing (*anupacaya-apacaya-tathatā* 不增減真如): – (This means that this true) suchness is that which (is beyond the concepts of increasing or decreasing (離增減執)), for it does not increase by purity (淨) and does not decrease by pollution (染). [Whether good or bad *dharma*s increase or decrease, it remains as it is.]

This suchness is also designated by the name true suchness qua being the support of mastery of characteristics and lands (*lakṣaṇa-kṣetra-vaśita-saṃniśraya-tathatā* 相土自在所依真如). – (This means that once this true suchness has been obtained, i.e., realized (證得), the mastery (自在)) allows to create and modify the characteristic (相) of things (i.e., gold, silver, etc.) and the lands (*kṣetras* 土) (see #3115); [a mastery that is already acquired in the eighth stage (*bhūmi*)].

- #3175 9. True suchness qua the support of the mastery in the knowledges (*jñāna-vaśitā-saṃniśraya-tathatā* 智自在所依真如): – 〈This means that once this true suchness has been obtained, i.e., realized (證得), the mastery in the knowledges〉, that is, the unhindered knowledges (*pratisaṃvids* 無礙解) (ninth stage [*bhūmi*]), 〈is obtained〉.
- #3176 10. True suchness qua the support of the mastery of activity, etc. (*kriyā-ādi-vaśitā-saṃniśraya-tathatā* 業自在等所依真如): – 〈This means that once this true suchness has been obtained, i.e., realized (證得), one has mastery〉 in all bodily-vocal-mental activities (作業), superknowledges (*abhiññās* 神通), gates of *dhāraṇīs* (*dhāraṇī-mukhas* 總持門) and gates of concentration (*samādhi-mukhas* 定門) (tenth stage [*bhūmi*]).

La Vallée Poussin comments:

The *Madhyānta* distinguishes four kinds of mastery:

1. without conceptual figurating (*nirvikalpa*);
2. purity of the land (*kṣetra-viśuddhi*);
3. knowledge (*jñāna*);
4. mastery of activity (*kriyā-vaśitā*).

The first two are acquired in the eighth stage (*bhūmi*), the third in the ninth stage and the last in the tenth stage. [Compare the ten masteries (*vaśitās*) of the *Sam-graha* (T.31.1594.0149b05) = *Vyutpatti* 27.]

The *Madhyānta* concludes:

| *chos kyi dbyings la ma rig pa* || *nyon mongs can min sgrib pa bcu* |
| *sa bcu'i mi mthun phyogs rnam kyī* || *gnyen po dag ni sa yin no* |

The ignorances (*avidyās*) relating to the *dharma-dhātu* constitute ten non-de-filed hindrances (*āvaraṇas*); the stages (*bhūmis*) counteract the factors (*dharmas*) which oppose the ten stages.

[It is interesting to compare the Tibetan with Paramārtha (T.31.1599.0454c) and Xuan-zang (T.31.1600.0468a).] <660>

- #3177 Although, in itself (性), true suchness (*tathatā*) is 〈really〉 free of variations 〈or differentiations〉 (無差別), {10/4v.} nevertheless, these ten kinds are 〈figuratively〉 distinguished (假立) in terms of the excellent qualities (勝德) [which they cause to be realized and generated, or by which they are realized].
- #3178 Although, from the first stage (*bhūmi*) on, the *bodhisattva* already understands (達) all ten kinds of suchness (*tathatās*), nevertheless, he still does not yet realize

(證) and practice (行) them in a perfect way (圓滿): thus, the kinds of suchness are established in the order (後後建立) in which—in the ten states—they are perfectly realized and practiced. <661>

K.E. *Path of the non-trainee (aśaikṣa-mārga). – Transmutation of the support (āśraya-parāvṛtti) and its fruits*¹⁰⁴³

E.A. Two transmutations (*parāvṛttis*): *nirvāṇa* and *bodhi*; #3180

E.B. Six kinds of transmutation; #3183

E.C. Four aspects of transmutation; #3194

K.E.A. *Two transmutations (parāvṛttis): nirvāṇa and bodhi*

#3180 In this way, during the ten stages (*bhūmis* 地), the *bodhisattva* (菩薩) has energetically (勇猛) (cultivated and) practiced (修行) the ten excellent practices (*cārya* 勝行), abandoned ten (heavy) hindrances (*āvaraṇa* 重障), realized ten kinds of true suchness (*tathatā* 真如). He can obtain, i.e., realize (證得), the two kinds of transmutation of the support (*āśraya-parāvṛtti* 轉依), namely, *nirvāṇa* and *bodhi*.

K.E.B. *Six kinds of transmutation (parāvṛtti)*

#3183 In short (略), six kinds of transmutation of the support (*āśraya-parāvṛtti* 轉依) are distinguished:¹⁰⁴⁴

#3185 1. Transmutation qua breaking the power and increasing the force (*bala-udghāta-prabhāva-var dhana-parāvṛtti* ? 損力益能轉).

⟨This means that,⟩ during the first two periods (i.e., provision [*saṃbhāra*] and preparation [*prayoga*])—by the practice of resolve (*adhimokṣa*)¹⁰⁴⁵ (勝解, resolve for *viññapti-mātratā*: period of the path of provision [*saṃbhāra-mārga*]), and by modesty (慚) and shame (愧) (#3185) (“conquering” (or “reaching”) [及] the notion of *viññapti-mātratā*: period of the path of preparation [*prayoga-mārga*])—[a] the *bodhisattva* breaks (*udghāta* 損) the power (*bala* 勢力) of the defiled seeds (*bījas* 染種) that occur in the root-cognition (*mūla-viññāna* 本識); [b] he increases (*vardh* 益) the force (or efficacy) (*prabhāva* ? 功能) of the pure *dharma*s, ((i.e., seeds,)) (淨種) within (內) the root-cognition. Although he does not yet abandon (斷) the seeds (種) of the hindrances (*āvaraṇas* 障), i.e., he does not yet really realize the transmutation of the support (*āśraya-parāvṛtti* 轉依), nevertheless, as he {10/5r.} gradually (漸) tames the actual manifestation (漸伏現行) of the hindrances, we can also say that the transformation of the support occurs.

¹⁰⁴³ See #2984–#3000.

¹⁰⁴⁴ *Samgraha* (T.31.1594.0148c19); *Asvabhāva* (T.31.1598.0435a).

¹⁰⁴⁵ *Editors*: LVP renders here *adhimukti*, which would be 信解.

#3186 2. Transmutation qua penetration (*pravedha-parāvṛtti* 通達轉).

This means that, during the third state, ⟨i.e., the state of penetration (通達位)⟩—by ⟨the power of⟩ the path of insight (*darśana-mārga* 見道)—the *bodhisattva* penetrates (*pravedha* 通達) true suchness (*tathatā* 真如): by that, he abandons (斷) the incapacity (*dauṣṭhulya* 羸重) due to ⟨the arising of the⟩ two conceptually figured (*parikalpa-udbhava* 分別生) hindrances (障). Thus, he partially (一分) obtains, i.e., realizes (證得), the true (真實) transmutation of the support.

#3187 3. Transmutation qua cultivation (*bhāvanā-parāvṛtti* 修習轉).

This means that, during the period of cultivation (*bhāvanā*)—by the repeated cultivation (數修) of ⟨the practices (行) of⟩ the ten stages (*bhūmis* 地) (*caryā-abhikṣaṇa-bhāvanā*)—the *bodhisattva* progressively (漸) abandons (斷) the incapacity (羸重) due to innate (俱生) hindrances. Thus, gradually (漸次), he obtains, i.e., realizes (證得), the ⟨true (真實)⟩ transmutation of the support.

According to the *Samgraha*,¹⁰⁴⁶ transmutation qua penetration (*pravedha-parāvṛtti* 通達轉) belongs to the first six stages (*bhūmi*): in these stages, <662> the two contemplations (觀), that is, “with marks” (*saṇimitta* 有相) and “without marks” (*animitta* 無相)—which penetrate (通達), respectively, the “non-real” (*saṃvṛti* 俗) and the real (*tattva* 真)—become active (*samudācar* 現前), ⟨by taking turns (間雜),⟩ in such a way that sometimes the real ⟨or the unreal⟩ appears and sometimes the real ⟨or the unreal⟩ does not appear (令真非真現不現故).

⟨The *Samgraha* also says that⟩ transmutation qua cultivation belongs to the last four stages (地):¹⁰⁴⁷ for the contemplation (觀) without marks (*animitta* 無相) remains there for a long time (長時) without mixing (純), with {10/5v.} the result that energetic contemplation ⟨or cultivation⟩ (*bhāvanā* 勇猛修習) abandons that which remains of incapacity (餘羸重), [with the result that] the non-real (非真) ⟨largely (多)⟩ no longer appears (顯現). (See #3109.)

#3188 4. Transmutation qua completion or perfection of the fruit (*phala-paripūri-parāvṛtti* 果圓滿轉).

This means that, during the state of final achievement (*niṣṭhā-avasthā* 究竟位)—by virtue of accumulation of infinite numbers (*asaṃkhyeya* 阿僧企耶) of difficult practices (難行) and of excellent practices (勝行) during three great aeons (*kalpas*) (三大劫)—the *bodhisattva*, when the adamant concentration (*vajrapuṣpa-samādhi* 金剛喻定) ⟨manifests⟩, abandons for good (永斷) ⟨all original

¹⁰⁴⁶ Asvabhāva (T.31.1598.0435a).

¹⁰⁴⁷ What about the seventh stage (*bhūmi*)? – Kuiji (10B/21r.-v.).

(本來)) incapacities (*dauṣṭhulyas* 羸重) of the hindrances (*āvaraṇas*), he realizes all at once (頓證) the transmutation of the support (*āśraya-parāvṛtti*) that consists of the achievement, (i.e., the completion or the perfection,) of the fruit of *buddha* (*buddha-phala-paripūri* 佛果圓滿) which will last until the end of time (*aparānta-koṭi-niṣṭha* 窮未來際) for the (inexhaustible) benefit (and happiness) (利樂無盡) of sentient beings.

#3189 5. Inferior transmutation (*hīna-parāvṛtti* 下劣轉).

This means the inferior transmutation of the support attained by (the two vehicles (二乘位)), i.e., the hearers (*śrāvakas*) and the self-enlightened ones (*pratyekabuddhas*).

These individuals (1) (exclusively) seek their own personal benefit (專求自利); (2) are weary of suffering (厭苦) and aspire to suppress it (to delight in calmness) (欣寂); (3) penetrate (通達) true suchness (*tathatā*) only to the extent as revealed (*udbhāvita*) in terms of the non-self (or the emptiness) of the person (*pudgala-nairātmya* 生空), [for they do not understand the non-self of *dharma*s (*dharma-nairātmya*)]. Consequently, although they abandon the seeds (*bījas* 種) of the hindrance of defilements (*kleśa-āvaraṇa*) (煩惱), [i.e., the cause of rebirth, they do not abandon the seeds of the hindrance to what is to be known (*jñeya-āvaraṇa*), which hinders *bodhi*]. Consequently, although they realize suchness insofar as it is the cessation due to deliberation (*pratisaṃkhyā-nirodha* 真擇滅 = *nirvāṇa*), [they do not realize *bodhi* (i.e., the *dharma-kāya*, the perfect transmutation of the support)]. They lack the excellent (efficacies) (勝堪能), i.e., qualities of omniscience (*sarva-jñatā*), etc. (Hence the name inferior transmutation.)

#3190 6. Vast transmutation (*vipula-parāvṛtti* 廣大轉).

(This means the state of the Great Vehicle). {10/6r.} [The actual transmutation of the support, obtained, i.e., realized (證得), by the discarding (捨) of the two hindrances, and of which Vasubandhu's stanza (*kārikā* 29) speaks (#2981).]

The *bodhisattvas* advance (趣) toward great *bodhi* (大菩提) for the benefit <663> of others (利他), they are neither weary (厭) of existence (生死) nor do they delight (欣) in *nirvāṇa* (涅槃), they penetrate (通達) true suchness “according to” the two kinds of non-self (or emptiness) (*nairātmyas* 空), (they abandon the seeds of both the hindrance of defilements and the hindrance to what is to be known,) they realize all at once (頓證) *bodhi* (菩提) and *nirvāṇa* (涅槃), and they possess eminent faculties (or aptitudes) (勝堪). (Hence the name vast transmutation.)

⟨Of these [six kinds of transmutation] which have been spoken of, it is by relying on the vast transmutation (*vipula-parāvṛtti* 廣大轉) that one discards (捨) the two kinds of incapacity (羸重) and obtains, i.e., realizes (證得), [both *bodhi* and *nirvāṇa*].

K.E.C. *Four aspects of transmutation (parāvṛtti)*

#3194 Transmutation (*parāvṛtti*) ⟨of the support⟩ (轉依) should be considered, ⟨in short,⟩ under four aspects:

- I. path as transmutation (*parāvṛtti*) (the *parāvartaka mārga* 能轉道) (#3194);
- II. the support (*āśraya*) which is transmuted (*parāvṛtta*) (所轉依) (#3207);
- III. that which is “discarded” by the transmutation (*parāvṛtti*) (所轉捨) (#3211);
- IV. that which is obtained by the transmutation (所轉得), namely, *nirvāṇa* and *bodhi* (#3223).]

I. Path as transmutation.

This [path] is of two kinds:

1. “path that tames” (*viṣkambhana* 能伏);
2. “path that abandons” (*prahāṇa* 能斷, that cuts off [*samuccheda*], that up-roots [*unmūlana*]).

La Vallée Poussin comments:

AKB 3/3v.6 [ii, F 109]; *Visuddhimagga*, pp. 5, 114, 320:

1. by concentration (*samādhi*), there is *vikkhambanappahāṇa*;
2. by understanding (*paññā*), there is *samucchedappahāṇa*.

Role of morality (*sīla*).

On abandonment (*prahāṇa*) and the efficacy of the two cognitions (*jñānas*), see #2676.

#3197 1. The path that tames:

This means that the first path hinders or tames (伏) the power of the proclivities (*anuśayas* 隨眠) of the two hindrances (*āvaraṇas* 二障), rendering the seeds (*bījas*) incapable of ⟨inducing (引起) the two hindrances⟩ into actually manifesting (現行).

This path is of two kinds:

- a. impure (*sāsrava* 有漏) (i.e., the “six practices”, see #2667);
- b. pure (*anāsrava* 無漏).

It is of three kinds (of knowledge (智)) (see #2955, #3054):

- a. preparatory knowledge (*prayoga-jñāna* 加行智);
- b. root-knowledge (*mūla-jñāna* 根本智);
- c. subsequently acquired knowledge (*prṣṭha-labdha-jñāna* 後得智). {10/6v.}

According to the case, [the first path] accomplishes its action of taming all at once (頓) or progressively, (i.e., gradually) (漸).

La Vallée Poussin comments:

From the eighth stage (*bhūmi*) on, the preparatory knowledge (*prayoga-jñāna*) is absent, and also the impure.

The pure knowledges (*jñānas*), i.e., root (*mūla*) knowledge and subsequently acquired (*prṣṭha-labdha*) knowledge, “tame” all at once or progressively.

The impure preparatory knowledges and the pure preparatory knowledge [tame] progressively.

#3199 2. The path that abandons:

This means that the second path abandons for good (永斷) the proclivities (*anusayas* 隨眠) of the two hindrances (*āvaraṇas* 障).

⟨This path definitively⟩ cannot be “impure” (漏), it cannot be preparatory knowledge (*prayoga-jñāna* 加行).

Indeed, the impure path has already been practiced earlier (曾習) [without generating abandoning]; this impure path is induced (所引) by the seizing of a certain characteristic (相執) (i.e., by a certain seizing of a mark [*nimitta-grāha*]) and hence cannot dissolve (泯) this characteristic (相).

On the other hand, the preparatory (加行) knowledge aims (趣求) at [a] the suchness (*tathatā*) which must be “realized” (所證) and [b] the root (*mūla*) [knowledge] (or knowledge without conceptual figurating [*nirvikalpa-jñāna*]) <664> which is to be induced (所引): obviously, it is exclusively related with preparation, its goal not having been accomplished (成辦).

#3201 [As for the “subsequently acquired (*prṣṭha-labdha*) knowledge” (see #2957),] there are two opinions:

1. ⟨According to one opinion,⟩ it is thought that the root-knowledge without conceptual figurating (*mūla-nirvikalpaka-jñāna* 根本無分別智) abandons the proclivities (隨眠), for this knowledge directly realizes (親證) suchness, (i.e., the true principle (真理), which is revealed by) the two kinds of emptiness (that

is, of the person [*pudgala*] and of *dharmas*) (二空所顯) and does not involve any kind of marks (*nimitta*) (境相).¹⁰⁴⁸

But such is not the subsequently acquired knowledge (後得). [Supposing it were a view “without marks” (*nirnimitta*), it is not directed at suchness itself, but at the mark of suchness.] Thus, it does not belong to the path of abandoning (*prahāṇa-mārga* 斷道).

- #3203 2. 〈According to another opinion,〉 the subsequently acquired knowledge 〈without conceptual figurating〉 (後得無分別智), although it does not directly realize (親證) suchness (*tathatā*), (i.e., the true principle (真理) of the two kinds of emptiness (空)) and thus does not have the power (力) to abandon the proclivities (隨眠) of errors that entail “confusion about the principles” (迷理), nevertheless, it 〈understands clearly (明了)〉, as if present (現前), and it realizes in a non-upside-down way (無倒證) the distinguished characteristics (*vyavasthita-lakṣaṇa* 安立相) and the non-distinguished characteristics (*avyavasthita-lakṣaṇa* 非安立相) (i.e., the paths of three minds and of sixteen minds, see #2932): {10/7r.} consequently, it also abandons 〈for good〉 the proclivities of the errors that entail “confusion about things” (迷事).

#3204 This is why YBh (T.30.1579.0606a) teaches:

In the state of 〈the path of〉 cultivation (*bhāvanā*) (修道位), one practices a supramundane (*lokottara*) path of abandoning (出世斷道) [namely, the root-knowledge (*mūla-jñāna*)], as well as a mundane and supramundane path of abandoning (世出世斷道) [namely, the subsequently acquired knowledge], for an exclusively mundane path (純世間道) cannot 〈for-ever〉 destroy (永害) the proclivities (*anuśayas*) that have already been practiced earlier (曾習) and have been induced by the examination 〈or seizing〉 of a mark (*nimitta-grāha* 相執引).

- #3205 The consequence of this reasoning is that—whether their abandoning comes under the path of insight (*darśana-mārga*) (見所斷) or under the path of cultivation (*bhāvanā-mārga*) (修所斷)—only the root-cognition (*mūla-jñāna*) 〈without conceptual figurating〉 (根本無分別智) can 〈properly〉 abandon the proclivities that cause confusion about principles (迷理隨眠) [i.e., ignorance (*avidyā*), afflicted view of self (*sat-kāya-dṛṣṭi*) and afflicted view of holding to an extreme (*antaḡrāha-dṛṣṭi*), along with the defilements (*kleśas*) and subsidiary defilements

¹⁰⁴⁸ Exactly, it does not involve either an object (*artha*; the qualified [*viśeṣya*] and the qualifier [*viśeṣaṇa*]), nor an image-[part] (*nimitta-[bhāga]*).

(*upakleśas*) that accompany them], because it directly realizes suchness (*tathatā*), <i.e., the principle> (親證理). But the <remaining> proclivities that cause confusion about things <and to be abandoned by cultivation> (修所斷迷事) [namely, attachment (*rāga*), hostility (*pratigha*), conceit (*māna*), ignorance (*avidyā*), with their subsidiary defilements] are <properly> abandoned by the two knowledges (*jñānas*) that belong to the path of cultivation, i.e., by the root-knowledge (根本) and the subsequently acquired knowledge (後得). <665>

La Vallée Poussin comments:

On the two categories *mili* 迷理 and *mishi* 迷事, see #2004; *Samgraha* (T.31.1595.0164b).

The [proclivities] to be abandoned by insight (*darśana-heyas*)—although they are accompanied by ten *dharma*s (anger, etc.) that cause confusion about things—are abandoned all at once; they are thus abandoned by the root-knowledge (*mūla-jñāna*).

The [proclivities] to be abandoned by cultivation (*bhāvanā-heyas*) that cause confusion about the principles are abandoned in the same way.

The *bodhisattvas*, in the path of cultivation (*bhāvanā-mārga*), do not abandon the defilements (*kleśas*) that cause confusion about things. – Lengthy explanations in Kuiji (10B/26v.–29r.; T.43.1830.0594c04).

#3207 II. The support (*āśraya*) which is transmuted (*parāvṛtta* 所轉依). (See #2993.)

<This support is of two kinds:>

1. The support (*āśraya*) that holds the seeds (*bījas*) (持種依):

This means the root-knowledge (*mūla-jñāna* 本識) or the eighth cognition,¹⁰⁴⁹ because it holds (能持) the seeds (種) of defiled (染) and pure (淨) {10/7v.} *dharma*s; because, being actual, it is the support (所依) of defiled and pure *dharma*s.

The noble path (*ārya-mārga* 聖道, or pure knowledge) transmutes it (*parāvart* 轉) in such a way that it discards the defiled and obtains the pure (捨染得淨). – Although the other dependent nature entities (*paratantras*) (餘依他起性), i.e., the other cognitions, are also supports (依), nevertheless, they do not hold (能持) the seeds (種); thus, they are not referred to in the expression “transmutation of the support” (*āśraya-parāvṛtti*).¹⁰⁵⁰

¹⁰⁴⁹ See the *Laṅkāvatāra*, which is cited in *Siddhi* F 110 at bottom.

¹⁰⁵⁰ See moreover, #3271.

- #3208 2. The support (*āśraya* [for the *dharma*s] of confusion and of awakening (迷悟依).

This means true suchness (*tathatā* 真如), which serves (能作) as the root (根本) of confusion (迷) and of awakening (悟); by relying (*āśri* 依) on it, defiled (染) and pure (淨) *dharma*s can arise (得生). The noble path transmutes (轉) it in such a way that it discards the defiled (捨染) and obtains the pure (得淨). – Although the (other) dependent [nature entities] (*paratantra*) also serve as support for the *dharma*s of confusion and of awakening, nevertheless, they are not a “root” (根本). Thus, they are not referred to here.

La Vallée Poussin comments:

- a. The *Samgraha* knows only the first explanation, the same for Sthiramati's *Thirty Stanzas*.

According to the *Samuccaya-vyākhyā* (T.31.1606.0742c09), the following should be distinguished:

1. the transmutation of the mind (*citta-parāvṛtti* 心轉依), which is the transmutation in terms of suchness (*tathatā*) (真如轉依);
2. the transmutation of the path (*mārga-parāvṛtti* 道轉依), i.e., the noble path by which one obtains transmutation;
3. the transmutation of incapacity (*dauṣṭhulya-parāvṛtti* 羸重重轉依), which is the transmutation of the root-cognition (*mūla-vijñāna*). (Kuiji, 10B/29r.).

- b. *Samuccaya-vyākhyā* (T.31.1606.0764a06). – The “knowable object” (*jñeya-artha*) is of six types:

1. the erroneous (*bhrānti*, *miluan* 迷亂, AKB 19/9v.9) = *grāhaka-grāhya-grāha* (seizing of that which seizes and of that which is seized); <666>
2. the erroneous support (*bhrānti-āśraya* 迷亂所依 = *abhūta-parikalpa* [false imaginations]) (see *Siddhi* F 516);
3. the non-erroneous support (*abhrānti-āśraya* 不迷亂所依 = *tathatā* [suchness]), because it is the place of the knowledge without conceptual figurating (*nirvikalpaka-jñāna*);
4. the erroneous and non-erroneous (*bhrānti-abhrānti* 迷亂不迷亂) = all the good *dharma*s (understanding derived from hearing [*śrutamayī prajñā*], etc.) favorable to the supramundane knowledge (*lokottara-jñāna*), because they are the object of figurating (*vikalpas*), because they are favorable to the cognition without concep-

tual figurating.

5. the non-erroneous (*abhrānti* 不迷亂 = knowledge without conceptual figurating).

6. the non-erroneous outflow (*abhrānti-niṣyanda* 不迷亂等流迷亂 = *ārya-mārga-prṣṭha-labdha-kuśala-dharmāḥ* [good subsequently acquired *dharmas* of the noble path]).

#3211 III. That which is “discarded” by the transmutation (*parāvṛtti*) (所轉捨).

This is of two kinds:

- [1. that which is “discarded in terms of abandoning” (所斷捨): discarded by abandoning (*prahāna*);
2. that which is “discarded in terms of letting go” (所棄捨, *niṣṛṣṭa* [setting free]¹⁰⁵¹): discarded by releasing (*nisarga* ?)].

La Vallée Poussin comments:

Same distinction in the *Vibhāṣā* (T.27.1545.0164b):

- a. the impure (*sāsrava*) is the object of *duanshe* 斷捨 and of *duanqi* 斷棄;
- b. the pure (*anāsrava*) conditioned (*saṃskṛta*) [is the object] of *duanqi* 斷棄 only.

1. That which is “discarded in terms of abandoning”:

This means that the seeds (*bījas* 種) of the two hindrances (*āvaraṇas* 障) are discarded (捨) because they are “abandoned” (斷) [that is, they belong to the to-be-abandoned-by-insight (*darśana-heya*) and to the to-be-abandoned-by-cultivation (*bhāvanā-heya*) categories]. At the time of the true (*bhūta* 真) path of expulsion (or unhindered path) (*ānantarya-mārga* 無間道), [that is to say, the pure root-knowledge (*mūla-jñāna*)—as opposed to all impure knowledge (*jñāna*) and even to the pure “subsequently acquired knowledge”—the path of insight into the characteristics (*lakṣaṇa-darśana-mārga*), #2932], the hindrance (*āvaraṇa* 障) is counteracted by the counteragent (*pratipakṣa* 治) [just as darkness by light]: it is thus abandoned-destroyed (*prahā, nirudh* 斷滅). As the saint will never again be endowed (成就) with the seeds of the hindrance, the hindrance is {10/8r.} said to be “discarded” (捨). [The impure dependent (*paratantra*) is thus discarded.]

The seeds having been abandoned, the (falsely) seized (妄執) person (*pudgala* 我) or *dharmas* (法) are no longer actively manifest (現行):

¹⁰⁵¹ Vyutpatti 130, heading, 245, 1258.

#3212 Since the seizing ⟨of the person and of *dharmas*⟩ no longer appear (不對) to a mind that is no longer erroneous (妄情), we also say that they have been “discarded” (捨). – The transmutation (*prarāvṛtti*) is thus ⟨said to be⟩ the discarding (捨) of what is only imagined (*parikalpiṭa* 遍計所執).

#3215 2. That which is “discarded in terms of letting go”:

This means:

a. the ⟨remaining⟩ *dharmas* that are impure (*sāsrava*) without being a hindrance (*āvaraṇa*) [namely, the good-impure (*kuśala-sāsrava*); one part¹⁰⁵² of the non-defined that are arisen from retribution (*vipākaja avyākṛta*); three categories of the non-defined];

b. the inferior pure *dharmas* (劣無漏) <667> [namely, the pure *dharmas* of the ten stages (*bhūmis*)]¹⁰⁵³ along with their seeds (*bījas* 種) [inferior category].

They are not to be abandoned (*heya*) but discarded because they are “discarded in terms of letting go” (所棄捨). (See #3278.)

Indeed, ⟨at the time when⟩ the adamant concentration (*vajra-upama-samādhi* 金剛喻定) ⟨actually manifests,⟩ it has, for its result (引), a ⟨completely⟩ perfect (極圓), clear (明), ⟨pure (純淨)⟩ root-cognition (*mūla-vijñāna* 本識) which can no longer serve as support (依) for the impure or of the inferior pure: all of that is thus “discarded in terms of letting go” (棄捨).

#3216 The seeds being already discarded (捨), the impure and the inferior pure can no longer actually arise: this absolute impossibility to arise is also called “discarding” (捨). – Transmutation (*parāvṛtti*) is thus called the discarding of the impure *dharmas* of *saṃsāra* (生死) and of the inferior pure *dharmas* (劣法).

#3218 [At what time does this abandonment of the *dharmas* or seeds of the “letting go” category occur?]

According to one opinion, ⟨the remaining seeds and *dharmas* that are impure and the inferior pure *dharmas* [are abandoned qua letting go]⟩ at the same time as the {10/8v.} adamant concentration (*vajra-upama-samādhi* 金剛喻定), because they are, indeed, discarded (捨) at the same time (俱時) as the seeds (種) of the two hindrances (障).

#3220 According to another opinion, which is the correct one, they cannot yet be dis-

¹⁰⁵² The innate seizing of *dharmas* (*dharma-grāha*), which is retribution (*vipāka*), is “to be abandoned”.

¹⁰⁵³ *Sūtrālaṃkāra*, p. 106: *laukika*, *hīna-lokottara*, *mahā-lokottara*.

carded (捨) at this time for the path of expulsion or unhindered path (*ānantarya-mārga* 無間道, i.e., the adamant concentration) is not contradictory with them; on the other hand, to accept the first opinion, the *bodhisattva* (菩薩) would—at the time of the adamant concentration (*vajra-upama-samādhi*)—no longer have any *dharma*s of *saṃsāra* (生死法) (i.e., non-defined *dharma*s, birth of inconceivable transformation [*acintyā pariṇāmikī upapatti*], #2690); <in this state,> his cognition (*viññāna*) would no longer be susceptible to perfuming (所熏識): he would be called a *buddha* (佛) from the “path of expulsion” (or unhindered path); and the “path of liberation” (*vimukti-mārga* 解脫道) would then be useless (無用).

#3221 Thus, the <remaining> impure *dharma*s, etc., which are not hindrances and the inferior pure *dharma*s are “discarded in terms of letting go” (棄捨) on the path of liberation (解脫道), consecutive to the adamant concentration (*vajra-upama-samādhi*), because the eighth cognition, once it is stainless (*vimala* 淨, #0741), can no longer serve as support (依). (See #2816, #3274.)

#3223 IV. That which is obtained by the transmutation (*parāvṛtti*) (所轉得).

This is of two kinds:

- [1. that which is obtained by manifestation (所顯得) (#3226);
2. that which is obtained by generation (所生得), (#3260).

In other terms, (1) that which is manifested by transmutation (*parāvṛtti*) and (2) that which is generated by transmutation; (1) on the one hand, *nirvāṇa*, (2) on the other hand, *bodhi*. <668>

L. *NIRVĀṆA*

La Vallée Poussin comments:

1. As for an illuminating account of the doctrines of the *Siddhi*, see J. Masuda, *Der Individualistische Idealismus der Yogācāra-Schule*, 1926: 48–53. – These doctrines are far from covering all the views of the old Great Vehicle, as will be seen in Appendix One (*Note on the Immortal Buddha*).

2. With regard to the *nirvāṇa* of the ancient tradition, i.e., the *nirvāṇa* of the Sarvāstivādin-Vaibhāṣikas and of the Sautrāntikas, I do not see the necessity to correct the views expounded in my “*Nirvāṇa*”, 1925. The criticisms of Th. Stcherbatsky, *Bulletin of the School of Oriental Studies*, 1926: 357–360, and *Conception of Nirvāṇa*, 1927,¹⁰⁵⁴ although repeated by Kaccāyana, *Indian Historical Quarterly*, iii, p. 871, and by Das Gupta, *Modern Review of Ramanand Chatterjee*, July 1928: 65, seem worthless to me.

However, there is a serious mistake in my little work.¹⁰⁵⁵ – I have attributed to the Sthavira school the doctrines which Saṃghabhadra attributes to “the Sthavira”, i.e., to the Sautrāntika Śrīlāta, (Śrīlābha, Śrīlābha): a confusion over which commentators, such as Yanhui, have stumbled, but which Puguang and Fabao clear up.

And one omission. The Japanese treatises teach that there are two masters in the Little Vehicle:

a. The Abhidharma defines *nirvāṇa* as an unconditioned factor (*asaṃskṛta*), as good, permanently present, of which one takes possession by abandoning the defilements (*kleśas*);

b. *Tattva-siddhi* of Harivarman defines *nirvāṇa* as a non-existing *dharma* (*abhāva-dharma* 無法), i.e., absence of the causes and fruits of *saṃsāra* (*Bukkyō Daijiten*, pp. 1372–1373).

3. We may mention Demiéville, “Milinda”, *BEFEO*, 1924: 68; good entries in *Bukkyō Daijiten*, p. 1371 (The two *nirvāṇas*, according to *Da zhidu lun*; the *nirvāṇa* of the Little Vehicle and of the Great Vehicle; meaning of the word *nirvāṇa*,

¹⁰⁵⁴ See Subject Index, pp. 231–232, a good summary of what the author says about *nirvāṇa*. Many instructive comments.

¹⁰⁵⁵ Erase the second paragraph of the note at bottom of *Nirvāṇa*, 1925: 93, which is a nest of mistakes (?). – The list of the unconditioned factors (*asaṃskṛtas*) of the *Mahā-sāṃghikas*, p. 186, established according to the Tibetan edition, should be read as above, *Siddhi* F 78.

according to *Vibhāṣā*, 28, *Nirvāṇa-sūtra*, 25; the four *nirvāṇas*, according to the *Siddhi* and commentary of the *Hundred Dharmas*; *nirvāṇadhātu*); the translation of *Vibhāṣā*, 32, on the two *nirvāṇa-dhātus*, *Bulletin Académie Belgique*, Dec. 1929; “Documents d’Abhidharma”, *Mémoires Académie Belgique*, 1930–1931.

Tipo pusa po Lengqie jing zhong waidao xiaocheng si zong lun (T.32.1639.0155) and *Tipo pusa shi Lengqie jing zhong waidao xiaocheng niepan lun* (T.32.1640.0156), translated by G. Tucci, *Un traité d’Āryadeva sur le Nirvāṇa des hérétiques* (“A Treatise by Āryadeva on the Nirvāṇa of the Heretics”).

The verse in the *Laṅkāvatāra*, p. 23 should read: *na nirvāsi nirvāṇe na nirvāṇaṃ tvayī samsthitaṃ*, according to T.16.0672.0590: “The Buddha does not abide in *nirvāṇa*; *nirvāṇa* does not reside in the Buddha”.

4. *Bodhisattva-bhūmi*, fol. 108a, i, chap. 17, YBh, *juan* 46, towards the end. <669>

The *sūtras* define *nirvāṇa* as the cessation of the old conditioning forces (*saṃskāras*), the non-generation of new conditioning forces. But, say the Sarvāstivādins and Asaṅga, *nirvāṇa* can only be cognized by a direct and individual cognition. [The letter is like the finger pointing to the moon: one should not become attached to the letter.¹⁰⁵⁶]

Likewise, to his son who is brought up within the palace, the king gives toys representing animals; he praises the animals, and the child loves these toys: he takes him out of the palace and the child understands what his father was telling him about.

Likewise, brought up in the palace of the conditioning forces (*saṃskāras*), we do not understand what *nirvāṇa* is: when, O hearers (*śrāvakas*), we see the truths, when, O *bodhisattvas*, we take possession of a pure disposition (*śuddha-adhyāśaya*), then we understand *nirvāṇa*, the peaceful (*śanta*) *nirvāṇa*.

Likewise, a good physician ...

yah punar eṣāṃ eva saṃskārāṇāṃ pūrvaṃ hetusamucchinānāṃ paścād aśeṣoparamas tadanyeṣāṃ cātyantam anabhinirvṛttir aprādurbhāva īdam ucyate nirvāṇam | tac ca śāntaṃ kleśopaśamād duḥkhopaśamāc ca veditavyam || evaṃ ca tāvad adhyāśaya-śuddho¹⁰⁵⁷ bodhisattvo ’dr̥ṣṭasatyō vā śrāvakayānīyo nirvāṇād (?) adhimukto¹⁰⁵⁸ bhavati | evaṃ cābhidadhāti śāntaṃ nirvāṇam iti | ca cāśya tasmin nirvāṇe yathābhūto ’vagamo

¹⁰⁵⁶ And the Sautrāntikas, at least Śrīlāta, are attached to the letter. – See the opinion of Kātyāyana, in *Sūtraṅgama*, 2, Béal, *Catena*, p. 309.

¹⁰⁵⁷ YBh: “the *bodhisattva* who has not yet obtained a pure disposition (*adhyāśaya*) ...”.

¹⁰⁵⁸ YBh: “... generates a resolution (*adhimukti*) toward *nirvāṇa* ...”.

yathābhūtaṃ jñānadarśanaṃ pravartate || asti tv eṣa yoniśomanaskāras tadyathā rājaputro vā gṛhapatiputro vā rājñā gṛhapatinā vāntargṛhe saṃvardhitaḥ syāt | tasya ca daharasyaiva kumārabhūtasya tena rājñā gṛhapatinā vā kṛtrimakā mṛgarathakā vā gaurasvarathakā (?) vā hastirathakā vā upasaṃhṛtā bhaveyuh | sa ca rājaputro vā gṛhapatiputro vā taiḥ kṛdān ramyamānaḥ paricaraṃs teṣv eva kṛtimeṣu mṛgeṣu mṛgasamjñī syāt ... | athaikadā sa rājā vā gṛhapatir vā svasya putrasya vṛddher anwayād indriyāṇāṃ paripākād bhūtānāṃ mṛgāṇāṃ varṇaṃ bhāṣeta bhūtānāṃ yāvad dhastīnāṃ varṇaṃ bhāṣeta | tasya punaḥ rājaputrasya vā gṛhapatiputrasya vā taṃ varṇavādaṃ śrutvā evaṃ syād eṣāṃ ayaṃ rājā gṛhapatir vā asmākaṃ mṛgarathakānāṃ yāvad dhastirathakānāṃ varṇaṃ bhāṣata iti | athāpareṇa samayena sa rājā gṛhapatir vā svaṃ putraṃ bahir āgārān nirvāsya bhūtān mṛgān tasya upadarśayet | tasya tān drṣtvā tasmim samaye pratyātmaṃ pratyavagamo yathābhūta utpadyeta | ime te bhūtārthikā mṛgarathakā vistareṇa yāvad dhastirathakā yeṣāṃ asmākaṃ pitā dīrgharātraṃ varṇaṃ bhāṣitavān | asmākaṃ eva tv ayathābhūte ṛthe tatpratirūpa-mātrake tatpratibimbapratibhāsamātrake adhimokṣaḥ pravṛtta iti tena pūrvakenādhimokṣeṇāritīyeran.¹⁰⁵⁹

evam eva saṃskārāntargṛhasaṃvṛddhānāṃ bodhisattvānāṃ adrṣṭasatyānāṃ ca śrāvakānāṃ putrasthānīyānāṃ pitṛkalpair buddhair bodhisattvaiś <670> ca mahābhūmipraviṣṭair nirvāṇapratyakṣadarśibhis teṣāṃ bodhisattvānāṃ śrāvakānāṃ ca purato nirvāṇasya yathādrṣṭasya varṇo bhāṣitaḥ | taiś ca tan nirvāṇaṃ guṇato ghoṣamātrānusārīṇyā buddhyā dīrgharātraṃ adhimuktam | yadā punas teṣāṃ saṃbhāraparipākavṛddher anwayāc chuddhāśayānāṃ ca bodhi-sattvānāṃ drṣṭasatyānāṃ ca śrāvakānāṃ nirvāṇe pratyakṣajñānaṃ utpadyate tadā teṣāṃ api yathābhūtaḥ pratyavagama utpadyate | idaṃ tan nirvāṇaṃ sarvaśrāvakapratyeka-buddhānāṃ yasya buddhabodhisattvair varṇo bhāṣitaḥ | asmābhis tu pūrvam bala-prajñatayā na yathābhūtaṃ adhimuktam ...

⟨First: That which is obtained by manifestation (所顯得:)⟩

#3226 This means that that which the *bodhisattva* obtains due to the transmutation (*parāvṛtti*) manifesting it, is the great *parinirvāṇa* (*mahā-parinirvāṇa* 大涅槃).

Although this *nirvāṇa* is, from beginningless time (*anādi-kālika* 本來), intrinsically pure (*svabhāva-śuddha* 自性清淨), nevertheless, the adventitious (客) veil ⟨of the hindrances⟩ (障覆) cause it {10/9r.} not to be manifest (不顯). The true noble path (真聖道), when arising, [like a great wind,] dissipates ⟨or abandons⟩ (斷) those veils, ⟨i.e., hindrances,⟩ [like the clouds,] and makes the characteris-

¹⁰⁵⁹ *ritīyate* for *ṛtīyate* (*Lotus*), Wogihara, ZDMG, 58: 454.

tic (相) of *nirvāṇa*, [like the moon,] be manifest (顯). This is what is called obtaining of *nirvāṇa* (得涅槃).

La Vallée Poussin comments:

Compare AKB vi, F 205, with regard to the expression:

“He ... puts an end to suffering” (*duḥkhasyāntaṃ karoti*). [...] How can one “make” *nirvāṇa*? – By removing the hindrances to the attainment of *nirvāṇa*. Just as one says: “Make [some] space (*ākāśaṃ kuru*)! Tear down the house!”.

[In this regard, according to the *Vibhāṣā*, 28, at the end, see the numerous etymological explanations of the word *nirvāṇa*.]

This word *nirvāṇa* means true suchness (*tathatā*) (真如) freed of the veils, <i.e., hindrances> (*nirāvaraṇa* 離障). *Nirvāṇa* is <itself (體)> the pure (*suvisuddha* 清淨) *dharma-dhātu* (法界). (See #3311.)

* * *

L.A. Four kinds of *nirvāṇa*; #3228

L.B. To whom do the various *nirvāṇas* belong? #3236

L.C. *Nirvāṇa* and *bodhi*; #3246

L.A. *Four kinds of nirvāṇa*

#3228 However, we have to distinguish ⟨four kinds (種) of *nirvāṇa* (涅槃)⟩ (YBh, 80):

#3231 I. *Nirvāṇa* that is intrinsically pure from beginningless time (*anādi-kālika-prakṛti-śuddha-nirvāṇa* 本來自性清淨涅槃).¹⁰⁶⁰

[Literally: *mūla-āgata-svabhāva-śuddha-nirvāṇa*.]

⟨This means the principle (理) which is true⟩ suchness (*tathatā*) (真如), the nature ⟨or characteristic⟩ of all *dharma*s (一切法相). Although there are adventitious defilements (客染), nevertheless, it is:

1. intrinsically pure (*prakṛti-śuddha* 本性淨); <671>
2. endowed with innumerable and immeasurable (無數量) subtle (微) and sublime (妙) qualities (功德);
3. without arising and ceasing (無生無滅), ⟨tranquil (湛)⟩ like space (虛空);
4. equal (*sama* 平等) and common (*sādhāraṇa* 共有) for all sentient beings;
5. neither identical (不一) with all *dharma*s nor different (不異) from them (for it is the nature-of-things [*dharmatā*], see #2765);
6. free of all marks (*nimitta* 相) (for it is not conceivable; it lacks the mark of that which is seized [*grāhya-nimitta*]);
7. free of all conceptual figurating (*vikalpa*) (分別) (for it does not conceive; the figurating of that which seizes [*grāhaka-vikalpa*] is absent in it);
8. beyond the path (路) of the intellect (尋思) (= *vitarka-vicāra* [initial inquiry and investigation]: it is “realized” internally; it eludes the coarse mind);
9. beyond ⟨or abandoned (斷) from⟩ the path of words (名言道) (for it is not the place [*āspada*] of expressions);
10. realized internally (自內所證) only by true saints (*āryas* 聖者). {10/9v.}

This suchness—which is the second of the seven [kinds of suchness], #2783—being “calm in itself” (*prakṛti-sānta* 性本寂, *ādi-sānta* ?), is called *nirvāṇa* (涅槃).

¹⁰⁶⁰ See, e.g., the *Samdhi-nirmocana* (T16.0676.0697b).

The four *nirvāṇas* are listed in the *Vyutpatti*, 95, 1–4. The first, simply *nirvāṇa*, Tib. *mya ngan las 'das pa*, but, in the Chinese edition, as in *Siddhi*: *mūla-āgata-śuddha-svabhāva-nirvāṇa*. – I am led to think that the Sanskrit texts, sources of the *Siddhi*, have merely *nirvāṇa*.

#3232 II. *Nirvāṇa* with remainder (*sopadhiśeṣa-nirvāṇa* 有餘依涅槃):

⟨This means true⟩ suchness (*tathatā*) (真如) emerged from the veil or hindrance of defilements (*kleśa-āvaraṇa-parimukta* 出煩惱障). Although [there still is a remainder (*upadhi*), i.e., the *dharma*s of retribution, which are the support of a subtle suffering (微苦), have not yet ceased (滅), nevertheless, the defilements (*kleśas*) ⟨or hindrances (障)⟩ are forever extinguished (永寂). Thus, ⟨it is called⟩ *nirvāṇa*.

#3233 III. *Nirvāṇa* without remainder (*nirupadhiśeṣa-nirvāṇa* 無餘依涅槃):

⟨This means true⟩ suchness emerged from the suffering of *saṃsāra* (出生死苦). On the one hand, the defilements are already exhausted (盡); on the other hand, any remainder (*upadhi* 餘依) [that could serve as support for suffering (*sāsrava-duḥkha-phala-āśraya*)] has also ceased (滅). All suffering is forever extinguished (永寂). Thus, ⟨it is called⟩ *nirvāṇa*. (This is the body of liberation [*vimukti-kāya*], #3349).

#3234 IV. Non-abiding *nirvāṇa* (*apratiṣṭhita-nirvāṇa* 無住處涅槃):

⟨This means true⟩ suchness (真如) emerged from the hindrance to what is to be known (*jñeya-āvaraṇa* 所知障), [i.e., “the veil that hides the knowable”; consequently, (this *nirvāṇa*) is manifested in its integrity and its perfection]; thus, (this *nirvāṇa* is) always assisted (所輔翼) [by excellent and pure conditioned (*saṃskṛta*) *dharma*s, that is to say,] great compassion (*mahā-karuṇā* 大悲) and great understanding (*mahā-prajñā* 大般若).

From which it follows that it is neither abiding (*apratiṣṭhita* 不住) in *saṃsāra* (生死), due to understanding or knowledge (*jñāna*); nor is it abiding (不住) in *nirvāṇa* (涅槃), due to compassion. It provides for the benefit and happiness (利樂) of sentient beings. It applies itself (用), by understanding and compassion, until the end of time (*aparānta-koṭi-niṣṭha* 窮未來際). Nevertheless, it is always calm (常寂). Thus, ⟨it is called⟩ *nirvāṇa*. <672>

La Vallée Poussin comments:

See above, #3042; and also my *Notes Bouddhiques in Muséon*, 1914: 34; Stcherbatsky, *Conception of Nirvāṇa* p. 235; Masuda, p. 49.

Whatever the grammatical explanation, it is the *nirvāṇa* of the one who is not abiding either in *saṃsāra* or in *nirvāṇa*.

Vyutpatti, 19, 55: *apratiṣṭhito nirvāṇe*.

Bodhicaryāvatāra, ix, 38: *apratiṣṭhita-nirvāṇatvena paramām śāntim gate ... bodhi-sattve ...*

Sūtrālamkāra, ix, 14, 45, 70; xix, 62.

Dharmasaṃgīti in the *Śikṣā-samuccaya*, p. 323: *sarvasattva-samacittā nitya-samādhi-gocarāḥ saṃsāra-nirvāṇa-vimuktā ... sattvānāṃ mātāpitṛkapāḥ ...*

Apratiṣṭhita-nirvāṇa (non-abiding *nirvāṇa*) = *nirvāṇaṃ yatra pratiṣṭhīyate* (note by Speyer in *Muséon*, 1914: 33; *Syntax*, § 360).

Cf. the *Aṣṭa-sāhasrikā*, p. 23: *api tu sthāsyati sarvajñatāyām asthāna-yogena*, commented on by Siṃhabhadra: *tatra sthānaṃ vastūpalambhaḥ pratiṣṭhānaṃ cetasaḥ | tatpratiṣedhād asthānaṃ*.

Aṣṭa-sāhasrikā, p. 37: *apraṭiṣṭhita-mānaso hi tathāgato 'rhan samyaksambuddhaḥ | sa naiva saṃskṛte dhātau sthito nāpy asaṃskṛte dhātau sthito na ca tato vyutthitaḥ*.

Vajracchedikā, p. 27: *apraṭiṣṭhita-citta* (non-abiding mind).

Samgraha, Vasubandhu (T.31.1595.0210a).

The *nirvāṇa* of the *buddhas* is contrasted with the special *parinirvāṇa* (*viśiṣṭa-parinirvāṇa*) which is pursued by the followers of the Little Vehicle, the thirty-second compassion of the *tathāgata*, *Vyutpatti*, x, 32.

L.B. *To whom do the various nirvāṇas belong?*

#3236 All {10/10r.} sentient beings possess the first [of the four kinds of *nirvāṇa*]. The non-trainees (*aśaikṣas* 無學) of the two vehicles (乘) can possess the first three. Only our Buddha Bhagavat (世尊) is said to possess all four.

Several problems present themselves.

#3238 1. Why attribute *nirvāṇa* with remainder (*sopadhiśeṣa* 有餘依) to the Sugata (善逝)?

Although the Sugata (善逝) is certainly without any real remainder (*upadhi*), i.e., any *dharma* that could be a real support (實依) of suffering, nevertheless, the Sugata appears as if (現似) he had a remainder. [He manifests suffering (*duḥkha*) and the origin (*samudaya*) in his bodies, see #3318.]

Or else, we say that the Sugata possesses *nirvāṇa* without remainder (*nirupadhiśeṣa* 無餘依) because any remainder that could be the support of suffering (*duḥkha-āśraya* 苦依, *duḥkha-upadhi*) is exhausted (盡); we say that he possesses *nirvāṇa* with remainder (有餘依) because he does not lack the kinds of remainder (*upadhis*) that are not the support of suffering (*aduḥkha-upadhi* 非苦依), [namely, the pure (*anāśrava*) aggregates (*skandhas*)]. (Consequently, the Bhagavat (世尊) is said to possess all four.)

#3240 2. The hearers (*śrāvakas* 聲聞) and self-enlightened ones (*pratyekabuddhas*), you say, take possession of the <673> *nirvāṇa* without remainder (*nirupadhiśeṣa* 無餘依). Then why is there a *sūtra* that teaches that they do not take possession of *nirvāṇa* without remainder?

La Vallée Poussin comments:

a. The *Siddhi* accepts the *nirvāṇa* of the saints of the two vehicles. – According to the *Samgraha* (T.31.1594.0148b); Asvabhāva (T.31.1598.0434a) and *Buddhabhūmi-śāstra* (T.26.1530.0312b):

People of the determined family (*gotra*) obtain the escape by their vehicle (i.e., the hearers [*śrāvakas*] by the vehicle of the hearers, etc.); people of the non-determined family [obtain it] by the Great Vehicle or by another vehicle. Escape (*niḥsaraṇa*), i.e., *nirvāṇa*.

Followers of the three vehicles, due to the seeds (*bījas*) (see #0427) as cause (*hetu-pratyaya*), due to the mirror-knowledge (*ādarśa-jñāna*) of the *tathāgatas* (#3265) as aiding condition qua dominance (*adhipati-pratyaya*), ... give rise to the noble path, expel the hindrance of defilements (*kleśa-āvaraṇa*) (or, in par-

ticular,) the hindrance to what is to be known (*jñeya-āvaraṇa*).

The hearers (*śrāvakas*) and self-enlightened ones (*pratyekabuddhas*) of the determined family—having arrived at the state of *arhat*, for they delight in the peace and in the cessation, for they have completely uprooted the hindrance of defilements which provokes action and “moistens” birth—when the body and the mind brought forth by former actions and defilements are annihilated by them, then they do no longer take rebirth because the remainder (*upadhi*) no longer exists; since all the conditioned factors (*saṃskṛtas*), pure or impure (*anāsrava*, *sāsrava*), either actual or in the state of seeds, have ceased with the remainder ... (See #3349.)

The hearers and the self-enlightened ones of the non-determined family, having reached the state of *arhat*, even though without defilement (*kleśa*), aspire to *bodhi*. By the power of their resolution, they conserve their body (see *Siddhi* F 508) and practice the Great Vehicle. Having reached the adamant concentration (*vajra-upama-samādhi*), all the hindrances (*āvaraṇas*) having disappeared, they realize the three bodies of a *buddha*. Although they have pure conditioned (*saṃskṛta*) qualities, there no longer remains in them any impure (*sāsrava*) body and mind: thus, they realize the element of the *nirvāṇa* without remainder (*nirupadhiśeṣa-nirvāṇa-dhātu*). By remainder (*upadhi*) is meant the impure body and mind of the three realms (*dhātus*) ...

Thus the followers of the two vehicles of the non-determined family obtain first *nirvāṇa* with remainder (*sopadhiśeṣa*) (i.e., state of *arhat*), then *nirvāṇa* without remainder (*nirupadhiśeṣa*). The *bodhisattvas*, on attaining the stage (*bhūmi*) of the *buddhas*, realize the two *nirvāṇas* at the same time: ... they have the *nirvāṇa* with remainder since they create appearances of impure bodies and minds.

- b. To this doctrine is opposed the doctrine of the *Śrīmālādevīsīṃhanāda-sūtra* (T11.0310.0675a) (cited above, *Siddhi* F 505) and T11.0310.0676b06:

The hearers and self-enlightened ones all enter into the Great Vehicle, but the Great Vehicle is the vehicle of the *buddha* (*buddha-yāna*). Consequently, the three vehicles are the one vehicle (*eka-yāna*); to realize the one vehicle is to obtain supreme perfect *bodhi* (*anuttarā samyak-saṃbodhi*); supreme perfect *bodhi* is *nirvāṇa*; *nirvāṇa* is the pure *dharma-kāya* of the *tathāgata* (*tathāgata-śuddha-dharma-kāya*); to realize the *dharma-kāya* is the one vehicle (*eka-yāna*); the *tathāgata* is none other than the *dharma-kāya*. It is said that the

tathāgata is the *dharma-kāya*; the endless *dharma-kāya* is the endless one vehicle (*eka-yāna*); the endless one vehicle is the abandonment of the series.

On the one vehicle (*eka-yāna*), Asvabhāva, *Samgraha* (T.31.1598.0447). <674>

#3241 But the same *sūtra* says that they do not possess *nirvāṇa* (涅槃) in any manner (都). Could it then be maintained that they also are lacking [*nirvāṇa* with] remainder (*sopadhiśeṣa* 有餘依)?

#3243 In fact, as long as their “body and knowledge” (身智 = their body and their mind) last, the saints of the two vehicles (聲聞等)—referring to the determined families (*niyata-gotras* 定性)—have the hindrance to what is to be known (*jñeya-āvaraṇa* 所知障). Since the support of suffering (*duḥkha-upadhi* 苦依) (that is to say, “that which serves as support for suffering”: *duḥkha-phala-āśraya-kāya*, actual existence) is not yet exhausted, the *parinirvāṇa*¹⁰⁶¹ (literally, “the meaning of *parinirvāṇa*” [*parinirvāṇa-artha* 圓寂義]) remains hidden (隱). Thus, it may be said that they do {10/10v.} not have *nirvāṇa* (無涅槃).

This is not to say that they (really (實)) lack *nirvāṇa* with remainder (*sopadhiśeṣa*) (有餘涅槃), i.e., “reality” (or true principle) (真理) (or suchness [*tathatā*]), which the exhaustion (盡) of the hindrance of defilements (*kleśa-āvaraṇa* 煩惱障) reveals (所顯).

But since they have not yet realized the complete (*aśeṣa* 無餘) *parinirvāṇa* (圓寂), it is also said that they do not have *nirvāṇa* without remainder (*nirupadhiśeṣa* 無餘依): this is not to say that, later (後), when their “body and knowledge” (身智) have ceased (滅), there will not be the exhaustion (盡) of the support of suffering (*duḥkha-upadhi* 依), in other terms, *nirvāṇa* without remainder (無餘涅槃).

Or else, if the *Śrīmālādevīsīṃhanāda-sūtra* teaches that the saints of the two vehicles (乘) do not have *nirvāṇa* (涅槃), this must mean the fourth *nirvāṇa*, (i.e., the non-abiding one (無住處)), not the first three.¹⁰⁶²

#3244 Moreover, this statement that the saints of the two vehicles (乘) do not have *nirvāṇa* without remainder (無餘依) is meant to refer to the non-determined families (*anīyata-gotras* 不定性): the latter, at the very time when they obtain, i.e., realize (證得), *nirvāṇa* with remainder (有餘涅槃), they determinately (決定) turn their mind (迴心) toward (seeking) supreme awakening (*bodhi* 覺). By the power of pure concentration (定) and resolution (願) (that proceeds from com-

¹⁰⁶¹ *yuanji* 圓寂, *Vyutpatti*, 193.

¹⁰⁶² Both explanations according to Asvabhāva (T.31.1598.0434a).

passion), they “conserve” their body (留身) [and seize an existence called “of transformation” (*pariṇāmikī*), see *Siddhi* F 507]: they remain for a long time (久住) and do not—as the saints of the two vehicles of the determined family (*niyata-gotra*) do—enter into *nirvāṇa* without remainder (無餘依).

The ⟨saints of the two vehicles (乘)⟩ have a profound liking (深樂) for *pari-nirvāṇa* (圓寂). {10/11r.} They obtain the contemplation (觀) of the emptiness of the person (*pudgala-sūnyatā* 生空); they thus directly realize (親證) true suchness (*tathatā*) (真如) as this emptiness (*sūnyatā*); they exhaust (盡) the hindrance of defilements (*kleśa-āvaraṇa* 煩惱障), the cause of rebirth (感生), ⟨which ceases forever (永滅)⟩: in that way, the *nirvāṇa* with remainder (有餘涅槃), <675> which relies on “reality” ⟨or the true principle⟩ (真理), is manifested (顯). The defilement (*kleśa* 煩惱) that generates rebirth (能感生) being exhausted (盡) for these saints, there is no ground for a new existence to occur ⟨due to retribution⟩ (*punar-bhava-vipāka* 更生): when the actual support of suffering (*duḥkha-upadhi* 現苦所依) (i.e., actual body) spontaneously (任運) ceases (滅)—the other conditioned factors (*saṃskṛta-dharmas* 有為法) being unable to serve as support (*upadhi* 所依) and being discarded all at once (頓捨) as the support of suffering (*duḥkha-upadhi* 苦依)—the *nirvāṇa* without remainder (無餘涅槃) that relies on reality ⟨or the true principle⟩ (真理) will manifest.

La Vallée Poussin comments:

What are these other conditioned factors (*saṃskṛta-dharmas*)? – Without doubt, the hindrance to what is to be known (*jñeya-āvaraṇa*). Indeed, Kuiji cites here the *Buddha-bhūmi*, 5:

Among the hearers (*śrāvakas*) and self-enlightened ones (*pratyekabuddhas*), the hindrance to what is to be known has not ceased. How can they obtain perfect (*ātyantika*) *nirvāṇa*? – The trace of the hindrance to what is to be known (*jñeya-āvaraṇa-vāsanā*) is non-knowledge (*ajñāna*), is not defiled. Even though it prevents *bodhi*, it does not prevent *nirvāṇa*. Because it is not a defilement (*kleśa*), it does not “moisten” birth. If, thus, the vow (*praṇidhāna*) is lacking, if one does not turn toward the Great Vehicle and *bodhi*, then, when this span of the present life will be exhausted, there will be complete cessation.

Although the “bodies and knowledges” (身智) of the saints of the two vehicles (乘) no longer exist at this time (i.e., when the support of suffering [*duḥkha-upadhi*] has come to an end), nevertheless, since these saints have previously “realized” cessation (*nirodha*), we can attribute the *nirvāṇa* without remainder

(*nirupadhiśeṣa*) to them.

At this time, [in view of the complete disappearance of any marks of the mind (*citta-nimitta*),] there remains only pure (清淨) true suchness (*tathatā*) (真如) (the first in the list on #3167), free of the ten marks (*nimittas* 離相, see #3355), identical (湛然, cf. #3356), calmed-ceased (寂滅), blissful (*sukha* 安樂).

Thus, from the point of view of suchness, it is said that the saints of the two vehicles do not differ (無差) from the *buddhas* (佛): but *bodhi* (菩提) and activity for the benefit (and happiness of others) (*parahita-kriyā* 利樂他業) are absent in them {10/11v.}: thus, it is said that they differ from the *buddhas*.

La Vallée Poussin comments:

a. *Samgraha* (T.31.1594.0148b), *Asvabhāva* (T.31.1598.0434a).

There is, with regard to *nirvāṇa*, a great difference between (1) hearers and self-enlightened ones (*śrāvakas-pratyekabuddhas*) and (2) *bodhisattvas*. For the former—settled in the element of *nirvāṇa* without remainder (*nirupadhiśeṣa nirvāṇa-dhātu*)—the “bodies and knowledges” are completely exhausted, like the extinguishing of a lamp. But when the *bodhisattvas* become *buddhas*, the *dharma-kāya* which they realize lasts forever without becoming exhausted, like the realm of immateriality (*ārūpya-dhātu*) continues without decline. <676>

b. Saeki Kyokuga (*Kandō*, 10/10v. in margin).

When the determined families (*niyata-gotras*) enter into *nirvāṇa* without remainder, their body and their knowledge are completely eliminated; there remains only pure suchness (*tathatā*). Or else, someone will claim that in the state (*avasthā*) of *nirvāṇa* without remainder, the body and the knowledge remain ... But no *śāstra* says that there would be matter (*rūpa*) or mind (*citta*) in *nirvāṇa* without remainder.

See YBh, 80, p. 30 of the 4th vol. of the Japanese edition.

L.C. *Nirvāṇa and bodhi*

La Vallée Poussin comments:

In brief, the *nirvāṇa* without remainder (*nirupadhiśeṣa*) obtained by the hearers (*śrāvakas*) and the self-enlightened ones (*pratyekabuddhas*) is the complete cessation of all individuality (= of all body and mind) and the returning to pure suchness (*tathatā*): one might say, the return to *brahman*, liberation (*mukti*) (or body of liberation [*vimukti-kāya*]). The *nirvāṇa* of the *buddhas* is not distinct from *bodhi*: it is suchness (*tathatā*) plus the four knowledges; in the realization of the *dharma-kāya* and by the perfect understanding of suchness, it is absolute peace and eternal activity: like those of *Brahmā* or of *Kṛṣṇa*.

According to the *Śrīmālādevīsīṃhanāda-sūtra* or the *Lotus of the good law*, the hearers and the self-enlightened ones do not obtain *nirvāṇa*: there is only one vehicle. – For the scholars who believe in the *nirvāṇa* of the hearers and of the self-enlightened ones, the question is why the Buddha teaches the vehicle of *bodhi* to the saints who are about to enter into *nirvāṇa*, for it does seem that the *nirvāṇa* of the hearers and of the self-enlightened ones is perfect peace.

1. *Buddhabhūmi-śāstra* (T.26.1530.0299b) (see #3046).

[Question:] – The root of the noble teaching (word-for-word, *ārya-deśanā* = *ājñā*) of the *tathāgatas* is such that sentient beings escape the suffering of *saṃsāra*. Now, when the hearers (*śrāvakas*) rise (*ākramaṇa*) to the state of the non-trainee (*aśaikṣa*; *arhat*), they all escape *saṃsāra*: the noble teaching of the *tathāgatas* is thus fully accomplished (*tathāgatājñā supratipannā*, cf. *Vyutpatti*, 48, 42). If that is so, why teach them again the *dharma*?

Answer. – So that they will turn (*pariṇam*) toward great *bodhi* (*mahā-bodhi*).

[Question:] – But when the hearers—in the state of the non-trainee—have exhausted this last unique existence (*vipāka*), they will definitively enter into complete cessation (*nirodha*), into the *nirvāṇa* without remainder (*nirupadhiśeṣa-nirvāṇa*). Now, the treatises teach that “the bliss of tranquillity” (*vyupāsama-sukha*) [of this *nirvāṇa*] is no different from that of the Buddha. Why does the Buddha entice the hearers toward great *bodhi*, toward the long suffering [i.e., prolonged existence]?

Answer. – There is no painful sensation (*duḥkhā vedanā*) in the existence called “of transformation” (*pariṇāmikī*) (see #2690) [which the *arhats* seize in order to pursue, during innumerable aeons (*asaṃkhyeya-kalpas*), the *bodhisattva* career]. Thus, the objection does not hold.

[Question:] – It does hold, for the existence “of transformation” (*pariṇāmikī*) involves suffering qua the fact of being conditioned (*saṃskāra-duḥkhatā*), i.e., suffering which is the fact that all existence is impermanent and conditioned (*saṃskṛta*) (#2678; AKB vi, F 124).

Answer. – The *arhats* who have become *bodhisattvas* endure this suffering (*duḥkhatā*). <677> But, thereby, they attain the three bodies, the qualities, the great joy (*mahā-prīti* ?; *xi* 喜), the great bliss (*mahā-sukha*) of the *tathāgatas*.

[Question:] – All these kinds of great bliss (*mahā-sukhas*) do not surpass the [bliss (*sukha*) of] *nirvāṇa*. What is lacking in it (—what inferiority does this bliss have?—) that the *arhats* should seek great *bodhi* (*mahā-bodhi*)?

Answer. – *Nirvāṇa* involves “bliss of tranquillity” (*vyupaśama-sukha*, *jijing* 寂靜, *anle* 安樂); but it does not involve the “experience of bliss” (*sukha-saṃvedana*, *shoule* 受樂), the bliss of *bodhi* (*saṃbodhi-sukha*); it abandons the immeasurable qualities (*guṇa*), the experience of bliss, etc.

As long as the *arhat* lives, he enjoys (*upabhu*) *nirvāṇa*, for, by the twenty-second faculty (*indriya*), he experiences the joy or satisfaction (*prīti* = *saumanasya*) and bliss or well-being (*sukha* = *praśrabdhi-sukha* [bliss of ease]) of liberation (*vimukti* = *kleśa-prahāṇa* [abandoning of defilements] or *saṃtāna-vimukti* [liberation from rebirth]) (AKB ii, F 112). – But all that must come to an end in the final *nirvāṇa*.

[Question:] – How blissful is the conditioned (*saṃskṛta*) bliss of *bodhi* (*saṃbodhi*) which is permeated by the suffering qua the fact of being conditioned (*saṃskāra-duḥkhatā*)?

Answer. – The pure (*anāsrava*) conditioned (*saṃskṛta*) is like *nirvāṇa*; being pure, it is not included in the suffering qua the fact of being conditioned. Moreover, the hearers seek great *bodhi* (*mahā-bodhi*) so that innumerable sentient beings can escape from *saṃsāra*.

[Question:] – The saints who have already become *buddhas*, do they not suffice for that? ... [For the remainder, see my article “Les neuf *kalpas* qu’a franchis Śākyamuni pour devancer Maitreya”, in *T’oung-Pao*, 1928: 17, and below, #3388.]

2. We know how the Little Vehicle has resolved a slightly different problem of the same order:

Why does the *bodhisattva* enter onto the long and painful career of *bodhi* instead of entering into *nirvāṇa*? – Out of compassion.

See AKB iii, F 84; vii, F 191–192; *Morale Bouddhique*, F 224; *Mahāpuruṣa-sāstra* (?) (T.30.1577.0256) of Devala Bodhisattva (Lévi, *BEFEO*, iii, p. 47), Tokyo, xix, 5, p. 50:

The bliss of *nirvāṇa* (*nirvāṇa-sukha*) which the *arhat* obtains by abandoning his last body is not comparable to the bliss of the *bodhisattva* who abandons his body for sentient beings. The bliss of the *arhat* when abandoning existence, at liberation, is not comparable to the bliss of the *bodhisattva* who takes rebirth for sentient beings

L.C.A. *Nirvāṇa and the hindrance to what is to be known (jñeya-āvaraṇa)*

#3246 If the hindrance to what is to be known (*jñeya-āvaraṇa* 所知障) does not generate rebirth (感生), how does one obtain the non-abiding *nirvāṇa* (*apratiṣṭhita-nirvāṇa* 無住處) by abandoning (斷) it?

The hindrance to what is to be known veils (隱覆) true suchness (*tathatā*) as it is manifested by the emptiness of *dharma*s (*dharma-sūnyatā* 法空); it brings it about that one does not generate (發生) the <great> understanding (*mahā-prajñā* 大般若) and <great> compassion (*mahā-karuṇā* 大悲) by which a *buddha* works in the service <for the benefit and happiness (利樂)> of sentient beings until the end of time. [The root-knowledge (*mūla-jñāna*) realizes suchness as the emptiness of *dharma*s): then follows a subsequently acquired knowledge (*prṣṭhalabdha-jñāna*) which is great understanding (*mahā-prajñā*) and which generates great compassion].¹⁰⁶³ <678>

Thus, when it is abandoned (斷), <the principle (理) of> the emptiness of *dharma*s (法空) is manifested (顯), which is the principle (理) of non-abiding *nirvāṇa* (*apratiṣṭhita-nirvāṇa* 無住涅槃) since it makes one not “abide” (住) in either <of the two extremes>, i.e., *saṃsāra* or *nirvāṇa*.

La Vallée Poussin comments:

The author examines the relationship of the *nirvāṇas* and the cessations (*nirodhas*). In passing, he treats the unconditioned factors (*asaṃskṛtas*).

See #0338–#0340, #2778, *Siddhi* F 497.

The *Vikhyāpana* (T.31.1602.0484b) distinguishes eight unconditioned factors (*asaṃskṛtas*):

¹⁰⁶³ For the differences between great compassion (*mahā-karuṇā*) and compassion (*karuṇā*), see AKB vii, F 77–79.

1. space (*ākāśa*);
2. cessation not due to deliberation (*apratisaṃkhyā-nirodha*);
3. cessation due to deliberation (*pratisaṃkhyā-nirodha*);
4. the immovable (*āniñjya*);
5. cessation of ideation and sensation (*saṃjñā-vedita-nirodha*);
6. suchness of good *dharma*s (*kuśala-dharma-tathatā*);
7. suchness of bad *dharma*s (*akuśala-dharma-tathatā*);
8. suchness of non-defined *dharma*s (*avyākṛta-dharma-tathatā*).

The unconditioned factors (*aśaṃskṛtas*) 2–5 (T.31.1602.0572b–c) are established with regard to four kinds of disconnection (*visaṃyoga*):

- a. the immovable (*āniñjya*) is the temporary disconnection from pleasure-displeasure (*sukha-duḥkha*) (fourth meditation [*dhyāna*]);
- b. cessation of ideation and sensation (*saṃjñā-vedita-nirodha*) is the temporary disconnection from the *dharma*s of mind and mental factors (*citta-caitta-dharma*s);
- c. [cessation] “not due to deliberation” (*apratisaṃkhyā*) is the definitive (*ātyantika*) disconnection by the absence of causes and conditions;
- d. [cessation] “due to deliberation” (*pratisaṃkhyā*) is the definitive disconnection from the defilements (*kleśas*) by deliberation.

#3248 1. [Question:] – If the hindrance to what is to be known (*jñeya-āvaraṇa* 所知障) is also a hindrance to *nirvāṇa* (涅槃), why does one not obtain cessation due to deliberation (*pratisaṃkhyā-nirodha* 擇滅) when it is abandoned (斷)?

#3251 [Answer:] – The cessation due to deliberation is disconnection ⟨or separation from the bonds⟩ (離縛), now, the hindrance to what is to be known does not bind (縛).

#3252 [Question:] – If that is so, how does one obtain *nirvāṇa* (涅槃) by abandoning (斷) the hindrance to what is to be known?

#3253 [Answer:] – Not every kind of *nirvāṇa* (涅槃) is included in the cessation due to deliberation (擇滅), for, in that case, the first *nirvāṇa*, ⟨which is pure in itself⟩ (性淨), {10/12r.} would not be *nirvāṇa*. – In fact, ⟨it is said that⟩ one obtains the unconditioned factor (*aśaṃskṛta*) “cessation due to deliberation” (擇滅無為) when one abandons (斷) that which binds (能縛) sentient beings and makes them abide in *saṃsāra* (住生死), i.e., when one abandons the defilements (*kleśas*). The hindrance to what is to be known is not the cause (感) of *saṃsāra* (生死); it does not bind (能縛) sentient beings as do the defilements (煩惱): thus, when it is aban-

doned (斷), one does not obtain the cessation due to deliberation (擇滅). However, by the fact that this hindrance (*āvaraṇa*) is abandoned, the principle (理) of the emptiness of *dharma*s (*dharma-sūnyatā* 法空) is manifested (顯); this principle is the cessation (or calmness) of the marks (*nimitta-upama* 相寂). One says that the non-abiding (*apratiṣṭhita*) is *nirvāṇa* (涅槃), not that (this *nirvāṇa*) is the nature (性) of the cessation due to deliberation (擇滅).

Thus, among the four *parinirvāṇas* (四圓寂), i.e., unconditioned factors (*asaṃskṛtas* 無為), the first and the last are true suchness (*tathatā* 真如); the other two are included in the cessation due to deliberation (擇滅). <679>

#3254 [Question:] – If it is only by the abandoning (斷) of the bonds (縛) that cessation due to deliberation (擇滅) is obtained, then in which of the four unconditioned factors (i.e., (1) space [*ākāśa*], (2) cessation due to deliberation [*pratisaṃkhyā-nirodha*], (3) cessation not due to deliberation [*apratisaṃkhyā-nirodha*] and (4) suchness [*tathatā*]) is the immovable (*āniñjya* 不動) and the cessation of ideation and sensation (*saṃjñā-vedita-nirodha*) included?

#3255 [Answer:] – These two are included in the cessation not due to deliberation (非擇滅). Indeed, it is said that they are temporary cessation (or temporary separation) (暫離); now, (the unconditioned factor) “cessation due to deliberation” (擇滅無為) is only absolutely (or definitively) (究竟) {10/12v.} cessation (滅), and there is cessation not due to deliberation (非擇滅) which is not absolutely (or forever) (永) cessation (滅).

La Vallée Poussin comments:

When one enters into the path of insight (*darśana-mārga*), one rejects two kinds of modes of birth (*yonis*: egg and moisture), the birth in Kuru and in Asaṃjñi, the female body: relative to these *dharma*s, there is absolute cessation not due to deliberation (*apratisaṃkhyā-nirodha*). But when one “tames” the seeds (*bījas*) in such a way so that they do not generate “actual” *dharma*s, there is non-absolute cessation not due to deliberation: encountering the proper conditions (*pratyayas*), these seeds are capable of engendering actual *dharma*s. (Kuiji).

#3256 2. Or else, the non-abiding *nirvāṇa* (*apratiṣṭhita-nirvāṇa* 無住處) is also included in the cessation due to deliberation (*pratisaṃkhyā-nirodha* 擇滅), for it is obtained when the hindrance (*āvaraṇa* 障) has ceased by the power of true deliberation (*pratisaṃkhyā* 真擇力).

The cessation due to deliberation (擇滅) is of two kinds:

a. obtained by the cessation of the bonds (滅縛得), that is, obtained when

one abandons the defilements (*kleśas* 煩惱) that cause rebirth (感生);

- b. obtained by the cessation of the hindrance (滅障得), that is, obtained, i.e., realized (證得), when the other hindrance (障) is abandoned.

Thus, of the four *parinirvāṇas*, (i.e., unconditioned factors) (四圓寂諸無為), the first is true suchness (*tathatā*); the last three are cessation due to deliberation (擇滅). When the immovable (*āniñjya* 不動) and the cessation of ideation and sensation (*saṃjñā-vedita-nirodha*) are temporarily tamed (暫伏) (or have temporarily ceased) (暫滅), they are included in the cessation not due to deliberation (*apratisaṃkhyā-nirodha* 非擇滅); when they have definitively ceased (究竟滅) (i.e., obtained by the fact of *bodhi*), they are included in the cessation due to deliberation (擇滅).

- #3257 3. Since the hindrance to what is to be known (*jñeya-āvaraṇa* 所知障) is also a hindrance (障) to *nirvāṇa* (涅槃), why is it said that it is only a hindrance to *bodhi* (*bodhi-āvaraṇa* 菩提障)?

La Vallée Poussin comments:

Buddhabhūmi-śāstra (T.26.1530.0310c). – The defilements (*kleśas*), i.e., attachment (*rāga*), hostility (*pratigha*), etc., in the state of envelopments (*paryavasthāna*) or of proclivity (*anuśaya*) (AKB v, F 1), active or inactive, make a hindrance to the arising of the noble path, make a hindrance to the arising of *nirvāṇa*. As they disturb the “body and mind”, they are called hindrance of defilements (*kleśa-āvaraṇa*).

The hindrance to what is to be known (*jñeya-āvaraṇa*) covers the “knowable” (*jñeya*), it is a non-defiled non-knowledge (*akliṣṭa ajñāna*) which is a hindrance to omniscience, but not to *nirvāṇa*. Indeed, we see that the hearers (*śrāvakas*), <680> although they have the hindrance to what is to be known (*jñeya-āvaraṇa*), obtain *nirvāṇa*. – These two hindrances (*āvaraṇas*) are called “stains” (*mala*) ...

It is well said that the hindrance of defilements (*kleśa-āvaraṇa* 煩惱障) makes only a hindrance to *nirvāṇa* (障涅槃): does this mean that it is not a hindrance to *bodhi* (菩提障)? {10/13r.} In fact, the noble teachings (*ārya-deśanā*, 聖教) take up the position from the point of view of the principal (function) (勝用) of the two hindrances (*āvaraṇas*); in reality (理), both form a hindrance (障) to the two fruits (果).

- #3258 Thus, among the four *nirvāṇas* (四涅槃), only the last three are called “obtained by manifesting them” (所顯得), [caused by the cessation of the hindrances]. <681>

M. *GREAT BODHI (MAHĀ-BODHI)*

#3260 〈Second (see #3223): That which is obtained by generation (所生得):〉

〈This means that〉 that which the *bodhisattva* obtains “by generating it” (所生得) is the great *bodhi* (*mahā-bodhi* 大菩提).

[Among people who possess the family (*gotra*) of the *bodhisattva*,] although the seeds (*bījas* 種) that generate (能生) great *bodhi* exist at all times (本來), nevertheless, these seeds do not generate great *bodhi* as long as the hindrance to what is to be known (*jñeya-āvaraṇa* 所知障) makes an obstacle (礙). When this hindrance (*āvaraṇa*) is abandoned (斷) by the power (力) of the 〈noble〉 path (聖道), great *bodhi* arises from its seeds (種): this is what is called obtaining great *bodhi* (得菩提). Once arisen, it continues, uninterruptedly (起已相續), forever 〈or until the end of time〉 (*aparānta-koti-niṣṭha* 窮未來際). 〈This *bodhi* consists of classes (品) of mind (心) that are associated (相應) with four kinds of knowledge (*jñānas* 智).〉

* * *

M.A. Four knowledges (*jñānas*): definition; #3262

M.B. Relationship of the four knowledges (*jñānas*) with the cognitions (*vijñānas*); #3271

M.C. Time of the arising of the knowledges; #3274

M.D. Seeds (*bījas*) of the four knowledges; #3285

M.E. Object (*ālambana*) of the four knowledges; #3288

M.F. Various activities of the four knowledges; #3295

M.A. *Four knowledges (jñānas): definition*

#3262 What is great *bodhi* (*mahā-bodhi*)? – It is the various classes of mind (i.e., eighth cognition [*vijñāna*], etc.) associated with four knowledges (*jñānas* 智):

1. mirror-knowledge (*ādarśa* or *mahā-ādarśa-jñāna* 大圓鏡智);
2. knowledge of equality (*śamatā-jñāna* 平等性智);
3. knowledge of discernment (*pratyavekṣanā-jñāna* 妙觀察智);
4. knowledge of accomplishing action (*kṛtya-anuṣṭhāna-jñāna* 成所作智)].

La Vallée Poussin comments:

The four knowledges (*jñānas*) are defined and studied in detail in the *Buddha-bhūmi-śāstra* (T.26.1530.0302a12, 0304b20, 0309a19, 0321a03) and in the *Sūtrālaṃkāra*, ix, 67–76. – See Masuda, *Der Individualistische Idealismus*, pp. 53–57 (“Die Ansicht der Yogācārins von der Bodhi”).

Bukkyō Daijiten cites the *Dacheng bensheng xindi guan jing* (T.03.0159.0291) and the *Putixin lixiang lun* (T.32.1661.0541).

Vyutpatti, 5; *Dharma-saṃgraha*, 94 (fifth knowledge [*jñāna*]: knowledge of the pure *dharma-dhātu* [*suviśuddha-dharma-dhātu-jñānaṃ ca*] = knowledge of suchness [*tathatā-jñāna*], see #3285).

In the *Nāma-saṃgīti*, chapters *Ādarśana-jñāna-stuti*, etc.

Paṭisaṃbhidā-magga, i, p. 133, the fourteen knowledges (*jñānas*) of the Buddha of which eight are common with the hearers (*śrāvakas*).

#3265 1. Class of mind associated with the great mirror-knowledge (*mahā-ādarśa-jñāna-saṃprayukta-citta-varga* or *kalāpa* 大圓鏡智相應心品):

⟨This {10/13v.} means that this class of mind associated with mirror-knowledge (*ādarśa-jñāna*) is foreign to all kinds of figurating (*vikalpa* 分別);¹⁰⁶⁴

its object (*ālambana* 所緣) and its mode of operation or cognizing (*ākāra* 行相) are subtle (微細) and “difficult to know” (*asaṃvidita* 難知, see #0578); <682>

it is directed at every object (境相) without loss of memory (不妄) (for its object is always present in it),¹⁰⁶⁵ without error (*amūḍha* 不愚) (for it is never troubled-

¹⁰⁶⁴ I.e., no figurating qua conceiving a self (*ātma-grāha*), no figurating qua conceiving of the “mine” (*āmīya-grāha*), no figurating qua conceiving of that which is seized (*grāhya-grāha*), no figurating qua conceiving of that which seizes (*grāhaka-grāha-vikalpa*), according to the *Buddha-bhūmi*.

¹⁰⁶⁵ This is why the *tathāgata* is called *amuṣita-smṛti* (non-impaired memory).

dark, #2088);¹⁰⁶⁶

it is—in terms of its nature and characteristics (性相)—pure (清淨) (i.e., clear and good), foreign to any pollution (*saṃkleśa* 雜染);

it is the support for absolute ⟨or exclusive⟩ (純) qualities (德) (higher than the pure [*anāsrava*] ones of the non-*buddhas*), non-defiled (淨) qualities (higher than the impure [*sāsrava*] ones), perfect (圓) qualities (higher than the ones of the two vehicles); it is the receptacle (依持) of the seeds (*bījas*) ⟨and of the actual *dharma*s⟩ of these qualities (現種);

it manifests (現) the images (影) of the other knowledges (*jñānas* 智) (which themselves arise from their seeds);¹⁰⁶⁷ it engenders (生) the bodies (身) and the lands (*kṣetras* 土);

it manifests (現) ⟨continuously and⟩ uninterruptedly (無間無斷), universally ⟨or until the end of time (窮未來際),⟩ like a big mirror (大圓鏡), the images (像) of all kinds of matter (*rūpas*) (眾色).

La Vallée Poussin comments:

Buddhabhūmi-śāstra (T.26.1530.0309c17–27):

Due to the mirror-knowledge (*ādarśa-jñāna*) of the *tathāgata* as condition (*pratyaṃ*), the images of the mundane and supramundane good (*laukika, lokottara kuśala*) *dharma*s, of the sense-spheres (*āyatana*s), of the objects (*viśaya* or *arthas*) and of the cognitions (*viññāna*s) appear in the other series (*saṃtāna*, among other sentient beings). The mundane or supramundane good could not arise in the absence of the mirror-knowledge: when these *dharma*s arise, it is by its power. It is also by its power that [sentient beings] can realize-cognize [these images]. In other words, it is due to the mirror-knowledge as condition qua dominance (*adhipati-pratyaṃ*) that all the mundane and supramundane good *dharma*s, the sense-spheres (*āyatana*s), objects (*viśayas*) and cognitions (*viññāna*s) can arise-emerge, in the same way that images appear in a clear mirror. Although each sentient being here is a cause (*hetu*), it is due to the mirror-knowledge as condition qua dominance that these *dharma*s arise-emerge. Just as the sprout cannot arise, even though there is a seed, if earth, water, etc., are lacking; just as the image does not arise, even though the original is

¹⁰⁶⁶ This is why the *tathāgata* is called *sarva-jñā* (knowing all) and *sarva-ākāra-jñā* (knowing all modes of operation).

¹⁰⁶⁷ Or, vice versa, being the eighth cognition (*viññāna*), it engenders the other knowledges (*jñāna*s) (of which it keeps the seeds [*bījas*]); it manifests the bodies and the lands which are its development (Kuiji, 10B/47r.–v.).

present, if the mirror is lacking.

Someone will say: – But if that is so, will not the Bhagavat be the cause (*hetu*) of the world, just as in the case of the Maheśvara of the heretics? Since in him is recognized the “equal” (平等, “perpetual”, “uniform” ?) cause of all the fruits of this world.

[Reply:] – Our doctrine does not have this error: when mirror-knowledge arises, it is the condition qua dominance and not the [condition qua] cause (*hetu*); it is not the effective cause (*kartar*, agent); it is not permanent; it arises-emerges due to the twofold accumulation of merit and of knowledge during many aeons (*kalpas*). The Maheśvara of the heretics is not like that. <683>

- #3266 2. Class of mind associated with the knowledge of equality (*samatā-jñāna-samprayukta-citta-varga* 平等性智相應心品):

⟨This means that this class of⟩ mind associated with knowledge of equality (*samatā-jñāna*) discerns (觀) the identity ⟨or complete equality⟩ (平等) of all *dharma*s (一切法) (by the emptiness of *dharma*s [*dharma-sūnyatā*]) and the identity ⟨or complete equality⟩ of oneself and of other ⟨sentient beings⟩ (自他有情) (by the emptiness of the person [*pudgala-sūnyatā*]);

it is always (恆) associated (共相應) with great loving-kindness (慈) and compassion (悲), etc.;

it manifests (示現) the variety (差別) of forms (影像) of the body of enjoyment for others ([*para*]-*sambhoga-kāyas* 受用身) and their lands (土) conforming to the dispositions (所樂) of sentient beings;

it is the special support (不共所依) of the knowledge of discernment (*praty-avekṣaṇā-jñāna* 妙觀察智); {10/14r.}

it establishes (建立) the non-abiding *nirvāṇa* (*apraṭiṣṭhita-nirvāṇa* 無住涅槃);

it continues uninterruptedly (相續), always in the same way (*eka-rasa* 一味), until the end of time (窮未來際).

La Vallée Poussin comments:

“Establish”, *vyavasthā*, *jianli* 建立, AKB 4/15v.2 [iv, F 183]. – The original perhaps has: establishment of the non-abiding *nirvāṇa* (*apraṭiṣṭhita-nirvāṇa-vyavasthāna*).

This mind is directed at the non-abiding *nirvāṇa*; it is associated with knowledge (*jñāna*) and compassion (*karuṇā*); thus, the non-abiding *nirvāṇa* establishes it. Or else, what is called non-abiding (*apraṭiṣṭhāna*) is suchness (*tathatā*) which knowl-

edge and compassion manifest: thus, this mind establishes the non-abiding *nirvāṇa*. (Kuiji, 10B/48r.).

Buddha-bhūmi: “The knowledge of equality (*samatā-jñāna*) establishes the *buddha-bhūmi-apraṭiṣṭhita-nirvāṇa*, i.e., the non-abiding *nirvāṇa* which is the stage of the *buddhas*.”

- #3267 3. Class of mind associated with the knowledge of discernment (*pratyavekṣaṇā-jñāna-saṃprayukta-citta-varga* 妙觀察智相應心品):

⟨This means that this class of⟩ mind associated with knowledge of discernment (*pratyavekṣaṇā-jñāna*) discerns (觀) the specific and common characteristics (自相共相) of all the *dharmas* ⟨and evolves⟩ unobstructedly (*asaṅga jñāna* 無礙而轉);

it includes the discernment of innumerable (無量) gates (門) of *dhāraṇīs* (總持) (*dhāraṇī-mukhas*) and gates of concentration (*samādhi-mukhas*) (see #3007, #3014), and also the jewel-like qualities (*guṇa-ratna*) (功德珍寶), i.e., those that are “realized” and those that are generated (所發生) (six perfections [*pāramitās*], ten powers, etc.);

it manifests (現), in the ⟨great⟩ assemblies (大眾會), infinite (無邊) ⟨varieties of⟩ activities (作用) (i.e., superknowledges [*abhiññās*], etc.);

it possesses mastery (*vaśitā* 自在);

it pours down (雨) the rain of the ⟨great⟩ Dharma (大法雨);

it abandons (斷) ⟨all⟩ doubts (疑);

thus, it makes sentient beings obtain benefit and happiness (獲利樂).

- #3268 4. Class of mind associated with the knowledge of accomplishing action (*kṛtya-anuṣṭhāna-jñāna-saṃprayukta-citta-varga* 成所作智相應心品):¹⁰⁶⁸

⟨This means that this class of⟩ mind associated with knowledge of accomplishing action (*kṛtya-anuṣṭhāna-jñāna*) desires (欲) the benefit and happiness (利樂) for sentient beings;¹⁰⁶⁹

it also manifests (示現), in the ten directions (十方), the diversity (種種) {10/14v} of illusory ⟨emanations⟩ (*nirmita* 變化) of the ⟨three⟩ actions (三業), i.e., of body, of speech and of mind (#3381);

¹⁰⁶⁸ See #3271, #3283, #3294, #3315, #3359.

¹⁰⁶⁹ I.e., followers of the two vehicles, ordinary worldlings (*prthagjanas*), *bodhisattvas* who have not obtained the stages (*bhūmis*).

it realizes (成), in that way, by the power of resolution (or original vows) (本願力), everything that needs to be done (所應作事).

#3269 <Thus, although each of> the <classes of> mind associated with the <four> knowledges (*jñānas* 四智) definitively forms a simultaneous group <684> of at least twenty-two factors (*dharmas*)¹⁰⁷⁰ and—just as its mental factors—includes <or arises simultaneously with> (俱生) the parts (*bhāgas*) (i.e., that which develops [能變] and that which is developed [所變]), as well as the seeds (*bījas* 種) and the actual mind (現),¹⁰⁷¹ nevertheless, <the activity (用) of> knowledge (*jñāna* 智) (which is the mental factor “understanding” [*prajñā*]) is particularly active (增). Thus, the mind is indicated by the name knowledge (*jñāna* 智).

#3270 Thus, it may be said that, these four <classes (品)> fully include (總攝) all the conditioned (*saṃskṛta* 有為) qualities (功德) of the stage (*bhūmi* 地) of the *buddhas* (佛).

¹⁰⁷⁰ I.e., the mind itself, five universal mental factors (*caittas*), five special ones, eleven good ones: when the mind is associated with the knowledge of discernment (*pratīyavekṣaṇā-jñāna*), add initial inquiry (*vitarka*) and investigation (*vicāra*), see #2171.

¹⁰⁷¹ That which develops = seeing-part (*darśana-bhāga*); that which is developed = image-part (*nimitta-bhāga*).

Or else: that which develops = awareness-part (*svasaṃvitti-bhāga*); that which is developed = seeing-part (*darśana-bhāga*) and image-part (*nimitta-bhāga*).

Or else: that which develops = seeds (*bījas*); that which is developed = actual mind.

M.B. *Relationship of the cognitions (*viññānas*) with the four knowledges (*jñānas*)*

#3271 [What are the cognitions (*viññānas*) the transmutation (*parāvṛtti*) of which causes the obtaining of the four knowledges (*jñānas*)?]

These four [knowledges] are obtained, in order (如次), by the transmutation (*parāvṛtti* 轉) of (the class [of *dharma*s] associated (相應品) with) the impure (漏) (1) eighth cognition, (2) seventh cognition (see #1400, #1411), (3) sixth cognition and (4) five cognitions (*sāsrava-aṣṭama-saptama-ṣaṣṭha-pañca-viññāna-saṃpra-yukta-kalāpa-parivṛtyā* 轉有漏八七六五識相應品). [See #3207.]

Although knowledge (*jñāna* 智) (being a mental factor) is not cognition (*viññāna* 識), nevertheless, it exists (or evolves) (轉) by relying on cognition (識). It has cognition (識) for its ruler (主). Thus, we say (with the *Samgraha*) that knowledge is obtained by the transmutation of cognition (轉識得).

Or else, second explanation, knowledge (智) (which is decision, judgment, *vyavasāya*) is weak (劣) in its impure (*sāsrava* 漏) state, whereas cognition (which is cognizing [*viññapti*]) is strong (強), [in the impure state]. The opposite, in the pure state, (i.e., knowledge is strong and cognition is weak). In order to encourage (勸) sentient beings to rely (依) on knowledge and to discard (捨) cognition,¹⁰⁷² {10/15r.} we say that these four knowledges (四智) are obtained by the transmutation (*parāvṛtti* 轉) of the eight cognitions (八識).

La Vallée Poussin comments:

Buddhabhūmi-śāstra (T.26.1530.0302c):

It is by the transmutation (*parāvṛtti*) of the eighth cognition that the mind associated <685> with the mirror-knowledge (*ādarśa-jñāna*) is obtained, for the eighth, from that time on, holds the seeds (*bījas*) of all the qualities, manifests and engenders the images of all the bodies and lands (*kṣetras*).

It is by the transmutation of the seventh cognition that the mind associated with the knowledge of equality (*śamatā-jñāna*) is obtained, for the seventh, from that time on, is without the notions of self and of other, and obtains equality (*śamatā*).

It is by the transmutation of the sixth cognition that the mind associated with the knowledge of discernment (*pratyaवेक्षण-jñāna*) is obtained, for the sixth, from that time on, cognizes all things without obstructions (*asaṅga*).

It is by the knowledge of the five cognitions that the mind associated with the

¹⁰⁷² Compare the old phrase: “Take recourse in knowledge (*jñāna*), not in cognition (*vi-jñāna*)”, AKB ix, F 246.

knowledge of accomplishing action (*kṛtya-anuṣṭhāna-jñāna*) is obtained, for the five, from that time on, are able to realize all external works.

According to one theory, the knowledge of accomplishing action is obtained by the transmutation of the sixth cognition, and the knowledge of discernment [is obtained] by the transmutation of the five cognitions.¹⁰⁷³ This theory is wrong, because it does not respect the order of the knowledges (*jñānas*) and of the cognitions (*vijñānas*), because discernment (*pratyavekṣaṇā*) (which teaches the Dharma, abandons doubts) is not the concern of the five cognitions.

¹⁰⁷³ It should be noted that, in the *Vyutpatti*, the knowledge of accomplishing action (*kṛtya-anuṣṭhāna-jñāna*) is the third knowledge (*jñāna*), the knowledge of discernment (*pratyavekṣaṇā-jñāna*) is the fourth.

M.C. *Time of the arising of the knowledges (jñānas)*#3274 [At what time do the four knowledges (*jñānas*) appear?]¹⁰⁷⁴I. <Class of mind associated with the great mirror-knowledge [or, in brief,] mirror-knowledge (*ādarśa-jñāna* 大圓鏡智):

[Two doctrines, see #3218:

1. appearance at the same time as the adamantine concentration;
2. appearance consecutive to the adamantine concentration).]

First doctrine, [which is incorrect, although it is taught in the *Buddha-bhūmi*].
 – The mirror-knowledge <first> manifests (初現起) at the time of <the first appearance> (現在前時) of the adamantine concentration (*vajra-upama-samādhi* 金剛喻定, i.e., the unhindered path [*ānantarya-mārga*]) <in the *bodhisattva*>, for the seeds (*bījas* 種) of the “cognition that is retribution” (*vipāka-vijñāna* 異熟識) (#0740) is also discarded (捨) at the same time (俱時) as the most subtle (極微細) seeds (種) of the hindrance to what is to be known (*jñeya-āvaraṇa* 所知障); for, if the mirror-knowledge had not yet arisen at this time, an eighth cognition (識) holding (*ādhar* 能持) pure seeds (淨種) would be absent.

La Vallée Poussin comments:

In the *Samuccaya-vyākhyā*, 10: “The knowledge of exhaustion (*kṣaya-jñāna*) arises immediately after (*anantaram*) the adamantine concentration (*vajra-upama-samādhi*). This text condemns the preceding opinion. But one can answer: “*anantaram* means: at the same time as”.

#3276 Second doctrine. – <This class>, i.e., the mirror-knowledge (*ādarśa-jñāna*), ought to occur first (初起) only at the path of liberation (*vimukti-mārga* 解脫道)—which follows the adamantine concentration (*vajra-upama-samādhi* 金剛喻定)—<when one first becomes a *buddha* (時初成佛)>. Indeed, the seeds of the “cognition that is retribution” (異熟識) are not yet being discarded all at once (頓捨) at the time of the <first appearance of this> concentration (*samādhi*), seeing that they are not in opposition (*viruddha* 相違) to the unhindered path (*ānantarya-mārga* 無間道). [They are simultaneous with it; they cease at the same time as it does.] <686>

#3277 Indeed, the impure (*sāsrava* 漏) *dharmas* that are not a hindrance (*āvaraṇa* 障) (namely, the good-impure *dharmas* and the “cognition that is retribution” which is non-defined) as well as the inferior (劣) pure (*anāsrava* 無漏) *dharmas* (i.e., the pure *dharmas* of the ten stages [*bhūmis*] and the adamantine concentration

¹⁰⁷⁴ *Buddhabhūmi-sāstra* (T.26.1530.0304a).

itself, see #3215) are definitively only contradictory to the fruit of *buddha* (佛果), not to the adamantine concentration (*vajra-upama-samādhi*). {10/15v.} Finally, if, at the time of the adamantine concentration (金剛喻定), a perfumed eighth cognition (所熏識) (i.e., the “cognition that is retribution”, see #0503, #0740) would no longer exist, the pure *dharmas* would no longer increase (增) and one would not become a *buddha* (成佛).

Consequently, it is at the time when one (first) becomes a *buddha* (成佛) that the eighth cognition is first associated with (this class), i.e., the mirror-knowledge. As such it remains until the end of time (盡未來際) as an uninterrupted series (相續不斷) holding (持) the pure seeds (*bījas* 無漏種) in such a manner that they are not lost.

#3278 II. (Class of mind associated with the knowledge of equality [or, in brief,] knowledge of equality (*samatā-jñāna* 平等性智).

This knowledge (*jñāna*) ought to occur (first) (初起) in the *bodhisattva* when the path of insight (*darśana* 見道) (first manifests), since this path is in contradiction to the two kinds of conceiving (*grāha* 執), i.e., of the person (*pudgala*) and of *dharmas*. However, during the ten stages (*bhūmis* 地), the two kinds of conceiving (執) that belong to the seventh cognition (*viññāna*) have not yet been abandoned (斷): thus, it happens that the knowledge of equality (*samatā-jñāna*) is discontinuous (間斷), i.e., when the mind (i.e., sixth cognition) is impure (*sāsrava* 漏), etc. [Up to the seventh stage, the impure and pure minds mix, see #3095, #3114.] But, after the tenth stage, (i.e., the stage of the cloud of Dharma (法雲地),) the seventh cognition and the (pure (淨)) eighth cognition (第八) support each other mutually: thus, the knowledge of equality will continue, uninterruptedly, until the end of time.

La Vallée Poussin comments:

This knowledge (*jñāna*) is associated with the seventh cognition (*viññāna*). At the time of the path of insight (*darśana-mārga*) and each time when, during the path of cultivation (*bhāvanā-mārga*), mental cognition (*mano-viññāna*) is pure, this knowledge appears: not by the power of the seventh cognition, but under the influence of mental cognition.

[When the mental cognition is, at the same time, freed from the two hindrances (*āvaraṇas*), then the knowledge of equality (*samatā-jñāna*) and the knowledge of discernment (*pratyaवेक्षण-jñāna*) arise at the same time. When the hindrances are successively abandoned, the knowledge of equality arises second.]

Within the *buddha*, the power of the seventh cognition is increased; this cognition no longer depends on the sixth cognition. When the sixth cognition contemplates the emptiness of the person (*pudgala-sūnyatā*), then the seventh cognition remains focused in [the contemplation of] the emptiness of *dharma*s (*dharma-sūnyatā*). <687>

#3280 III. <Class of mind associated with the knowledge of discernment [or, in brief,] knowledge of discernment (*pratyaśekṣanā-jñāna* 妙觀察智).

[This knowledge (*jñāna*) is of two kinds:

1. corresponding to <the class of> the contemplation of the emptiness of the person (*pudgala-sūnyatā*) (生空觀品);
2. corresponding to <the class of> the contemplation of the emptiness of *dharma*s (*dharma-sūnyatā*) (法空觀品).]

The first, (i.e., the class of the contemplation of the emptiness of the person,) (生空觀品) ought to occur <first> (初起) [in the path of insight (*darśana-mārga*) of the Great Vehicle for *bodhisattvas* of quick intelligence and] also in the path of insight (見位) of the two Little Vehicles (二乘) [for the followers of the two Little Vehicles of the determined family (*gotra*) and for those of the non-determined family who have not turned their mind (towards a particular family)]. {10/16r.} <[Later,] it continues until the state of non-trainee (*aśaikṣa* 無學位; followers of quick intelligence), or until the end of the stage of resolute conduct (*adhimuktī-caryā* 解行) of *bodhisattvas* (菩薩) (followers of slow intelligence), or until the higher states (上位) (= ten stages [*bhūmis*], and *buddhas*). <It may manifest, except when the mind is impure (有漏) (i.e., before the seventh stage, the mind is sometimes impure) or when the mind is lacking (無心) (= attainment without mind).

La Vallée Poussin comments:

The path of insight (*darśana-mārga*) of the Little Vehicle only includes the contemplation of the emptiness of the person (*pudgala-sūnyatā*). The path of cultivation (*bhāvanā-mārga*) of the Great Vehicle includes the contemplation of the emptiness of *dharma*s (*dharma-sūnyatā*): but, in this path (*mārga*), the *bodhisattvas* possess the contemplation of the emptiness of the person, for this contemplation does not make an obstacle to the contemplation of the emptiness of *dharma*s. The path of insight of the Great Vehicle includes the contemplation of the two kinds of emptiness: however, it is entered into solely by the contemplation of the emptiness of *dharma*s. This is why the contemplation of the emptiness of the person is interrupted among followers of slow intelligence (who already possess the path of insight of the Little

Vehicle) at the time when they are about to enter into the path of insight of the Great Vehicle, i.e., at the end of the stage of resolute conduct (*adhimukti-caryā-bhūmi*).

#3281 The second, (i.e., the class of the contemplation of the emptiness of *dharma*s) (法空觀品), ought to occur (first) (初起) in the path of insight (*darśana-mārga* 見位) of *bodhisattvas* (菩薩): (later,) it continues until the higher states (上位). (It may manifest,) except when the mind is impure (有漏), when the knowledge of the emptiness of the person (*pudgala-sūnyatā*) (生空智) occurs, when the fruit (果) of this knowledge (i.e., the subsequently acquired knowledge [*prṣṭhalabdha-jñāna*]) occurs, or when mind is absent (無心).

#3283 IV. (Class of mind associated with the knowledge of accomplishing action [or, in brief,]) knowledge of accomplishing action (*kṛtya-anuṣṭhāna-jñāna* 成所作智).¹⁰⁷⁵

1. According to one opinion, this knowledge (*jñāna*) ought to occur (first) (初起) in the state of the path of cultivation (*bhāvanā-mārga* 修道位) of *bodhisattvas*, for it is induced (引) by the “subsequently acquired knowledge” (*prṣṭhalabdha-jñāna* 後得, which is mental cognition [*mano-vijñāna*]).

#3284 2. According to the second opinion, it ought to occur (first) on becoming Buddha (成佛). – Indeed, during the ten stages (*bhūmis* 地), the minds that have the sense-faculties (i.e., eye (眼), etc.) as support cannot be pure (*anāsrava* 無漏), considering that these sense-faculties are the development (所變) of an eighth cognition, (i.e., the cognition that is retribution (異熟識),) which itself <688> is not pure. It is impossible for impure (漏) *dharma*s—that are the special (不共) support of cognition, that are {10/16v.} contemporaneous with it, that must be directed at the same object (同境) as it—to bring forth (as support [根]) a pure cognition (無漏識) (see #1179, #2466). Between (these two), i.e., the impure faculty (根) and the pure cognition (無漏識), there is, relative to the object (境), the difference in terms of clarity (明) and obscurity (昧).

Consequently, (this class of) mind associated with the [knowledge of] accomplishing action (*kṛtya-anuṣṭhāna*) occurs only (when becoming) a *buddha* (成佛), for, in him alone, does this mind find the pure faculties (無漏根) in which it takes its support (依). Note that this mind is frequently (數) interrupted (間斷), for it arises from “mental application” (作意).

¹⁰⁷⁵ *Buddhabhūmi-śāstra* (T.26.1530.0304a).

M.D. *Seeds (bījas) of the four knowledges (jñānas)*¹⁰⁷⁶

#3285 <Although the natures (性) of the seeds (*bījas* 種) of these four knowledges (*jñānas*) exist <primordially or> at all times (本有) (see #0427), nevertheless, in order for the knowledges to “actually” manifest (現行), the seeds must be “perfumed” (熏發). During the period said to be causal (*hetu-avasthā* 因位: before buddhahood), the seeds gradually increase (漸增); in the <fruitional> state of Buddha (*phala-avasthā* 佛果) and until the end of time, they are “complete” <or “perfect”> (圓滿): they neither decrease nor increase (不增不減). The actual knowledges arise (生) from their seeds (種) but do not bring about (成) seeds, they do not perfume (熏) seeds (種), [for the eighth cognition (*viññāna*) of the Buddha is not perfumed; for, if it were perfumed,] the former *buddhas* (前佛) would surpass (勝) later *buddhas* (後佛) (see #0503).

¹⁰⁷⁶ *Buddhabhūmi-śāstra* (T.26.1530.0302c).

M.E. *Object (ālambana) of the four knowledges (jñānas)*¹⁰⁷⁷

#3288 I. Class of mind associated with the great mirror-knowledge (大圓鏡智相應心品):

First doctrine. – The mind associated with the first knowledge (*jñāna*) is directed (緣) only at true suchness (*tathatā*) as its object (*artha* 境), for this knowledge is the knowledge without conceptual figurating (*nirvikalpaka jñāna* 無分別智), not the subsequently acquired knowledge (*prṣṭha-labdha jñāna* 後得智) (see #2918), for its mode of operation or knowing (*ākāra* 行相) {10/17r.} and its object (*ālambana* 所緣) are “unknowable” or “unrecognized” (*asaṃvidīta* 不可知, see #0578; precisely, *ajñeya*).

#3290 Second doctrine. – This mind (品) is directed (緣) at all *dharmas*.

According to the *Sūtrālaṃkāra* (ix, 68) (T.31.1604.0607a):

The <great> mirror-knowledge (大圓鏡智) is without error (*amūḍha* 不愚迷) in regard to all knowables (*sarva-jñeyeṣu* 一切境).¹⁰⁷⁸ <689>

According to the *Buddhabhūmi-sūtra* 佛地經 (T.16.0680.0721b13):

[Like images appearing in a mirror, so] in the mirror-knowledge (智鏡) of the *tathāgata* (如來), there appear (現) all the images (像) of the six sense-spheres (*āyatana*s 處, i.e., eye, etc.), of the six objects (*viśaya*s 境) (i.e., color, etc.), of the six cognitions (*viññāna*s 識) (i.e., visual cognition, etc.). [This is why the Bhagavat is omniscient.]

Furthermore, the mind associated with the mirror-knowledge is definitively (決定) directed (緣) at pure (無漏) seeds (*bīja*s 種) and at the images (影像) of bodies (身), of lands (*kṣetra*s 土), etc.

Its mode of operation (*ākāra* 行) and its object (*ālambana* 緣) are said to be unrecognized (*asaṃvidīta* 不可知), because they are subtle (微細). But—just as in the causal state (*hetu-avasthā*, non-*buddhas*), when it is called *ālaya* (阿賴耶)—despite the subtlety, this mind, which is the eighth cognition, is also directed (緣) at the conventional (*saṃvṛti* 俗), at the variety of *dharmas*.

#3291 When the mirror-knowledge (*ādarśa-jñāna*) is directed (緣) at true suchness (*tathatā* 真如), it is knowledge without conceptual figurating (*nirvikalpaka* 無分別); when it is directed at other objects (餘境), it is subsequently acquired

¹⁰⁷⁷ *Buddhabhūmi-śāstra* (T.26.1530.0302c12).

¹⁰⁷⁸ Literally, “in regard to all objects” (*sarva-artheṣu* or *sarva-viṣayeṣu*).

knowledge (*prṣṭha-labdha* 後得智).

In itself (體), it is single, while in terms of its activity (*vr̥tti*, 用), it is twofold. When it cognizes (了) the conventional (*saṃvr̥ti* 俗), it is based on the realization of suchness (*tathatā*) (證真): thus, it is then ⟨said to be the⟩ subsequently acquired (*prṣṭha-labdha* 後得). [In the causal state, i.e., among the *bodhisattvas*, the seeds of the knowledge without conceptual figurating and the subsequently acquired knowledge are distinct. Among the *buddhas*, the same seeds generate the two actual knowledges (*jñānas*).] – This comment, ⟨i.e., being single and twofold,⟩ is applicable to the other knowledges. {10/17v.}

#3292 II. Class of mind associated with the knowledge of equality (*samatā-jñāna-saṃprayukta-citta-varga* 平等性智相應心品):

1. First doctrine. – The mind associated with the knowledge of equality, which is the pure cogitation (*manas*) [i.e., the seventh cognition], is only directed (緣) at the pure (淨) eighth cognition (*viññāna* 識), just as the defiled (染) cogitation, i.e., the seventh (*manas* 第七), is directed at the *ālaya* (藏識). (See #1233.)

2. Second doctrine. – ⟨[This mind] is only directed at⟩ true suchness (*tathatā* 真如)¹⁰⁷⁹ as its object (境), since it is directed (緣) at identity or equality (*samatā* 平等性).¹⁰⁸⁰

3. The correct doctrine: it is ⟨universally⟩ directed (遍緣) both at “reality” (*tattva* 真) and the conventional (*saṃvr̥ti* 俗) ⟨as its objects (境)⟩:

The *Buddhabhūmi-sūtra* (T.16.0680.0721c) teaches that the knowledge of ⟨the nature (性) of⟩ equality (*samatā-jñāna*) <690> obtains, ⟨i.e., realizes⟩ (證得), the ten kinds of equality (*samatā* 平等性).

The *Sūtrālamkāra* (ix, 71; T.31.1604.0607a) teaches that the knowledge of equality —being directed (緣) at universal identity ⟨or equality⟩ (平等), at the identity ⟨or equality⟩ of self and of other (自他)—displays ⟨innumerable (無邊)⟩ (示現) images of *buddhas* (佛影像) in accordance with the dispositions ⟨or resolve⟩ of sentient beings (隨他勝解).

Therefore, ⟨this class⟩, i.e., the mind associated with the knowledge of equality, is ⟨universally⟩ directed (通緣) at “reality” (真) and at the conventional (*saṃvr̥ti* 俗) ⟨which are included in the two knowledges⟩, i.e., according to the case, the

¹⁰⁷⁹ *Buddha-bhūmi*: “... the *tathatā-bhūta-koṭi* (true limit of suchness) ...”.

¹⁰⁸⁰ Reading of the *Buddha-bhūmi*. Our text has: ... “the identity ⟨or equality⟩ of all *dharmas* (*sarva-dharma-samatā* 一切法平等性)”.

knowledge without conceptual figurating (*nirvikalpaka-jñāna*) or the subsequently acquired knowledge (*prṣṭha-labdha-jñāna*). (There is no contradiction with reason (理).)

La Vallée Poussin comments:

For the ten equalities (*śamatā*), see the *Buddhabhūmi-śāstra* (T.26.1530.0313c), on which Kuiji (5A/30r.) comments (ad KD, 4/28r.; see #1258):

There are three opinions (*vāda*); the third is the accepted meaning (評家義¹⁰⁸¹).

It refers to the ten views of equality (十種平等) acquired during the ten stages (*bhūmis*). The fifth is *anālambanā maitrī*, i.e., “loving-kindness without object”, which is opposed to *sattva-ālambanā maitrī* (“loving-kindness with sentient beings as object) and to *dharma-ālambanā maitrī* (“loving-kindness with *dharma*s as object”) (*Dharma-saṃgraha*, 131, with curious readings, *Śikṣā-samuccaya*, p. 212).

We know of ten kinds of equality of *dharma*s (*dharma-śamatās*) by which the *bodhi-sattva* passes into the sixth stage, Rahder, p. 47; *Madhyamakāvatāra*, p. 80, transl. *Muséon*, 1910: 278: equality of being without marks (*animitta-śamatā*), equality of being without characteristic (*alakṣaṇa-śamatā*), etc. [*nimitta* = *xiang* 相; *lakṣaṇa* = *zixiang* 自相 = *svalakṣaṇa*].

III. Class of mind associated with the knowledge of discernment (*pratyavekṣaṇā-jñāna-saṃprayukta-citta-varga* 妙觀察智相應心品):

The mind associated with this knowledge is directed (緣) at the specific (自相) and common characteristics (共相) of all *dharma*s, {10/18r.} without anything hindering (障礙) (*asaṅga*¹⁰⁸²) it, and includes (both), i.e., what is without conceptual figurating (*nirvikalpaka*) and what is subsequently acquired (*prṣṭha-labdha*).

#3294 IV. Class of mind associated with the knowledge of accomplishing action (*krtya-anuṣṭhāna-jñāna-saṃprayukta-citta-varga* 成所作智相應心品):

First doctrine. – The mind associated with this knowledge is only directed at the five kinds of actual objects (現境) (i.e., color, etc.), for the *Sūtrālamkāra* (ix, 41, T.31.1604.0605a) teaches that each of the five sense-faculties (五根) of the *tathāgata* (如來) functions (轉) with regard to the five objects (五境).

Second doctrine. – This (class of) mind is (also universally) directed (遍緣) at all the *dharma*s of the three times (三世), (without contradicting correct reason

¹⁰⁸¹ I.e., a frequent expression in the *Vibhāṣā* in order to indicate the “orthodox” opinion from the *Vaibhāṣika* point of view.

¹⁰⁸² AKB vii, F 90.

(正理)).

The *Buddhabhūmi-sūtra* (T.26.1530.0318b23), indeed, says that the knowledge of accomplishing action (*kr̥tya-anuṣṭhāna-jñāna* 成所作智) brings forth (起作) the emanation bodies of the *tathāgata* (*tathāgata-nirmāṇa-kāyas*) (變化事) and their three kinds of actions (三業); that it assures ⟨or penetrates⟩ (決擇) the 84,000 mental states (*citta-carita*) (心行差別) of sentient beings (see #1528, *Daśa-bhūmi*, p. 74); that it experiences (受) the past, future and present (去來現在). This knowledge would not be able to accomplish such a role if it were not universal, ⟨i.e., were not universally directed⟩ (不遍緣). <691>

In truth, by the power of the intentions ⟨or dispositions⟩ (*āśaya-bala* 意樂力) [of the *buddha* or of sentient beings], this ⟨class of⟩ mind associated with this knowledge is directed (緣) at either one object (color), or two objects (i.e., color and sound), or several objects. The *Sūtrālamkāra* says that the five sense-faculties (五根) function (轉) {10/18v.} with regard to five objects (五境): but it does not say that this is the entirety (唯爾) of their activity. Thus, we do not contradict this text [by thinking that the five cognitions (*viññānas*) associated with the knowledge of accomplishing action are directed at six objects, i.e., color ..., *dharmas*].

Arising due to mental application (*manasikāra* 作意), being directed at the characteristics of things as objects (事相境), generating emanations (*nirmāṇa* 化) ⟨and activities (業)⟩, the knowledge of accomplishing action is part of the subsequently acquired knowledge (*pr̥ṣṭha-labdha* 後得智).

La Vallée Poussin comments:

The author does not accept Dharmapāla's opinion that this knowledge (*jñāna*) is directed at the unconditioned (*asaṃskṛta*): its domain is thus only the conventional (*saṃvṛti*).

Kuiji: "The mode of activity (*ākāra*) of this knowledge, i.e., its mode of knowing, is superficial, of limited extent: it is a knowledge that is directed at things (*vastus*), not at the unconditioned (*asaṃskṛta*)".

M.F. *Various activities of the four knowledges (jñānas)*¹⁰⁸³

#3295 Although it may be said that these four knowledges (*jñānas*) (心品) are (universally) directed (遍能緣) at all *dharma*s, nevertheless, their activities (用, *vṛtti*, *kāritra*, *vyāpāra*) differ (有異).

1. The class of mirror-knowledge (*ādarśa-jñāna* 鏡智) manifests (現) the body of enjoyment for oneself (*sva-saṃbhoga-kāya* 自受用身) with its (pure) land (淨土相); it holds (持) the pure seeds (*bījas* 無漏種) [of the pure qualities of the fruit of *buddha*].

2. The class of knowledge of equality (*śamatā-jñāna* 平等智) manifests (現) the body of enjoyment for others (*para-saṃbhoga-kāya* 他受用身) with its pure stage (or land [*kṣetra* 淨土相]).

3. The class of knowledge of accomplishing action (*kr̥tya-anuṣṭhāna-jñāna* 成事智) manifests (能現) the body of emanation (*nirmāṇa-kāya* 變化身) with its stage (clean or unclean) (土相).

4. The class of knowledge of discernment (*pratyaśaṅkā-jñāna* 觀察智) discerns (*parīkṣate* 觀察) the (abilities) (功能) and the faults (過失) (of oneself and others (自他)); it pours down the rain of the great Dharma (*mahā-dharma-pravarṣaka* 雨大法雨); it cuts the net of doubts (*sarva-saṃśaya-jāla-vicchedin* 疑網); it accomplishes the benefit and happiness (*hita-sukha* 利樂) of all sentient beings.

#3296 There are innumerable points of view from which the knowledges (*jñānas*) can be examined.¹⁰⁸⁴ – [What are their parts (*bhāgas*)? What are their associates (see #3325)? What is their ethical nature? Are they the conventional (*saṃvṛti*)? ...] <692>

#3297 The classes of these four minds associated with these four knowledges (*jñānas*) {10/19r.} are (called “that which is obtained by generation” (所生得), i.e., it is) what the *bodhisattva* obtains “by generating them” (see #3223, #3260).

#3298 (Those that are obtained by generating) are, together (總), designated as *bodhi* (菩提). Together with the (previous) *nirvāṇa* (涅槃) which is “obtained by manifesting it” (所顯得), it is called “that which is obtained by the transmutation of the support (*āśraya-parāvṛtti*)” (所轉得) (see #3223).

#3299 Although we have seen that transmutation (*parāvṛtti*) (of the support) (轉依) is examined from four points of view (see #3194), nevertheless, we will concern

¹⁰⁸³ *Buddhabhūmi-śāstra* (T.26.1530.0318b).

¹⁰⁸⁴ Kuiji (10B/55).

ourselves here only with the two things obtained by transmutation (所轉得), for stanza (*kārikā* 29cd) says: “By abandoning the twofold incapacity (*dauṣṭhulya*), THE OBTAINING IN TERMS OF REALIZING (證得) THE TRANSMUTATION OF THE SUPPORT (*āśraya-parāvṛtti* 轉依) OCCURS” (see #2981). <693>

N. *THE DHARMA-KĀYA*¹⁰⁸⁵

- #3300 We have studied the ⟨period of⟩ cultivation (*bhāvanā* 修習位) (#2980) and explained what the *bodhisattva* obtains, i.e., realizes (證得), by cultivation: he “realizes” (證) (or “actualizes”) *nirvāṇa*; he obtains (得) *bodhi*. However, cultivation is not ⟨actual⟩ obtaining in terms of realizing ⟨itself⟩ (已證得) since it belongs to the “causal” period (*hetu-avasthā* 因位).
- #3302 We have to examine the “fruitional” period (*phala-avasthā*), i.e., the state or period (位) of perfection, of ⟨final⟩ achievement (*niṣṭhā-avasthā* 後究竟, *pari-niṣṭhita-bhūmi*). ⟨What are its characteristics (相)?⟩
- #3303 [In the thirtieth stanza (*kārikā*), Vasubandhu explains what the fruit consists of.] The stanza says:

sa evānāsravo dhātur acintyaḥ kuśalo dhruvaḥ |
sukho vimukti-kāyo 'sau dharmākhyo 'yaṃ mahā-muneḥ || 30

此即無漏界・不思議善常・|
 安樂解脫身・大牟尼名法・|| 30

30. This (此), namely, is the pure element (*dhātu*) (無漏界), inconceivable (不思議), good (善), immutable (常), blissful (安樂); the body of liberation (*vimukti-kāya* 解脫身); for the Great Sage (大牟尼), it is called *dharmā-kāya* (名法).

La Vallée Poussin comments:

Compare the *Subhāṣita-saṃgraha*, ed. Bendall (*Muséon*, 1905), fol. 93:

tathā ca saptaśatikāyāṃ prajñāpāramitāyām | yo 'nupalambhaḥ sarvadharmānāṃ
sā prajñāpāramitā (see G. Tucci's edition, 1923: 14) || *tathā*

āśrayasya parāvṛttiḥ sarva-saṃkalpa-varjitā |
jñānaṃ lokottaraṃ caitad dharma-kāyo mahāmuneḥ ||
vajraṃ tad vajra-sattvo 'sau ...

- #3308 The Treatise:

Transmutation of the support (*āśraya-parāvṛtti* 轉依) which is obtained (所得) during the ⟨previous⟩ period of cultivation (*bhāvanā* 修習位) is ⟨the character-

¹⁰⁸⁵ *Kārikā* 30.

See Note on the bodies of the buddha in Appendix One.

istic (相) of the state of perfection or final achievement (究竟位). {10/19v.}

#3309 <The text says> THIS (*sa* 此). This word indicates the fruit (果) of <the previous> two kinds of transmutation of the support (轉依), [i.e., *nirvāṇa* and great *bodhi*], NAMELY, this fruit IS THE perfect (*niṣṭhā-gata* 究竟)¹⁰⁸⁶ and PURE (*anāsrava* 無漏)¹⁰⁸⁷ ELEMENT (*dhātu* 界). <694>

* * *

N.A. Pure element (*anāsrava-dhātu*); #3311

N.B. Body of liberation (*vimukti-kāya*); #3349

N.C. *Dharma-kāya*; #3351

¹⁰⁸⁶ In contrast to the element of the four states of provision (*saṃbhāra*), etc.

¹⁰⁸⁷ In contrast to the elements (*dhātus*) of the saints of the two vehicles.

N.A. *Pure element (anāsrava-dhātu)*

La Vallée Poussin comments:

This is the “pure *dharma-dhātu*”.

The *Buddhabhūmi-sūtra* (*Fodi jing* 佛地經, T.16.0680) teaches that the stage of the *buddha* (*buddha-bhūmi*) is made up of five *dharma*s, that is, the pure *dharma-dhātu* and the four knowledges (*jñānas*). The *Buddhabhūmi-śāstra* (T.26.1530.0302a03–11, and 0304b–0309a19) studies this pure *dharma-dhātu*.

Free of adventitious stains of the hindrance of defilements (*kleśa-āvaraṇa*) and of the hindrance to what is to be known (*jñeya-āvaraṇa*); true and non-erroneous nature of all conditioned-unconditioned (*saṃskṛta-asamskṛta*) *dharma*s; the cause that engenders, nourishes and supports the *dharma*s of the saint (*ārya-dharma*s); the real nature of all the *tathāgatas*; pure in itself since beginningless time; endowed with various qualities more numerous than the atoms in the universes of the ten directions; without arising or ceasing, like space; pervading all *dharma*s, all sentient beings; ... neither the same as *dharma*s nor different; neither existing (*bhāva*) nor non-existing (*abhāva*); free of all mark, conceiving, speech; which no one attains and which is “realized” (*sākṣātkṛta*) only by pure knowledge of the saint (*ārya-jñāna*); having for its nature the suchness (*tathatā*) that is revealed by the two kinds of emptiness, the two kinds of non-self; which is partially realized by saints (*āryas*) and which is fully realized by *buddhas*: this is what is called the pure *dharma-dhātu*.

By means of ten “great comparisons”, the *sūtra* (T.16.0680.0721a04; T.26.1530.0304b25) explains the relationships of the *dharma-dhātu* with the *dharma*s:

Just as space penetrates the different characteristics of matter (*rūpas*) without one being able to say that it has different characteristics ...; just as space penetrates matter and is inherent in [matter] without being stained by the defects [of matter] ...; just as space supports all bodily, vocal and mental actions

In that way, the *dharma-dhātu* is without the ten faults (過) [see Bandhuprabha’s *Fodi jing lun* 佛地經論, T.26.1530.0309a06]:

1. variety (差別);
2. pollution (*saṃkleśa* 雜染);
3. activity (有行);
4. being conditioned (*saṃskṛtatva* 有為);
5. increase and decrease (增減);

6. movement (行動);
7. annihilation (*uccheda* 斷) and eternalism (*śāśvata* 常);
- [8. becoming fatigued (勞弊);
9. being accumulated (積聚);
10. embraced by the multitude (攝眾)].

This, here, is the *dharma-dhātu*'s very profound characteristic. Its workings (業用) and place (處所) are likewise very profound (甚深).

#3311 “Pure” (*anāsrava* 無漏):

1. because the fluxes ⟨or the impure *dharma*s⟩ are ⟨forever⟩ exhausted (*āsrava-kṣayāt* 諸漏永盡). [It expels the fluxes; it is free of all bonds];
2. because it is not a place where the fluxes ⟨or the impure *dharma*s⟩ can attach themselves ⟨or increase⟩ (*anānuśayanāt* 非漏隨增) (AKB v, F 78);
3. because it is ⟨by nature⟩ immaculate (*śuddha* 性淨: whereas, among the saints of the two vehicles, the hindrance to what is to be known [*jñeya-āvaraṇa*] persists);
4. because it is achieved or complete (圓) (whereas the trainees [*śaikṣas*] possess only the causes of purity);
5. because it is luminous (明) (in contrast with the saints of the two vehicles or with *bodhisattvas*).

[The other pure (*anāsrava*) *dharma*s, to tell the truth, receive only the name of *anāsrava* (pure) but are, in fact, not perfectly (*niṣṭhā-gata*) pure.]

#3312 Element (*dhātu* 界) means “receptacle” (藏, *nidhāna*), because infinite (*ananta* 無邊) and sublime (*adbhuta* 希有) great <695> qualities (*mahā-guṇa* 大功德) have a place in it.

Or else, element (*dhātu*) means “cause” (因),¹⁰⁸⁸ because it generates (生) the mundane and supramundane (世出世間) benefit and happiness (*hita-sukha* 利樂) of the five vehicles (乘).¹⁰⁸⁹

#3315 Someone might say: – So be it, the pure (*śuddha* 清淨) *dharma-dhātu* (法界) is ⟨included exclusively in the⟩ pure (*anāsrava* 無漏). But how can ⟨the class of⟩

¹⁰⁸⁸ *Thirty Stanzas: āryadharmahetutvād dhātuḥ | hetvartho hy atra dhātuśabdaḥ* (see #0763).

¹⁰⁸⁹ The five vehicles: humans, gods, hearers (*śrāvakas*), etc.: J. Przyluski, *Concile de Rājagṛha*, p. 367. – Elsewhere, god (*deva*), Brahma, hearer (*śrāvaka*) etc., *Laṅkāvatāra*, p. 134. – In the *Vyutpatti*, p. 59, *prādeśika-yāna* = *pratyekabuddha-yāna*. – [*Samyutta*, v, 4, *brahma-yāna* = *dhamma-yāna*.]

minds associated with the four knowledges (*catur-jñāna-citta-kalāpa* 四智心品) be exclusively pure?

#3317 [Reply:] – Because all ⟨of that which is included in the exclusively pure⟩ is included in ⟨the truth of⟩ the path (*mārga-satya* 道諦), this means that the qualities (*saṃskṛta-guṇa* 功德) and the bodies (身), lands (*kṣetras* 土), etc., of the Buddha (佛) are engendered (所生) by the pure seeds (*bījas* 種), for the Buddha has completely discarded (永捨) every seed of impure *dharma*.

#3318 Although the Buddha manifests (示現) actions (業), {10/20r.} defilements (*kleśas*) (煩惱), etc., which generate (作) a body of *saṃsāra* (生死身), and thus one could say that that here there is “suffering” (苦) and “the generation of suffering” (苦集諦),¹⁰⁹⁰ nevertheless, all these manifestations are really pure (*anāsrava*), and are part of the truth of the path (*mārga-satya* 道諦).

#3320 The *Samuccaya-śāstra* (T.31.1605.0667c25, T.31.1606.0706c16) says that, among the eighteen sense-spheres (*dhātus* 界), fifteen are exclusively impure (*sāsrava* 有漏), i.e., (1–5) the five sense-faculties (五根) (sense-element of the eye [*caḥsur-dhātu*], etc.), (6–10) the five ⟨external⟩ objects corresponding (五外界) to them (i.e., sense-element of visible form [*rūpa-dhātu*], etc.), and (11–15) the five sensory cognitions (*viññānas*) (五識) (i.e., sense-element of visual cognition [*caḥsur-viññāna-dhātu*], etc.).¹⁰⁹¹ Must we think that the *tathāgata* (如來), being completely pure (*anāsrava*), does not have the five sense-faculties, etc.? [This problem has been examined at #0949, #1032, i.e., whether or not the Buddha can be said to be among sentient beings (*sattvas*).]

#3322 1. First doctrine. – [According to the “masters of the three treatises” (Kuiji),] the qualities (功德), bodies and lands (身土) of the *tathāgatas* (如來), all of these are very profound (甚深), subtle and sublime (*cāru* ?) (微妙), neither exist (非有) nor do not exist (非無), are separate from all figurating (*vikalpa* 分別), are beyond any name or speech (*prapañca-atīta* 絕諸戲論), are not included among the aggregates (*skandhas* 蘊), sense-spheres (*āyatana*s 處) and sense-elements (*dhātus* 界), etc. <696>

Thus, we can say, without contradicting ⟨reason (理)⟩ (see *Samuccaya-vyākhyā*), that the *buddha* is not impure (*sāsrava*).

La Vallée Poussin comments:

This explanation is the third of the *Buddhabhūmi-śāstra* (T.26.1530.0293c17), which,

¹⁰⁹⁰ I.e., the truth of suffering (*duḥkha-satya*) and the truth of the origin (*samudaya-satya*).

¹⁰⁹¹ Compare AKB i, F 58.

according to this *śāstra*, is the correct opinion. – It refers to the pure land and incidentally to the bodies:

The truth is that the bodies and lands of the *tathāgatas* are very profound and beautiful; they are neither existent nor non-existent; neither impure (*sāsrava*) nor pure (*anāsrava*); neither good (*kuśala*) nor bad (*akuśala*) nor non-defined (*avyākṛta*); are not included in the entrances to the Dharma, i.e., the aggregates, sense-elements, etc., (*skandha-dhātu-ādi-dharma-mukhas*). Those are, here, circumstantial (*paryāya*) designations.

Elsewhere, it is said that, among the eighteen sense-elements (*dhātus*), fifteen are impure, eight are non-defined: this statement concerns the coarse objects of ordinary worldlings (*prthagjanas*) and of the hearers (*śrāvakas*) ...

Elsewhere, it is said, indeed, that *tathāgatas* are not real aggregates (*skandhas*), sense-elements (*dhātus*) and sense-spheres (*āyatanas*).

If the pure land, in that way, “transcends” the aggregates, etc., we ask where it occurs:

Does the pure land occur in the same place as the threefold world or separately?

According to one opinion, it is separate, for a text says that it occurs above the Śuddhāvāsikas ... (see *Siddhi* F 494).

According to another opinion, it occurs in the same place as the threefold world, for it is “complete”, limitless, extending throughout the *dharma-dhātu*.

The true doctrine is that the “true” land of enjoyment (*saṃbhoga*) is everywhere: it cannot be said that it is outside of the threefold world, nor that it is in the same place as the threefold world: but, if we speak of the land of enjoyment (*saṃbhoga*) that appears to *bodhisattvas*, it occurs either above the realm of fine-materiality (*rūpa-dhātu*) and of the Śuddhāvāsikas, or in an undetermined place of the four directions (?).

- #3324 2. Second doctrine [*Buddhabhūmi-śāstra*, T.26.1530.0293c]. – The five sense-faculties (*indriyas* 根, i.e., sense-element of the eye [*caṅsur-dhātu*], etc.) and the five objects (*artha*, *viṣaya* 境, i.e., sense-element of visible form [*rūpadhātu*], etc.) of the *tathāgata* (如來), proceeding from (生) an excellent concentration (*vara-samādhija* 妙定), are included in a form of matter (*rūpa*) that pertains to the *dharma-dhātu* (i.e., *dharma-dhātu-rūpa* 法界色). Although the five cognitions (*viññānas* 識) of non-*buddhas* (非佛) function (變) (= develop as the image-part [*nimitta-bhāga*] ...) by relying on the objects (i.e., bodies and lands) which the *buddha* develops, nevertheless, the coarse and the subtle (麤細) must be

distinguished: that which the Buddha develops is subtle, does not come under the category of the five objects (五境) (i.e., sense-element of visible form [*rūpa-dhātu*], etc.).

As for the five cognitions (識) of the *buddha* (or *tathāgata* (如來)), {10/20v.} they are not included in the five sense-elements of cognition (*viññāna-dhātus* 識界), for the *sūtra* [*Vimalakīrti-nirdeśa*, T.14.0476.0576b04] says that the mind (心) of the *tathāgata* (or *buddha* (佛)) is constantly concentrated (定), for the treatise (*śāstra* 論) (*Samuccaya-vyākhyā*, T.31.1606.0699b) says that the five cognitions are, (by nature (性),) always of the plane of distraction (*vikṣipta* 散亂). <697>

La Vallée Poussin comments:

- a. Compare the second opinion of the *Buddhabhūmi-śāstra* (T.26.1530.0293c05–17):

The pure land is the development of the concentrated mind. Even though it is matter (*rūpas*), etc., similar to the ten sense-elements (*dhātus*, i.e., visible form [*rūpa*], eye [*caṅṣus*], etc.), it is not included in the ten sense-elements. It is not accessible to the five mundane (*laukika*) cognitions (*viññānas*), like blue, which is the object of the perception-spheres of totality (*krtsna-āyatanas*) (AKB viii, F 213); it is a form of matter (*rūpa*) that arises from mastery, which is included in the *dharma-dhātu*. Thus, the pure land, although it has matter for its nature, is, nevertheless, pure (*anāsrava*).

Someone may say: – But then the five cognitions (*viññānas*) of the *bodhisattvas* could not attain the land of enjoyment (*saṃbhoga*)? ...

- b. On the continuous concentration of the Bhagavat, see AKB iv, F 40 (vii, F 67): *gacchaṃ samāhito nāgo*... . [However, the Bhagavat possesses non-defined *dharmas*, *Vibhāṣā*]; stanza cited by Asvabhāva, *Samgraha* (T.31.1598.0440c). – The Great Vehicle refers to the *Vimalakīrti-nirdeśa*, 4, 13. See Appendix One and compare Vasumitra (*Yibu zonglun lun*, T.49.2031) on the Mahāsāṃghikas.

#325 The question arises: – With which cognition (*viññāna* 識) is the knowledge of accomplishing action (*krtya-anuṣṭhāna-jñāna* 成所作智) associated?

- #327 a. [Answer:] – [The knowledge of accomplishing action is associated] with the sixth cognition because this knowledge generates (起) the emanations (*nirmāṇas* 化) (and their activities (用)).

[Question:] – But if that is so, what is the difference between this knowledge and (the nature of) the knowledge of discernment (*pratyavekṣanā-jñāna* 觀察智)?

[Answer:] – The latter discerns (觀) the specific and common characteristics (自共相), (etc., of *dharmas*, whereas) the knowledge of accomplishing action (*kr̥tya-anuṣṭhāna* 成所作智) only (唯) induces (起) the emanations (化). (Thus, there is a difference (差別).)

[Objection:] – But (the classes of) these two knowledges (智) should not arise simultaneously (並生), since two cognitions (識) of the same type (i.e., two mental cognitions [*mano-vijñānas*]) are not (induced) simultaneously (俱起).

[Answer:] – It does not (contradict reason) to accept that these knowledges are not (induced) simultaneously; but, on the other hand, it is (also not a fault (失) to accept) that one single (substance (體)), i.e., cognition, can simultaneously function (用) in two ways. [One single mental cognition sees color and hears sound; the knowledge of equality (*samatā-jñāna*), along with the teaching, and the knowledge of accomplishing action (*kr̥tya-anuṣṭhāna-jñāna*), along with the manifestation of emanations, are at the same time associated with a mental cognition.]

#3328 b. Or else, [the knowledge of accomplishing action is associated] with the pure (淨) seventh cognition (*vijñāna*) (識). To rely on the sense-faculties (根) (i.e., eye [眼], etc.), to be directed (緣) at colors (色), etc., (as object (境),) is the (specific) function (作用) of the knowledge of equality (*samatā-jñāna* 平等智). The {10/21r.} pure seventh cognition, insofar as it brings forth the body of enjoyment for others (*para-saṃbhoga-kāya* 他受用) as well as (the bodies) and land (身土相), is included in (the class of) knowledge of equality (平等品); insofar as it brings forth (起) the emanations (*nirmānas* 變化), it is included in (the class of) the knowledge of accomplishing action (*kr̥tya-anuṣṭhāna-jñāna* 成事品).

#3329 Someone will say: – This last (class of) knowledge is obtained by the transmutation (*parāvṛtti*) of the five cognitions (五識), (is it not)? [How could it be associated with the seventh cognition?] <698>

#3330 [Answer:] – From the fact that it is obtained by the transmutation (轉) of the five cognitions, one cannot conclude that, in itself (體), it is the five cognitions. (Just as, although) it is by the transmutation of *saṃsāra* (轉生死) that one obtains *nirvāṇa* (涅槃), it cannot be said that *nirvāṇa* is included in *saṃsāra* (生死).

#3332 3. Third doctrine, which is correct.

The “qualities” (*guṇas* 功德), and the bodies and lands (身土) of the *tathāgatas* (如來), are included in the aggregates (*skandhas* 蘊), sense-spheres (*āyatanas* 處) and sense-elements (*dhātus* 界), as they should be (*yathā-yogam* 如應). But (these

three), i.e., the *skandhas*, etc., can be pure (*anāsrava* 無漏) or impure (*sāsrava* 有漏).

#3335 In truth, the *Samuccaya-sāstra* (T.31.1605.0667c, T.31.1606.0706c), etc., teaches that fifteen sense-elements are exclusively impure: but this statement has in its view the coarse objects (*viṣaya*, *artha*) and the “superficial” *viññānas* (羸淺境) of the two vehicles (乘), (but does not refer to all (一切), i.e.,) not to the fifteen sense-elements of the *tathāgata*. As for the eighteen sense-elements (界), i.e., faculties, objects, cognitions (eye, color, visual cognition, etc.), (possessed by others (餘成就)), i.e., non-*buddhas*,¹⁰⁹² {10/21v.} only the last three¹⁰⁹³ can be pure (無漏); with regard to the Buddha (佛), the eighteen are pure but are not known (as objects) (所知境) by the saints of the two vehicles (乘).

#3336 In truth, some texts (*Mahā-prajñā*, etc.) say that the qualities (功德), bodies, etc., of the *buddhas* (佛) are not included in the sense-elements (*dhātus* 界), etc., for the reason that these qualities, etc., do not resemble (不同) the sense-elements (界), etc., which are known (所知) by the inferior knowledge (劣智) of the followers of the two vehicles (二乘). (The principle (理) must be like that), i.e., [it is certain that the qualities, bodies, etc., of the Buddha are included in the sense-elements, etc.].

#3338 Why? – Because, according to all the treatises, (it is said that) all the conditioned *dharma*s (*saṃskṛtas*) (有為法) are included (攝) in the five aggregates (*skandhas* 蘊), (it is said that) all *dharma*s (一切法) are included in the eighteen sense-elements (界) and the twelve sense-spheres (*āyatana*s 處); there is no nineteenth sense-element, etc., (because of being rejected by the saints (聖)) (*Vimalakīrti-nirdeśa*, T14.0476.0572c).

La Vallée Poussin comments:

First opinion of the *Buddhabhūmi-sāstra* (T.26.1530.0293c03):

The eighteen sense-elements (*dhātus*) can be impure (*sāsrava*), pure (*anāsrava*), good (*kuśala*). If the texts say that fifteen are always impure, that eight are always non-defined (*avyākṛta*), this statement relates to the coarse sense-elements that are of the domain of the two vehicles.

If the fruit of *buddha* (*buddha-phala*), because of being beyond <699> any name or speech (*prapañca-atīta* 絕戲論), is not the sense-elements (*dhātus* 界), etc., one should also not say that [this fruit] is, NAMELY, THE PURE ELEMENT, GOOD, IMMUTABLE, BLISSFUL, THE BODY OF LIBERATION (*anāsravo dhātuḥ kuśalo dhruvaḥ*)

¹⁰⁹² I.e., the two vehicles and *bodhisattvas* of the ten stages.

¹⁰⁹³ I.e., mental sense-faculty (*manas*), factors (*dharma*s), mental cognition (*mano-viññāna*).

sukho vimukti-kāyaḥ 無漏界·善常安樂解脫身), for is this not pure proliferation (*prapañca*)?

Moreover, several texts (*Nirvāṇa-sūtra*, *Śrīmālikā*, *Sūtrālamkāra*) teach that the *bodhisattva*, on becoming *buddha*, transmutes or abandons (*parāvṛtti* 轉) the impermanent aggregates (*skandhas*) (無常蘊) and acquires (獲得) permanent aggregates (常蘊) (precisely, endlessly renewed [*prabandha-nitya*] aggregates, see #3346), [which constitute the “golden body of the *tathāgata*” (*tathāgata-suvarṇa-kāya*), the pure (*anāsrava*; *śuddha*) aggregates of the fruit of *buddha*]. Likewise also for the sense-elements (*dhātus* 界) (and sense-spheres (*āyatana*s 處)). {10/22r.} – Is it then permitted to say that the *buddha* (or *tathāgata* (如來)) is not the aggregates, sense-spheres and sense-elements (蘊處界)? (If it is said that) he is not the aggregates, etc., then this is an intentional statement (*saṃdhā-bhāṣita* 密意說). [The meaning is that his aggregates, etc., are not perceptible to inferior knowledges (*jñānas*).]

#3339 Moreover, if it is said that “the five cognitions (*vijñānas*) are, (by nature, always) of the plane of distraction” (散亂), this is a statement concerning the five cognitions (possessed by others), i.e., by non-*buddhas*.

#3340 We conclude that the eighteen sense-elements (界), etc., occur (entirely) in the body of the Buddha (佛身) but that they are exclusively (純) pure (*anāsrava* 無漏).

#3342 This fruit (果) of the transmutation of the support (*āśraya-parāvṛtti* 轉依) [presents four characteristics]:

1. INCONCEIVABLE (*acintya* 不思議), for this fruit surpasses (超過) (the path of the inquiring) mind (尋思) and of expression (by speech) (言議道); for, being subtle and sublime (微妙), and very profound (甚深), the *bodhisattva* realizes it in itself by himself (自內證); for no worldly comparison (世間喻) can give any idea of it.

La Vallée Poussin comments:

Acintya = *busiyi* 不思議, because it surpasses the path of initial inquiry and volition (*vitarka-cetanā*), of the ways of speech (*vāg-nīti*).

Compare *Trentaine*, (Lévi) F 44 (transl. based on Jacobi):

acintyas tarkāgocaratvāt, praty-ātma-vedyatvāt, drṣṭāntābhāvāc ca |

“Inconceivable” (*acintya*), because [the one who abides in the transmutation of the support] is not of the domain of reasoning, must be experienced by everyone themselves and is without an example.

- #3344 2. GOOD (*śubha* or *kuśala* 善), for the fruit of the transmutation of the support is of the nature of ⟨good (善),⟩ white (白) *dharmas*.

Indeed, the pure (清淨, *śuddha*, *su-viśuddha*, *Nāma-saṃgīti*) *dharma-dhātu* (法界) (i.e., the suchness [*tathatā*] that is realized in the fruit of *buddha*), without arising and ceasing (生滅), is very good and solid (Ch. *anwen* 安穩: tranquil) [Taishō: *anyin* 安隱: calm]. <700>

As for ⟨the classes of⟩ the minds (心) of the four knowledges (*jñānas* 智), their excellent activities (妙用) are incomparably skillful (極巧便).

The ⟨two kinds (二種) of⟩ fruit of the transmutation of the support—partly unconditioned (*asaṃskṛta*; i.e., the *dharma-dhātu*) and partly conditioned (*saṃskṛta*; i.e., the four knowledges)—are beneficial (順益相) and oppose {10/22v.} the bad (不善). ⟨Hence, this fruit is said to be good.⟩

- #3345 It is true that, according to the *Samuccaya-vyākhyā* (T.31.1606.0709c), “eight sense-spheres (*āyatana*s 處), etc., are exclusively non-defined (無記), namely, the five sense-faculties (五根) and ⟨the three objects⟩, i.e., odor, taste and tangible (三境)”: but one cannot conclude, from this statement, that these eight sense-spheres are absent (無) in the Buddha ⟨or *tathāgata* (如來)⟩, [or that they are non-defined in the Buddha ⟨or *tathāgata*⟩]. – ⟨Concerning this,⟩ the same explanation, ⟨i.e., three explanations (三釋), should extensively be given,⟩ as above (#3320), for the fifteen exclusively impure sense-elements (*dhātus*).

The bodies (身), the land (土), suchness (*tathatā*), the four knowledges (*jñānas*), everything that refers to the *tathāgatas* (如來) is exclusively good (*kuśala* 善), for it is all included in the truths of cessation (*nirodha* 滅) or of the path (*mārga* 道); for the *sūtras* and the *śāstras* agree that these two truths, ⟨i.e., the cessation and the path⟩, are, ⟨in their nature,⟩ exclusively good; for the *Samuccaya-vyākhyā* (T.31.1606.0719c), declares that the lands, etc., of the *buddhas* (佛) neither belong to [the truth of] suffering (*duḥkha* 苦) nor to [the truth of] the origin (*samudaya* 集) (neither “of painful and impure existence” nor the cause of a similar existence).

Someone may say: – Does not the cognition (*viññāna* 識) of the *buddha* (佛) develop (所變) as good-impure (有漏不善) or non-defined things ⟨or characteristics⟩ (無記相), like created bodies, etc.?

[Reply:] – [Although these things are, for the people who see them, similar to the good-impure or to the non-defined, nevertheless,] everything that the *buddha* develops is, in itself, good and pure (*anāsrava-kuśala* 無漏善), for it proceeds (所生) from good and pure (無漏善) seeds (*bījas* 種). [The cognition associated

with the knowledge of discernment (*pratyaवेक्षणा-jñāna*) acts on the images of the cognition associated with the mirror-knowledge (*ādarśa-jñāna*) and generates a development based on which the minds of inferior sentient beings, from afar and impurely, are molded.]

- #3346 3. IMMUTABLE or stable (*dhruva* 常), for the fruit of the transmutation of the support is never exhausted (無盡期).

As for the pure (清淨) *dharma-dhātu* (法界), it is without arising and ceasing (無生無滅), thus immutable (*avikāra* 無變易) (in its nature): thus, (it is said to be) “stable” (常).¹⁰⁹⁴

As for (the classes of minds of) the four knowledges (*jñānas* 四智心品), their support (*āśraya* 所依) {10/23r.} [namely, suchness (*tathatā*)] is stable (常), they are not interrupted (無斷); <701> they are not exhausted (無盡): thus, they are (also said to be) “stable”, “permanent” (*nitya*). Not “permanent in itself” (*prakṛti-nitya* 自性常), since they are generated by causes (因生), since they arise; and it is an absolute (or direct) declaration (*ekāṃśa-vyākaraṇa* 一向記)¹⁰⁹⁵ of the Bhagavat that “that which arises is destined to ceasing” (歸滅).¹⁰⁹⁶ There is no matter (*rūpa* 色), no mind (*citta* 心) that is not impermanent (無常). But—given the power of the great resolution (or original vows) (*mahā-praṇidhāna* 本願力) to converting (or instructing) all sentient beings, granted that sentient beings to be converted (or instructed) (所化) are inexhaustible in number—the four (classes of) knowledge (四智品) last until the end of time: the two bodies of enjoyment (*sambhoga*) are not interrupted (*asraṃsana-nitya*) (無斷); the bodies of emanation (*nirmāṇa*) are endlessly renewed (*prabandha-nitya*) (無盡).

- #3347 4. BLISSFUL (*sukha* 安樂), for the fruit of the transmutation of the support does not torment (無逼惱).¹⁰⁹⁷

¹⁰⁹⁴ The three kinds of “permanence” (*nityatā*) are well explained in the *Sūtrālaṃkāra*, ix, 66, p. 46.

¹⁰⁹⁵ On the four declarations or answers (*vyākaraṇas*), AKB v, F 44.

¹⁰⁹⁶ This is the second *brāhmaṇa-satya*, Saṃghabhadra, *Shun zhengli lun* (T.29.1562.0667c); fragment from Idikutsari, Pischel, Akademie Berlin, May 5, 1904: 12.

¹⁰⁹⁷ *Trentaine*, (Lévi) F 44 (tansl. based on Jacobi):

sukho nityatvād eva, yad anityaṃ tad duḥkhaṃ ayaṃ ca nitya iti.

“Blissful” because [the one who abides in the transmutation of the support] is permanent; that which is not permanent is painful; and since [the one who abides in the transmutation of the support] is permanent, therefore he is blissful.

The pure *dharmā-dhātu* (清淨法界) is the cessation of any “idea” (or the calmness of the multitude of marks) (*sarva-nimitta-uparama* 眾相寂靜): it is (thus called) blissful (安樂).

⟨The classes of the minds of⟩ the four knowledges (*jñānas*) are completely ⟨or forever⟩ without pain (離惱害): they are thus called “blissful”.

⟨The intrinsic nature (自性) of these two⟩, i.e., *bodhi* and *nirvāṇa*, which are the two fruits of the transmutation of the support (*āśraya-parāvṛtti* 轉依), are both called “blissful”, because, in their nature, they are without torment (無逼惱) and they cause bliss (能安樂) in all sentient beings.

La Vallée Poussin comments:

Sukha is translated by *anle* 安樂, i.e., happiness qua ease (*praśrabdhi-sukha*).

Impure (*sāsrava*) agreeable sensation (*sukha-vedita*) is happiness (*sukha*), not ease (*praśrabdhi*). Impure (*anāsrava*) ease (*praśrabdhi*) is ease (*praśrabdhi*), not happiness (*sukha*).

From another point of view, everything that is impure is suffering qua the fact of being conditioned (*saṃskāra-duḥkha*), thus not happiness (*sukha*) (cf. AKB viii, F 150).

Vibhāṣā, 26 at the end, distinguishes four kinds of blissful abiding (state of bliss) in this life (*dr̥ṣṭa-dharma-sukha-vihāras*):

1. happiness of going forth (*pravrajyā-sukha*);
2. happiness of detachment ([*pra*]viveka-*sukha*);
3. happiness of tranquillity (*upaśama-sukha*);
4. happiness of awakening ([*saṃ*]bodhi-*sukha*).¹⁰⁹⁸

Samghabhadra, *Shun zhengli lun* (T.29.1562.0761a07): scripture teaches that happiness (*sukha*) is fivefold (AKB viii, F 150):

1. happiness of going forth (*pravrajyā-sukha* 出家樂);
2. happiness of detachment (*viveka-sukha* 遠離樂);
3. happiness of tranquillity (*upaśama-sukha* 寂靜樂);
4. happiness of awakening ([*saṃ*]bodhi-*sukha* 菩提樂);
5. happiness of *nirvāṇa* (*nirvāṇa-sukha* 涅槃樂).

“Tormented”, *binao* 逼惱, *pīḍana*, *viheṭhana*.

“Pain”, *naohai* 惱害.

¹⁰⁹⁸ See AKB vi, F 259, where calm abiding (*śamatha*) should be replaced by tranquillity (*upaśama*).

Bodhisattva-bhūmi, Book I, fol. 12a (*Muséon*, 1906: 216), five kinds of happiness (*sukhas*):

1. Happiness qua cause (*hetu-sukha*): <702> that which is happiness (*sukha*) as the cause of happiness (*sukha*), but not happiness (*sukha*) in itself: the suitable sense-faculty and suitable object, the “contact” which is experienced as agreeable, the action that generates happiness (*sukha*).
2. Happiness qua sensation (*vedita-sukha*), the experience that is pleasing (*anugraha-kara*) to body and to mind. This happiness is impure (i.e., of the three realms [*dhātus*]) or pure (*anāsrava*, i.e., either of the trainee [*śaikṣa*] or of the non-trainee [*aśaikṣa*]); it is sixfold, being associated with the visual cognition
3. Happiness qua counteracting suffering (*duḥkha-prātipākṣika-sukha*): the notion of happiness arises with regard to the appeasement of suffering, cold, hunger, etc. This happiness is not happiness qua cause; it is not happiness in itself; it is happiness by the sole fact of the removed suffering.
4. Happiness qua suspension of sensation (*vedita-upaccheda-sukha*): the *sukha* of the “attainment of cessation of sensation and ideation” (see #0270). Being neither the cause of happiness, nor happiness in itself, nor removed suffering, this happiness is happiness because it calms, for a time, the “metaphysical” (*pāramārthika*) suffering [that is, the “suffering qua the fact of being conditioned” (#2678) (AKB vi, F 124), for it is said *yat kiṃ cid veditam idam atra duḥkhasya* [“sensation, whatever it may be, is included in suffering”] (AKB vi, F 131; *Sūtrālaṃkāra*, p. 131).
5. Happiness qua being unobstructed (*avyābādhyā-sukha*) which is fourfold:
 - a. happiness qua renouncing the world (*naiṣkramyā-sukha*): the happiness of the person who leaves home, by the liberation from the suffering of the many attachments to one’s home;
 - b. happiness qua detachment (*viveka* or *praviveka-sukha*): the joy and pleasure (*prīti-sukha*) of the first meditation (*dhyāna*);
 - c. happiness qua tranquillity (*upaśama-sukha*): higher meditations (*dhyānas*), because initial inquiry (*vitarka*) and investigation (*vicāra*) have been calmed;
 - d. happiness qua awakening (*saṃbodhi-sukha*), due to the disconnection from action and defilement (*kleśa*), due to the correct understanding (or perception) of the objects of knowledge.

This last happiness is happiness because it involves, for the future, the defi-

nitivē appeasement of the “metaphysical” suffering and, for the present life, the cessation of all incapacity (*daṣṭhūlya*) provoked by the defilements. The three preceding kinds of happiness are happiness by their relationship with the last one.

[*Aṅguttara*, i, 81. – Among the *sukhas*, the *pabbajjā-sukha* (happiness of one who has gone forth [into homelessness]) is opposed to *gihī-sukha* (happiness of a lay-person), the *nekkhamma-sukha* (happiness of renunciation) is opposed to *kāma-sukha* (sensual happiness), the *nirupadhi-sukha* (happiness without remainder [i.e., *khanda*, *kilesa*, *abhisāṅkhārā*]) is opposed to *upadhi-sukha* (happiness with remainder). – The suffering due to the fact of being conditioned (*samkhāra-dukkhatā*; “metaphysical suffering”) and the *nibbāna-dhātu anupādhisesā*, *Nettipakaraṇa*, p. 12.]

N.B. *Body of liberation (vimukti-kāya)*

#3349 The fruit of the two kinds of transmutation ⟨of the support⟩ (*parāvṛtti*) (轉依)—such as the saints of the two vehicles (二乘) obtain it, {10/23v.} being only ⟨for-ever⟩ cleared of the bondages (縛) of the hindrance of defilements (*kleśa-āvaraṇa* 煩惱障), not including the very distinguished ⟨or excellent⟩ *dharmas* (殊勝法) [i.e., their transmutation is not adorned with the ten powers (*balas*), etc.]—receives only the name BODY OF LIBERATION (*vimukti-kāya* 解脫身).

La Vallée Poussin comments:

a. As for the problem whether the liberation (*vimukti*) of the *buddha*, of the hearer (*śrāvaka*) and of the self-enlightened one (*pratyekabuddha*) is the same, and whether the path (*mārga*) is the same, see Vasumitra (*Yibu zonglun lun*, T.49.2031): Sarvāstivādins, thesis 37, Mahīśāsakas, thesis 22. For all of them, liberation—namely, the cessation due to deliberation (*pratisaṃkyā-nirodha*)—is the same; and also, if I understand it properly, the path in itself [is the same]. But, the Sarvāstivādins say, the praxis-oriented faculties of the saints differ: horse, hare <703> and elephant do not cross the river in the same way. For the Mahīśāsakas, the three vehicles are superposed in the *buddha*.

On this problem, see the *Vibhāṣā* (T.27.1545.0162b–c), transl. in *Documents d'Abhidharma* (Académie de Belgique, 1931).

b. AKB vi, F 296:

The unconditioned (*asaṃskṛta*) liberation (*vimukti*) is the cessation due to de-liberation of the defilements (*kleśas*).

c. *Samdhi-nirmocana* (T.16.0676.0708b):

O Bhagavat, as for the transmutation (*parāvṛtti*) obtained by the hearers and the self-enlightened ones, is it or is it not called *dharma-kāya*? – No.

What is it called? – It is called body of liberation (*vimukti-kāya*). From the point of view of the body of liberation, the hearers and the self-enlightened ones are the equal to the *tathāgatas*.

YBh, 78. – As is said:

1. “liberation” (*vimukti*) is the cessation due to deliberation obtained by understanding of the emptiness of the person (*pudgala-śūnyatā*);
2. “body” (*kāya*) has the meaning of support and of nature;
3. “body of liberation” (*vimukti-kāya*) is the suchness (*tathatā*) that is realized by the understanding of the emptiness of the person.

Buddhabhūmi-śāstra (T.26.1530.0312b) (see #3240):

As for the hearers and self-enlightened ones of the determined family (*gotra*) in the state of *arhat*—since they aspire to tranquillity (*upaśama*), since they have completely removed the hindrance of defilements (*kleśa-āvaraṇa*) which provoke action and moisten birth—when their body and mind brought forth by previous actions are about to spontaneously disappear, then all the conditioned (*saṃskṛta*) *dharma*s, pure and impure, in action or as seed, also cease. There remains only the transmutation of the support (*āśraya-parāvṛtti*), the stainless and “undeveloped or non-proliferated” (*niḥprapañca-lakṣaṇa*) suchness (*tathatā*), the pure *dharma-dhātu*, the body of liberation (*vimukti-kāya*). This is what is called *nirvāṇa* without remainder (*nirupadhiśeṣa-nirvāṇa*), stable (常住), blissful (安樂), definitive (究竟), peaceful (寂滅), beyond the range of conventional *dharma*s (*na saṃkhyāṃ gacchati* 不墮眾數), inconceivable (*acintya* 不可思議). Exactly like the *tathāgatas*, but lacking the adornment of the pure conditioned qualities, lacking the service to sentient beings. Thus, not like the *tathāgatas*.

N.C. *Dharma-kāya*¹⁰⁹⁹

La Vallée Poussin comments:

1. *Samgraha* (T.31.1594.0147c), *Asvabhāva* (T.31.1598.0431).

The *bodhisattva* obtains the three bodies from the first stage (*bhūmi*); but they are pure in the final state.

2. “*Madhyamakāvatāra*”, p. 108 (*Muséon*, 1910: 304–305).

*sangs rgyas rnam la ni chos thams cad rnam pa thams cad du mngon par rdzogs
par byang chub pa'i phyir | sems dang sems las byung ba'i rgyu ba gtan log par
'dod pa yin no |*

As for the *buddhas* that are perfectly illuminated regarding all *dharma*s, we maintain that the activity of mind and mental factors (*citta-caittas*) is completely arrested.

3. *Madhyamākāvatāra*, p. 361.

When the fuel of the knowable (*jñeya-indhana*) has been completely burned up, the body consisting of knowledge (*jñāna-svabhāva-kāya*) does no longer arise for lack of the arising of the knowable; this is what is called the *dharma-kāya* of the *buddhas*. On this subject, it is said: <704>

*dharmato buddhā draṣṭavyā dharma-kāyā hi nāyakāḥ |
dharmatā cāpy avijñeyā na sā śākyā vijñānitum ||*

This *dharma-kāya* is without arising or ceasing. On this subject, it is said: “*Mañjuśrī*, non-arising and non-ceasing, this is the designation (*adhivacana*) of the *tathāgata* ...” (compare the *Sapta-śatikā*; *Vajracchedikā*, p. 37).

The stanza *dharmato buddhā ... Vajracchedikā*, p. 43, preceded by the old stanza *ye māṃ rūpeṇa ... (Aṅguttara*, ii, 71; *Udāna-varga*, xxii, 11; comp. *Nirupama-stava*, 16); the two stanzas, *Madhyamaka-vṛtti*, p. 448; the stanza *dharmato ... Bodhicaryāvatāra*, p. 421; incorrect transl. *JRAS*, 1906: 948. – Missing in the *Vajracchedikā* of Hoernle, *Remains*, p. 192; the Khotanese text, p. 271, 286, gives an easy variant.

In terms of the mind, things seem to be quite clear. – One does not see the *buddha* by looking at his material body, his characteristics (*lakṣaṇas*); the real *buddha* is *dharma*s. As for the “nature of the *dharma*s”, it cannot be known.

Compare *Kāśyapa-parivarta*, ed. Staël-Holstein, p. 177:

¹⁰⁹⁹ See Appendix One.

dharmato 'pi tathāgataṃ na samanupaśyati kaḥ punar vādo rūpa-kāyena

He does not see the *tathāgata* as a body of *dharma*s, even less as a material body.

#3351 The Bhagavat Mahābuddha (大覺世尊), being endowed (成就) with the supreme (無上) qualities (or *dharma*s) of silence (*muni* 寂默法),¹¹⁰⁰ is called GREAT SAGE (Mahā-muni 大牟尼). Being completely (and forever) freed from the (two) hindrances (*āvaraṇas* 障), the two fruits (果) obtained by this Muni are not only designated by the word *vimukti-kāya* (body of liberation), but are also CALLED (名) DHARMA-KĀYA (法身); they are, indeed, adorned (所莊嚴) with the *dharma*s that are great qualities (*mahā-guṇa-dharma* 大功德法, the conditioned [*saṃskṛta*] and the unconditioned [*asaṃskṛta*]), immeasurable (*aprameya* 無量), infinite (*ananta* 無邊), namely, the powers (*bala* 力), the fearlessnesses (*vaiśāradya* 無畏), etc.¹¹⁰¹

#3352 The word “body” (*kāya* 身) has the threefold meaning of (1) substance (*svabhāva* 體), (2) support (*āśraya* 依), (3) accumulation (*saṃcaya* 聚).

Thus, the *dharma-kāya* consists, (by nature,) of five things (五法): [pure *dharma-dhātu* (法界) and four knowledges (*jñānas*)]. It is not just the pure (淨) element-of-Dharma that is called *dharma-kāya* (法身), for the fruits (果) of the two kinds of transmutation (*parāvṛttis* 轉依) are included in the *dharma-kāya*.

#3353 I. The *dharma-kāya* is (distinguished) in three ways, i.e., three bodies (*kāyas*) [all three of which are bodies of the *dharma*s that are great qualities (*mahā-guṇa-dharma*s)].

1. Self-nature body (*svābhāvika-kāya* 自性身), [so called because it is the very “nature” (*svabhāva*) of the *buddhas*].

This means, it is the real pure *dharma-dhātu* (真淨法界) of the *tathāgatas* (如來), the {10/24r.} immutable (and equal) (平等) support (所依) [a] of the two bodies of enjoyment (*saṃbhoga-kāyas* 受用) <705> and [b] of the body of emanation (*nirmāṇa-kāya* 變化), free of the [ten] marks (*nimittas*) (離相), peaceful (*śanta* 寂然), beyond words and conceptions (*prapañca-atīta* 絕諸戲論), endowed with boundless (無邊際), real, permanent qualities (真常功德). It is the immutable and identical (*sama-sama* 平等) real (實) nature (性) of all *dharma*s.

This self-nature body is also given the name *dharma-kāya* (法身) because it is

¹¹⁰⁰ AKB iv, F 133, threefold silence.

¹¹⁰¹ AKB vii, F 66.

the support (*āśraya* 依止, *ādhāra-bhūta* ?) of *dharma*s that are great qualities (*mahā-guṇa-dharma*s 大功德法) (i.e., conditioned factors [*saṃskṛtas*] and unconditioned factors [*asaṃskṛtas*]).

La Vallée Poussin comments:

a. Just as ordinary people, not having “realized” suchness (*tathatā*), have, for their body, the impure (*sāsrava*) dependent (*paratantra*) which is retribution, so the *tathāgatas*, having attained the pure *dharma-dhātu*, have—in the *dharma-dhātu*—the support of their body of enjoyment (*saṃbhoga-kāya*) and of their body of emanation (*nirmāṇa-kāya*).

b. It is the *dharma-kāya* “*par excellence*”, the natural *dharma-kāya* (*prakṛti-dharma-kāya*) of the *Daśa-bhūmi*, p. 55.

#3356 2. Body of enjoyment (*saṃbhoga-kāya* 受用身, or *saṃbhogika kāya*).

This is of two kinds:¹¹⁰²

a. Body of enjoyment for oneself (*sva-saṃbhoga-kāya* 自受用).

This means, it is the infinite (無邊) real (*bhūta* 真實) qualities (*guṇa* 功德) brought forth (*nirvartita*) by the accumulation (資糧) of ⟨immeasurable⟩ merit and of knowledge (*puṇya-jñāna-saṃbhāra* 福慧) cultivated (and gathered (修集) by the *tathāgatas*) during three innumerable aeons (*asaṃkhyeya-kalpas* 無數劫); (along with) an ⟨extremely⟩ perfect (極圓), pure (*śuddha* 淨),¹¹⁰³ permanent (*nitya* 常, in the sense of uninterrupted), omnipresent (*vyāpin* 遍) material body (*rūpa-kāya* 色身) (endowed with the major and minor marks).¹¹⁰⁴

This body forms a series (相續) (in contrast to the self-nature body [*svābhāvika-kāya*]), but it remains the same (湛然¹¹⁰⁵) (i.e., in contrast to the later bodies); it will last until the end of time (盡未來際); it constantly enjoys itself (自受用) (*svayam* ?) in the vast (*vipula* 廣大) bliss of the great Dharma (*dharma-sukha* 法樂) [which is generated by infinite merits].

¹¹⁰² The Great Vehicle uses the term *rūpa-kāya* (body adorned with marks), *Daśa-bhūmi*, 55, 56, which can designate the two bodies of enjoyment (*saṃbhoga-kāyas*) and also the body of emanation (*nirmāṇa-kāya*).

¹¹⁰³ I.e., without distress (*ādīnava*), calamity (*upadrava*), misfortune (*upaplava*).

¹¹⁰⁴ *Abhisamayālaṃkāra*:

dvātriṃśallakṣaṇāśīti-vyañjanāt mā muner ayam |
sāmbhogiko mataḥ kāyo mahāyānopabhogataḥ ||

¹¹⁰⁵ AKB 9/17r.10 [iii, F 77].

- #3358 b. Body of enjoyment for others (*para-saṃbhoga-kāya* 他受用).

This means that the *tathāgatas* (如來), by means of the knowledge of equality (*śamatā-jñāna* 平等智), {10/24v} manifest (示現) a body (身) endowed with subtle (微妙) and pure (淨) qualities (功德), <706> which inhabits (居) a completely pure land (純淨土); thanks to the knowledge of discernment (*pratyavekṣanā-jñāna*), this body—for the 〈multitude of〉 *bodhisattvas* (菩薩眾) residing in the ten stages (*bhūmis* 地)—displays (現) great spiritual (or supernormal) powers (大神通) or masteries (*vibhūti*), turns the wheel of the *Dharma* (轉正法輪), cuts the net of 〈the multitude of〉 doubts (疑網), in such a manner that these *bodhisattvas* enjoy (受用) the bliss (樂) of the *Dharma* 〈of the Great Vehicle〉 (大乘法).

Thus, these two bodies are both called “bodies of enjoyment” (*sāṃbhogika kāya* 受用身).

- #3359 3. Body of emanation (*nirmāṇa-kāya* 變化身 or *nairmāṇika-kāya*).

This means that the *tathāgatas*, by means of their knowledge of accomplishing action (*kṛtya-anuṣṭhāna-jñāna* 成事智), manifest (現)—through transformations (變)—innumerable (無量) and varied (隨類) emanation bodies (*nirmāṇa-kāyas* 化身), which inhabit (居) pure or impure lands (淨穢土).¹¹⁰⁶ For the benefit of 〈the multitude of〉 *bodhisattvas* (菩薩) who have not yet attained (未登) the stages (*bhūmis* 地), for the followers of the two vehicles (乘) and for ordinary worldlings (*prthagjanas* 異生), taking into account the needs of each (機宜), these emanation bodies display superknowledges (*abhiññās* 現通), teach the *Dharma* (說法), and this in such a manner that all these people obtain benefit and happiness (*hita-sukha* 利樂事).

- II. 〈The nature of〉 the five *dharma*s 〈includes〉 the 〈three〉 bodies (see #3311).

La Vallée Poussin comments:

What is the relationship of the five *dharma*s, namely, [1] the *dharma-dhātu* and the four groups of minds corresponding to the four knowledges (*jñānas*) with [2] the bodies of the *buddha*? It is accepted that the three bodies are included in these five *dharma*s, but how? On this point there are two doctrines. – Xuanzang closely follows the *Buddhabhūmi-śāstra* (T.26.1530.0325c).

- #3361 1. First theory.

- a. The self-nature body (*svābhāvika-kāya* 自性身) is constituted by 〈the first

¹¹⁰⁶ *Sūtrālaṃkāra*: *nairmāṇikas tu kāyo buddhānām aprameya-prabhedaṃ buddha-nirmāṇam* (ix, 63, p. 45).

two), i.e., the *dharma-dhātu* and the mirror-knowledge (*ādarśa-jñāna*). {10/25r.} Indeed, according to the *sūtra* (經) (*Buddhabhūmi-sūtra*), true suchness (*tathatā* 真如) is the *dharma-kāya* (法身). And according to the treatise,¹¹⁰⁷ by causing¹¹⁰⁸ (轉去, *vyāvantana*¹¹⁰⁹) the store-cognition (*ālaya-vijñāna* 阿賴耶識) to cease (see #0696), one obtains the self-nature body (自性身): <707> <the class of> the great mirror-knowledge (*mahā-ādarśa-jñāna* 圓鏡智) transmutes the store-cognition (藏識) <or causes it to cease (轉去)>,¹¹¹⁰ and the self-nature body occurs thus obtained, i.e., realized (證得).¹¹¹¹

b. The body of enjoyment (*sambhoga-kāya* 受用身) is constituted by <the class of the two knowledges>, i.e., (1) the knowledge of equality (*samatā-jñāna* 平等智) and (2) the knowledge of discernment (*pratyavekṣaṇā-jñāna*).

Indeed, according to the treatise (*Sūtrālamkāra*¹¹¹²), (1) the knowledge of equality (平等智), in the completely pure lands (純淨土), manifests (現) the body of the *buddha* (佛身) to the *bodhisattvas* (菩薩), and (2) the knowledge of discernment (觀察智), in the great assemblies (*mahā-saṃnipāta* 大集會 = *pariśad-maṇḍala*), teaches the *dharma* (說法), abandons doubts (斷疑) and manifests (現) masteries (*vibhūti* 自在).

The treatise (*Samgraha*) says that the body of enjoyment (受用身) is obtained by the transmutation (轉) of the seven evolving cognitions (*pravṛtti-vijñānas* 轉識).

c. The body of emanation (*nirmāna-kāya* 變化身) is constituted by <the last class of knowledge (後一智)>, i.e., the knowledge of accomplishing action (*kṛtya-anu-ṣṭhāna-jñāna* 成事智).

Indeed, according to the treatise,¹¹¹³ the knowledge of accomplishing action (成事智) manifests (現) innumerable (無量), varied (種), inconceivable (難思) emanations (*nirmāna* 化) in the universes <or lands> (*kṣetra* 土) of the ten directions (十方).

¹¹⁰⁷ *Samgraha*, Asvabhāva (T.31.1598.0372c).

¹¹⁰⁸ The *Samgraha* says: “by transmuting” (*parivṛtyā*, *zhuan* 轉). Xuanzang follows the *Buddhabhūmi-śāstra* which cites the *Samgraha* by substituting *zhuanqu* for *zhuan*.

¹¹⁰⁹ AKB 3/9r.2 [ii, F 121].

¹¹¹⁰ Xuanzang: *zhuanqu*, *vyāvantayati*; the *Buddhabhūmi-śāstra*: *zhuan*, *parivartayati*. – See #2993.

¹¹¹¹ *Sūtrālamkāra*, ix, 60, p. 45: *svābhāviko dharmakāya āśraya-parāvṛtti-lakṣaṇaḥ*.

¹¹¹² *Sūtrālamkāra*, ix, 71–73, p. 47.

¹¹¹³ *Sūtrālamkāra*, ix, 74.

Moreover, according to the treatise (*Samgraha*), the three bodies (*kāyas* 身) are constituted by ⟨very⟩ excellent knowledges (智殊勝); it is thus accepted that all three {10/25v.} bodies are real knowledge (實智), real mind (*citta*).

#3364 2. Second theory.

a. The self-nature body (*svābhāvika-kāya* 自性身) is constituted by the first [of the five *dharma*s], i.e., the *dharma-dhātu*.

#3365 i. According to the treatises,¹¹¹⁴ the self-nature body (*svābhāvika-kāya* 自性身) is “permanent in nature” (*prakṛti-nitya* 本性常) (see #3346).

ii. According to several texts,¹¹¹⁵ the *buddha-dharma-kāya* (佛法身) (= self-nature body) is without arising and ceasing (生滅) [whereas the body of emanation (*nirmāṇa-kāya*) arises and ceases].

iii. Vasubandhu¹¹¹⁶ teaches that this body is obtained by the causes that actualize it (證因得), not by the causes that would generate it (生因). [Thus, it is unconditioned (*asaṃskṛta*), thus, it is the pure *dharma-dhātu*.]¹¹¹⁷ <708>

iv. Moreover, several texts¹¹¹⁸ say that this body (身) is common (共有) to all *tathāgatas* ⟨or *buddhas* (佛)⟩, penetrates all *dharma*s (遍一切法), is similar to space (虛空), without marks (*animitta* 無相) and without causes (i.e., unconditioned [無為]); that it is not matter (*rūpa* 色) or mind (*citta* 心).

#3366 Refutation of objections. – According to the texts, this body is obtained (得) by causing the store-cognition (*ālaya-vijñāna* 藏識) to cease (*vyāvartana* 轉去); but this does not prove that it is mind (*citta*). This means that, when one causes the incapacity (*dauṣṭhulya* 羸重) of the two hindrances (*āvaraṇas* 障) of the eighth cognition to cease (*parivart, nirodh* 轉滅), then the *dharma-kāya* (法身) becomes manifest.

According to some texts, the *dharma-kāya* (法身) falls into the category of the “⟨very⟩ excellent knowledges” (*jñānas*) (智殊勝): these texts express themselves in this way because the *dharma-dhātu* is the support (依止) of the knowledges, is the real nature (實性) of the knowledges.

#3367 Thus, although the “self-nature”-*dharma-kāya* (*svābhāvika-dharma-kāya* 自性法

¹¹¹⁴ *Sūtrālaṃkāra*, ix, 66, p. 46; *Buddhabhūmi-śāstra*.

¹¹¹⁵ *Buddhastava-śāstra*, cited in the *Buddha-bhūmi*, YBh, 78, *Samdhi-nirmocana*, etc.

¹¹¹⁶ *Vajracchedikāprajñāpāramitā-śāstra*, 1, 14.

¹¹¹⁷ Compare the *Abhisamayālaṃkāra*: *prāpyate na kriyate*.

¹¹¹⁸ *Samuccay-vyākhyā*, 1; *Samgraha*; *Buddha-bhūmi*.

身) possesses infinite (無邊) real (真實) qualities (*guṇa* 功德), [real matter (*rūpas*), real minds (*cittas*),] nevertheless, it is unconditioned (無為): thus, one cannot say that it is {10/26r.} {such things as} matter (色) or mind (心), etc.

#3369 b. The body of enjoyment for oneself (*sva-saṃbhoga-kāya* 自受用) is constituted by all the real (真實) qualities (功德) of the four knowledges (*jñānas* 智) and by the {permanent (常), omnipresent (遍)} material body (*rūpa-kāya* 色身) which the mirror-knowledge (*ādarśa-jñāna* 鏡智) generates.

c. The body of enjoyment for others (*para-saṃbhoga-kāya* 他受用) is the body of the *buddha* (*buddha-kāya* 佛身) which {the class of} the knowledge of equality (*śamatā-jñāna* 平等智) causes to appear (所現).

d. The body of emanation (*nirmāṇakāya* 變化身), that is—due to the variety of sentient beings—the {marks of the} bodies (*kāya-nimitta* 身相) of various kinds which {the class of} the knowledge of accomplishing action (*kr̥tya-anu-ṣṭhāna-jñāna* 成事智) causes to appear (所現).

[As for the knowledge of discernment (*pratyavekṣaṇā-jñāna*), the teaching of the *dharma*, etc., depends on it, (and it is due to it) that the last two bodies are generated.]

#3372 3. Proof.

a. The *Sūtrālaṃkāra* (T.31.1604.0607a) says that the mirror-knowledge (*ādarśa-jñāna* 圓鏡智) is {the *buddha* as} the body of enjoyment (*saṃbhoga-kāya* 受用佛); the *Samgraha* says that the body of enjoyment (受用) is obtained (得) by the transmutation (*parāvṛtti* 轉) of the seven evolving cognitions (*pravṛtti-vijñānas* 轉識).

#3373 Although this obtainment {of the body of enjoyment} also implies the transmutation (轉) of the store-cognition (*ālaya-vijñāna* 藏識), nevertheless, the *Samgraha*—in teaching that the *dharma-kāya* (法身) is manifested (顯) by this transmutation (轉)—omits mentioning it as being essential to the obtainment of the body of enjoyment.

Moreover, [it cannot be assumed that the mirror-knowledge is an element of the *dharma-kāya*]. The *Buddhastava-sāstra* says, as we have seen, <709> that the *dharma-kāya* (法身) is without arising and ceasing (無生無滅); the *Vajracchedikā-sāstra* says that [the *dharma-kāya*] does not have causes that generate it but only causes that realize it (證因得); that it is neither matter (*rūpa* 色) nor mind (*citta* 心), etc. {The class of} the mirror-knowledge is opposed to this [and is thus not integrated into the *dharma-kāya*]; if it is not of the body of

enjoyment (*saṃbhoga-kāya* 受用), to {10/26v.} what body (身) would it belong?

#3374 b. Moreover, the body of enjoyment for oneself (*sva-saṃbhoga-kāya* 受用身) includes all ⟨conditioned⟩ (有為) real qualities (實德) which are generated by causes and the unique (*āveṇika* 不共) qualities ⟨of the Buddha (佛)⟩. Thus, all the real matter (*rūpa*) and mind (*citta*) of the *buddha*, and especially ⟨the classes of⟩ the four knowledges (*jñānas*), are included in this body (*kāya*) ⟨of enjoyment (受用)⟩.

#3376 c–d. Moreover, the body of enjoyment for others (*para-saṃbhoga-kāya* 他受用) and the body of emanation (*nirmāṇa-kāya* 變化身) are only manifestations (示現), means (方便) of converting ⟨or instructing⟩ (化) sentient beings (他); they are not themselves (體) real knowledge (*jñāna* 實).

#3377 Although the *Samgraha* says that the body of emanation (*nirmāṇa-kāya* 化身) is constituted by a very excellent (殊勝) knowledge (*jñāna* 智) [precisely: *pravara-jñāna-saṃgrhīta* (智殊勝攝)], nevertheless, this treatise expresses itself in this way because the body of emanation manifests with the appearances of knowledge (似智現), or because it is generated by knowledge (智所起). Only figuratively (假) can it be called knowledge (*jñāna* 智). It is not itself (體) real knowledge (智).

The texts teach only that the knowledge of equality (*samatā-jñāna* 平等) manifests the body of enjoyment [for others] ([*para*-]*saṃbhoga-kāya* 受用) and that the knowledge of accomplishing action (*kṛtya-anuṣṭhāna-jñāna* 成所作智) manifests (能現) the body of emanation (*nirmāṇa-kāya* 化身) of a threefold action (業). But they do not say that these two bodies (身) are ⟨the two⟩ knowledges (*jñāna*). Thus, these two knowledges are included in the body of enjoyment for oneself (*sva-saṃbhoga-kāya* 自受用).

#3379 Thus, although the body of emanation (變化身) and the body of enjoyment for others (他受用) are not {10/27r.} real minds (*cittas* 心) and mental factors (*caittas* 心所), nevertheless, they manifest (化現) as minds and mental factors, for the spiritual power (神力)¹¹¹⁹ of the supreme (*anuttara* 無上) *buddha* (覺者) brings about and manifests (能化現) *dharma*s without form (無形) and without matter (無質).

#3380 If that would not be so, how could the *buddha* manifest—in his emanation bodies (*nirmāṇa-kāyas*)—hostility (瞋), attachment (貪), etc., the defilements that he has already abandoned long ago? How could hearers (*śrāvakas* 聲聞) or animals

¹¹¹⁹ *Buddha-bhūmi*: Tib., ting, Skt., *samādhi* 定 (concentration).

(傍生) understand the mind (心) of the *tathāgata* (如來), for the *bodhisattvas* who are awakened (*saṃbodhi-bodhisattvas* 覺菩薩) themselves do not understand the real mind (實心), etc., of the *tathāgata*? <710>

- #3381 According to the *Nirvāṇa-sūtra*, the *buddha* emanates (化) innumerable kinds of illusory beings endowed with mind (心).

Moreover, according to the *Buddhabhūmi-sūtra* (T.16.0680.0722b; T.26.1530.0318b), the knowledge of accomplishing action (*kr̥tya-anuṣṭhāna-jñāna* 成所作智) (of the *tathāgata* (如來)) brings forth and makes (化作) the three kinds of action (業).¹¹²⁰

Moreover, according to the *Samdhi-nirmocana* (T.16.0676.710c; YBh, T.30.1579.736a), the emanation (*nirmita* 變化) (i.e., here, the real object of the power of emanating of the *buddha*'s mind) has a mind dependent on another (依他心) because the *buddha* causes an image (i.e., the image-part [*nimitta-bhāga* 相分]) to manifest (現) which is supported by the real mind of another, by the real mind of the emanation (依他實心).

- #3382 Although the texts say that the power of emanating does not extend to the emanations (變化) of sense-faculties (根), of minds (心), of mental factors, {10/27v.} nevertheless, this statement concerns the power of emanating of non-*buddhas* (餘) (first opinion), (and not to that of the *tathāgatas* (如來)); or else, if these texts deny such emanations, it is because (the *dharmas* of) the (material) sense-faculties (色根), and the minds and mental factors of the emanated beings (化) do not have the activity (用) of real sense-faculties, etc.

La Vallée Poussin comments:

- a. Depending on the *Buddhabhūmi-śāstra*, see Appendix One.
- b. *Samdhi-nirmocana*, 5 (T.16.0676.0710c). – Mañjuśrī asks: “Is the body of emanation (*nirmāṇa-kāya*) of the *buddha* with mind (*sacittaka*) or without mind (*acittaka*)?” – Answer: “Neither the one nor the other; he does not have a mind dependent on himself; he has a mind dependent on another”.

Elsewhere: “Four things which the *buddha* cannot emanate (*nirmā*): (1) sense-faculties (*indriyas*), (2) mind (*citta*), (3) mental factors (*caittas*), (4) action (*karma*) and retribution”.

YBh, 98: “He emanates neither sense-faculties (*indriyas*) nor mind (*citta*). It is said that he emanates three kinds of actions: but, in fact, only *simili-manas-karman* ...”.

¹¹²⁰ Compare the *Sūtrālamkāra*, ix, 58, emanation of body, speech and mind (*kāya-vāk-citta-nirmāṇa*).

III. Comments.

- #3383 1. Although these three bodies (*kāyas* 身) are endowed with infinite (無邊) qualities (功德), nevertheless, 〈each is〉 different.

〈This means that〉 the self-nature body (*svābhāvika-kāya* 自性身) alone is 〈real (真實)〉, permanent (常), blissful (樂), sovereign (我), pure (淨). Free of any pollution (雜染) (= pure), a support (所依) of 〈all that is〉 good (*kuśala* 眾善) (thus sovereign), with unconditioned qualities (無為功德) (thus permanent, without arising and ceasing), it has neither 〈the distinctness of〉 the particular characteristic (差別相) or of the particular activity (差別用) of matter (*rūpa* 色), mind (*citta* 心) and mental factors (*caittas*).

The body of enjoyment for oneself (*sva-sambhoga-kāya* 自受用身) is endowed with immeasurable varied real qualities, 〈subtle〉 matter (妙色), mind, mental factors (= four knowledges [*jñānas*]). <711>

As for the first two bodies, (i.e., the body of enjoyment (受用身) and the body of emanation (變化身)), they are endowed only with infinite apparent 〈emanated〉 qualities (化相功德), active for the benefit 〈and happiness〉 (利樂) of others, apparent emanated matter, mind and mental factors (似色心).

La Vallée Poussin comments:

The *dharma-kāya* is “free of any pollution”, i.e., “it cannot generate attachment, hostility, etc.” – But, sticking to this definition, could we not just as well say that wood or stone are endowed with [infinite] qualities? – No, wood and stone are not an example because the *dharma-kāya* is favorable to the arising of good *dharma*s, [namely, the four pure knowledges (*jñānas*)]. (Kuiji, 10B/74r.).

However, another commentator says that the correct answer is that the nature of stone and of wood is the *dharma-kāya* of the Buddha because the suchness of the *dharma-kāya* (*dharma-kāya-tathatā*) is universal. – In truth, suchness (*tathatā*) is neither permanent nor non-permanent. One says that it is non-permanent in order to expel the conception that the conditioned factors (*saṃskṛtas*) are permanent, happy, etc.; [one says] that it is permanent in order to expel the conception that the nature-of-things (*dharmatā*) is non-permanent ...

- #3384 2. Moreover, the self-nature body (*svābhāvika-kāya* 自性身) is, directly seen (正), “for one’s own benefit” {10/28r.} (*sva-artha-saṃgrhīta* 自利攝), since it is calm (寂靜), blissful (安樂), immobile 〈and inactive〉 (無動作), but is, indirectly seen, 〈at the same time (兼)〉 also “for the benefit of others” (利他), since it is the “condition qua dominance” (*adhipati-pratyaya* 增上緣) that makes sentient

beings obtain benefit and happiness (利樂).

Moreover, as support (所依止) of the twofold body of enjoyment (*saṃbhoga-kāya* 受用身) and of the body of emanation (*nirmāṇa-kāya* 變化身), it (includes both benefits (利)), i.e., for one's own benefit and for the benefit of others (俱利).

The body of enjoyment for oneself (*sva-saṃbhoga-kāya* 自受用身) is only (唯屬) for one's own benefit (自利). The last two bodies, (i.e., the body of enjoyment for others (他受用身) and the body of emanation (變化身)) are only for the benefit of others (利他), since they are manifestations for others (為他現).¹¹²¹

IV. The "lands" (*kṣetras*).

1. Moreover, the self-nature body (*svābhāvika-kāya* 自性身) [or the body of the nature-of-things (*dharmatā-kāya*)¹¹²²] has the nature-of-things (*dharmatā* 法性) for its land (土). Although there is no difference in substance (體) between this body (身) and the land (土) on which it relies, nevertheless, one can say that while the body (身) is related to the *buddha* (佛), the land (土) is related to the nature-of-things (法性), in view of the fact that one can establish a distinction between the substance (體), i.e., the intrinsic nature (*svābhāva* 性) which is the nature-of-things (*dharmatā*), and its manifestation, i.e., the characteristic (*lakṣaṇa* 相) which is the *buddha*.

Obviously, neither this body, (i.e., the *buddha* (佛身)), nor this land (土) are matter (*rūpa* 色). Thus, although one cannot <712> say that their (figures and) dimensions (形量) are great (大) or small (小), nevertheless, taking into account the things (事) and the characteristics (相) which they support, their dimensions (量) are infinite (無邊); like space (虛空), they extend everywhere (遍一切處). {10/28v}

La Vallée Poussin comments:

According to the *Mahāyānaguṇavarṇana-sūtra* (*Chengzan dacheng gongde jing*, T.17.0840.0910), which cites the *Buddhabhūmi-grantha*:

The self-nature body (*svābhāvika-kāya*) is the characteristic (*lakṣaṇa*), because it is the support of the qualities of the conditioned factors (*saṃskṛta-guṇas*), because it is the mass of the qualities (*guṇas*), because it is the nature of the two other bodies.

The *dharma* is the intrinsic nature (*svabhāva*), because it is the nature of the qualities, because it carries its own nature, because it is the nature of all *dharmas*.

¹¹²¹ *Buddhabhūmi-śāstra* (T.26.1530.0327b); *Sūtrālaṃkāra*, ix, 65, p. 46.

¹¹²² *dharmatā-kāya* = suchness (*tathatā*), pure *dharma-dhātu*.

The nature-of-things (*dharmatā* = suchness [*tathatā*]), in itself, in its intrinsic nature (*svabhāva*), is always pure. Also as long as it is not transmuted (*parivṛtta*), its characteristic (*lakṣaṇa*) is polluted. – See #2996.

- #3387 2. The body of enjoyment for oneself (*sva-saṃbhoga-kāya* 自受用身) still (還) relies on its land (自土) [i.e., the body and the land where the body resides are merged; there is no land outside or separate from the body].

⟨This means that⟩ the pure cognition (*viññāna* 淨識) (i.e., the pure [*anāsrava*] eighth cognition), associated with the mirror-knowledge (圓鏡智), develops ⟨its stream⟩ (or is transformed) (相續變) into a pure (純淨) *buddha* land (佛土), perfect (周圓), without end (無際), adorned (莊嚴) with ⟨a myriad of⟩ jewels (眾寶).

[This development (or this transformation) has, for its principle,] the ripening (*paripāka* 成熟) of causes (*hetu-pratyaya* 因緣: pure seeds [*bījas*]) which generate a completely pure *buddha* land (純淨佛土), causes which the *bodhisattva* has formerly cultivated (昔所修) for the benefit of himself (自利無漏). [This development (or this transformation)] begins at the time when the *bodhisattva* becomes a *buddha* (成佛) and will last uninterruptedly until the end of time (盡未來際).

The body of enjoyment for oneself (自受用身) relies on this land and resides there ⟨permanently⟩ (常依而住).

Just as the dimensions (量) of the ⟨pure⟩ land (淨土), so also are the dimensions of the body (身).

Each of the thirty-two ⟨primary (根)⟩ characteristics (*lakṣaṇas* 相) and each of the eighty-four secondary characteristics (*anuvyañjanas* 好) of this body of the *buddha* is infinite (*ananta* 無邊), for it proceeds (所引生) from the limitless (*aparyanta* 無限) roots of good (善根).

The qualities (*guṇas* 功德) of this body and its knowledge (*jñāna-prajñā* 智慧) are not *dharma*s of matter (*rūpa* 色法): although one cannot attribute great (大) or small (小) figures or dimensions (形量) to them, nevertheless, the body of enjoyment for oneself (*sva-saṃbhoga-kāya*) has, for its support, the *dharma-kāya* which extends everywhere: thus, it also extends everywhere (遍一切處). Just as the qualities are omnipresent, <713> like the body of enjoyment for oneself (*sva-saṃbhoga*) which supports them (所依身), so also the knowledge [is omnipresent], like the suchness (*tathāta*), ⟨i.e., the support,⟩ which is realized (依所證) [by the knowledge]. {10/29r.}

3. The body of enjoyment for others (*para-saṃbhoga-kāya* 他受用身) also¹¹²³ relies on its land (依自土).

⟨This means that⟩ the knowledge of equality (*samatā-jñāna* 平等智)—by the power of great loving-kindness and compassion (大慈悲力), by virtue of the ripening (成熟) of the pure causes (因緣) which generate a ⟨completely⟩ pure (*śuddha*) *buddha* land (純淨佛土), causes which the *bodhisattva* has formerly cultivated for the benefit of others (利他), in consideration of and according to the needs of the *bodhisattvas* (菩薩) of the ten stages (*bhūmis* 地)—is transformed¹¹²⁴ into a pure land that is either small (小) or large (大), either inferior (劣) or eminent (勝), and is subject to modifications ⟨or evolves over time⟩ (前後改轉).

The body of enjoyment for others (他受用身) relies on this land ⟨and resides there⟩ (依之而住).

The dimensions (量) of the body (身) ⟨and of the support (依)⟩ are also undetermined (無定限).

4. The body of emanation (*nirmāṇa-kāya* 變化身) relies on an “emanated” (*nir-mita*) land (變化土).

⟨This means that⟩ the knowledge of accomplishing action (*kr̥tya-anuṣṭhāna-jñāna* 成事智)—by the power of great loving-kindness and of compassion (大慈悲力), by virtue of the ripening of the pure causes which generate a pure (淨) or polluted (穢) land, causes which the *bodhisattva* has formerly cultivated for the benefit of others (由昔所修利他無漏) in consideration of and according to the needs (所宜) of sentient beings (有情) who have not yet attained a stage (*bhūmi*) (未登地)—emanates (化) a *buddha* land (佛土) {10/29v.} either pure (淨) or polluted (穢), either large (大) or small (小), and is subject to modifications ⟨or evolves over time⟩ (改轉).

The body of emanation (*nirmāṇa-kāya* 變化身) ⟨of the *buddha* (佛)⟩ relies on this land and resides there (依之而住).

The dimensions ⟨of the body⟩, like those of the land (i.e., the support), are also undetermined (無定限).

La Vallée Poussin comments:

¹¹²³ The word “also” is being interpreted in the sense: “the body of enjoyment for others (*para-saṃbhoga-kāya*) returns also to rely on ...”.

¹¹²⁴ *Buddhabhūmi-śāstra* (T.26.1530.0315a): “makes the mind develop ...”.

It is evident that the universes filled with jewels, which the *buddha* makes visible to the saints, are emanations (*nirmāṇas*). It is the same for the polluted universe in which we are living. This is the mirror-knowledge (*ādarśa-jñāna*) of the *buddha* which is its condition qua dominance (*adhipati-pratyaya*). – See #3265, *Siddhi* F 696.

V. The many *buddhas* and the bodies.

#3388 The self-nature body (*svābhāvika-kāya* 自性身) and its land (土) are “realized” in the same way (同所證) by all the *tathāgatas* (如來). There is, ⟨in substance (體)⟩, no difference possible between the self-nature body of one *buddha* and that of the other *buddhas*.

Although a body of enjoyment for oneself (*sva-saṃbhoga-kāya* 自受用身) with its land (所依土) belong to each *buddha* alone: each, by himself, obtains the quality of *buddha*, develops <714> a personal (*saṃbhoga*) body of enjoyment and a personal land of enjoyment (各變不同), nevertheless, all these bodies and lands are infinite and do not make an obstacle (障礙) to one another.

As for the last two bodies (身) ⟨and lands (土)⟩, they are relative to the *vineyas*, i.e., to the sentient beings (身土) which the *buddhas* ⟨or *tathāgatas* 如來⟩ have to convert ⟨or instruct⟩ (所化). Sentient beings, in order for them to become converted ⟨or instructed⟩, depend on several *buddhas* or on a single *buddha*. From this it follows that the last two bodies are (1) common (有共) to several *buddhas* or ⟨are (2) non-common (不共), i.e.,⟩ belong to one *buddha*.

1. What happens when a single person to be converted ⟨or instructed⟩ (*vineya*) ⟨is common (共者)⟩, i.e., depends on several *buddhas*?

At the same time (同時) and in the same place (同處), each of these *buddhas* (佛) develops (變) as a body of emanation (*nirmāṇa-kāya*) (身) and as a land (土): all these “emanations” (形狀) are similar (相似), but do not obstruct (障礙) each other. In other words, these *buddhas* together are the condition qua dominance (*adhipati-pratyaya* 增上緣) which causes the person to be converted ⟨or instructed⟩ (*vineya*) to see such a body of emanation: {10/30r.} the *viññāna* (識) of this person to be converted ⟨or instructed⟩ develops as a mark (*nimitta*) of the body of emanation (自識變現). One could say: “In this ⟨one⟩ land (*kṣetra* 土), there is ⟨one⟩ body of the *buddha* (*buddha-kāya* 佛身) who displays magical ⟨or super-normal⟩ powers (現神通), teaches ⟨the Dharma⟩ (說法) and saves ⟨or benefits [sentient beings]⟩ (饒益)”.

2. When the people to be converted ⟨or instructed⟩ (*vineyas*) are non-common (不共) [to several *buddhas*], then only a single *buddha* (佛) emanates (變) an

emanation body (*nirmāṇa-kāya*) for the people to be converted (or instructed) who depend on him.

The nature-of-things (法爾) has it that, (from beginningless time (無始時來),) a certain relationship (繫屬), (as a family (種性),) exists between the *buddhas* and the people to be converted (or instructed) (*vineyas*): several (多) *buddhas* will together save one (一) certain sentient being; a certain *buddha* will alone save several sentient beings.

The persons to be converted (or instructed) (所化生) (are either common or uncommon (有共不共),) thus, come under one *buddha* or several *buddhas*. – If it were otherwise, what use would it be for several *buddhas* (佛) to stay (for a long time (久)) in the world (世間) together, each of them working (勛勞), since one single *buddha* could save (or benefit) (益) all the sentient beings (一切生)?¹¹²⁵

#3391 VI. These bodies (身) and lands (土), pure (*śuddha* 淨) or polluted (穢)—when they are the development (所變現) (or the manifestation, i.e., the image-part [*nimitta-bhāga*]) of a pure (*anāsrava*) *viññāna* (無漏識)—are, like the *viññāna* of which they are the development, (i.e., the developing *viññāna*) (能變識), exclusively good (善), pure (*anāsrava* 無漏). (See #3345.)

La Vallée Poussin comments:

What about the pure (*śuddha*) lands that are the development (*pariṇāma*) of the minds of the *bodhisattvas* of the ten stages (*bhūmis*)? – There are several opinions; <715> the correct opinion is:

When these lands are the development of the eighth cognition, they are impure (*sāsrava*), being the image-part (*nimitta-bhāga*) of an eighth cognition that is impure, which is the support of an individual who is still impure. The characteristics of these lands are pure-lovely because they are perfumed-accommodated by the power of the good pure (*anāsrava*); they are, however, impure (*sāsrava*). Likewise, the lands that are manifested following effort (*prayoga*). But the images of lands that develop following a pure (*anāsrava*) subsequently acquired (*prṣṭha-labdha*) mind are included in the truth of the path (*mārga-satya*), are pure because they are included in the image-part (*nimitta-bhāga*) of a pure mind and because they have arisen from impure seeds (*bījas*) (*Buddhabhūmi-śāstra*, T.26.1530.0294b–c).

¹¹²⁵ *Buddhabhūmi-śāstra* (T.26.1530.0327a). – Translated in *T'oung-pao*, 1928: 17, “The nine aeons (*kalpas*) which Buddha Śākyamuni passed over ...”; on this point, see also N. Péri, *BEFEO*, 1911: 442.

Kuiji (10B/75v.) – The body of enjoyment for oneself (*sva-saṃbhoga*[-*kāya*]) is the development of a pure cognition (*viññāna*), since it is the development of the mind of the *buddha* alone and is unknowable to non-*buddhas*. [10B/76r.]

As for the body of enjoyment for others (*para-saṃbhoga-kāya*) and the land of enjoyment for others (*para-saṃbhoga-kṣetra*), they are on pure (*śuddha*) ground. But they are the development of a pure (*anāsrava*) or impure (*sāsrava*) mind:

1. of a pure mind when they are the image-part (*nimitta-bhāga*) of the mind of *buddhas* or of the pure subsequently acquired (*prṣṭha-labdha*) mind of *bodhi-sattvas* of the ten stages;
2. of an impure mind when they are the image-part of the eighth cognition or of the five cognitions of *bodhisattvas* of the ten stages, when they are, below the seventh stage, the image-part of an impure distracted mind (*vikṣipta-citta*) or of an impure subsequently acquired mind (*sāsrava-prṣṭha-labdha-citta*).

The land of the enjoyment for others is always pure (*śuddha*), for a polluted mind does not develop in this land (*kṣetra*).

[Question:] – Why is that? Since the impure (*sāsrava*) mind develops in this land, this land is not necessarily pure.

[Answer:] – It is pure. The archetype (or root [*mūla*]) is the development of the mind of the *buddha*. The impure mind that is capable of developing in harmony with this archetype cannot be a mind polluted by the defilements (*kleśas*).

As for the body or for the land of emanation (*nirmāṇa*), the archetype is pure (*anāsrava*), moreover, pure or polluted. [The pure mind of the *buddha* brings forth a pure or polluted image-part (*nimitta-bhāga*).] If the pure mind of the two vehicles were able to develop as a body or a land of emanation (*nirmāṇa*) [in harmony with the archetype], this development would be pure; but this mind is narrow and cannot develop in this way. [It cognizes only the truths, etc.] The impure mind of the two vehicles or of the ordinary worldlings (*prthagjānas*) develops as a body or a land of emanation (*nirmāṇa*): a development that is impure (*sāsrava*), moreover, pure or polluted; the subsequently acquired (*prṣṭha-labdha*) mind of the two vehicles is incapable of this development, but only the mind that is impure, polluted or pure. As there is a difference between what Śikhībrahmā sees and what Śāriputra sees ...

For that which arises (所生) from causes (i.e., condition qua cause [*hetu-pratyaya* 因緣], seeds [*bījas*]) which are exclusively good (純善) and pure (無漏), is included in the truth of the path (*mārga-satya* 道諦), {10/30v.} not in the truth of suffering or the truth of the origin (*duḥkha-* or *samudaya-satya* 苦集).

La Vallée Poussin comments:

The image-part (*nimitta-bhāga*) of the pure (*anāsrava*) category is similar to the *viññāna* of which it is the development, for the image-part of the pure category is not separate <716> from the seeing-part (*darśana-bhāga*); both are not included (*aparyāpanna*) [in the truth of suffering and the truth of the origin]. – This is not the case for the impure (*sāsrava*) mind.

When the mind is directed at the aggregates, the sense-spheres and the sense-elements (*skandhas-āyatanas-dhātus*), its image-part is not like (*yathā*) the mind that is directed. The mind is part of the aggregate of cognition (*viññāna-skandha*); the aggregates, etc., which are the object, constitute eighteen sense-elements (*dhātus*). – The seeing-part is mind; the image-part is non-mind: e.g., the image-part of the eighth cognition is the sense-faculties, the objects ...

The images (*nimittas* 相) of *viññāna* (i.e., aggregates [*skandhas* 蘊], etc.) are not necessarily alike (同), for these three *dharma*s (i.e., aggregates [*skandhas*], sense-spheres [*āyatanas*], sense-elements [*dhātus*]) proceed (引生) from <causes (因緣)>, i.e., seeds (*bījas*), of different (雜) natures. [That matter (*rūpa*) and mind (*citta*) are different is not a contradiction, since the image (i.e., matter) and the seeing (*darśana*) do not arise from the same class of seeds.]

#3392 [The bodies and the lands, i.e., the development of the *viññāna* of the *buddha*, are only seen by the other sentient beings inasmuch as the latter develop their own *viññāna* in the appearance of these bodies and lands.] The bodies and the lands—the development (所變現) and image-part (*nimitta-bhāga*) of an impure (*sāsrava* 有漏) *viññāna* (識)—are, like the *viññāna* of which they are the development, (i.e., the developing *viññāna*) (能變識), impure (漏), for everything that arises (所生) from an impure condition qua cause (*hetu-pratyaya* 因緣) (i.e., seed [*bīja*]) is part [of the truths] of suffering and of the origin (*duḥkha-samudaya* 苦集), not [of the truths] of cessation and of the path (*nirodha-mārga* 滅道).

The image-part (*nimitta-bhāga* 相) of a good, bad or non-defined *viññāna* (i.e., the seeing-part [*darśana-bhāga*]) is not necessarily (alike (同)), i.e., good, bad or non-defined, for the image-part and the seeing-part can proceed (引生) from causes <(and conditions)> (因緣) of different (雜) natures. [Odor, i.e., the image-part, is non-defined; the *viññāna*, i.e., the seeing-part, which is directed at it, can be good ...]

In the same way, it is not a rule that the image-part (i.e., aggregates [*skandhas* 蘊], etc.) is of the same kind (同類) as the seeing-part or of a different kind

(異類). If of the same kind, the distinction of the five aggregates (*skandhas*), of the twelve sense-spheres (*āyatana*s), of the eighteen sense-elements (*dhātu*s) would disappear. <717>

O. *Vijñapti-mātratā*¹¹²⁶

#3394 Thus, [according to the first master,] the image-part (*nimitta-bhāga* 相分), etc., being a <development and> manifestation (變現)¹¹²⁷ that relies on *vijñāna* (依識), is not—like *vijñāna* itself—a real thing (實) included in the dependent (*para-tantra* 依他) (see #2756). <If this were not so>, “*vijñāna*-only” <which is the principle> (*vijñapti-mātratā* 唯識理) could not be established, since both the *vijñāna* (識) and an internal object (*artha* 內境) would be real (實).

La Vallée Poussin comments:

This is the tenet of Nanda. The text is written in such a way that it applies to the theory according to which there are only two parts (*bhāgas*), i.e., image (*nimitta*) and seeing (*darśana*)—“the *vijñāna* itself” being the seeing-part (*darśana-bhāga*)—and to the theory according to which there are three parts, “the *vijñāna* itself” being the awareness-part (*saṃvitti-bhāga*). (See #0027, #2236.)

1. The image-part (*nimitta-bhāga*), etc., (i.e., the immediate object and the distant object), being only a manifestation relying on the *vijñāna* itself (i.e., on the seeing-parts) is not, like the latter, real and dependent (*paratantra*). If this were the case, there would be no *vijñapti-mātratā*, for, recognizing the image-part, etc., as real is to accept that the internal object of the *vijñāna* is as real as the *vijñāna*.

2. The image-part, etc., (i.e., the image-part and the seeing-part) is merely a manifestation relying on *vijñāna* itself, i.e., on the substantial-part (*svābhāvika-bhāga*) or the awareness-part (*saṃvitti-bhāga*), and is thus not real, not dependent (*paratantra*). If it were real, there would be no *vijñapti-mātratā*, for *vijñāna* would consist of things as real as itself and distinct from itself.

For the first teacher, the image-part arises from the seeds (*bījas*) of *vijñāna*; for the second teacher, it arises from seeds different from those of *vijñāna* (i.e., awareness-part): the *vijñāna* (i.e., awareness-part) and the seeing-part arise from the same seeds.

#3395 Moreover, [according to the second master,] there is another doctrine. {10/31r.}

The image-part (*nimitta-bhāga* 相), the seeing-part (*darśana-bhāga* 見), etc., <of *vijñāna* (識)> arise from causes (從緣生) (i.e., from seeds [*bījas*]), just like *vijñāna* (識) itself. <All are generated by relying on others and> are thus, like *vijñāna* itself, unreal or real (虛實).

¹¹²⁶ See #2335.

¹¹²⁷ *bianxian* 變現, same expression at #2770 (tenet of Sthiramati according to Kuiji).

The word “only” (*mātra* 唯), in “*vijñapti* only”, is used in order to deny (遣) any external things ⟨or objects⟩ (i.e., the imagined [*parikalpita*]), not to deny (遮) the internal things ⟨or objects⟩ (內境) (i.e., the two parts [*bhāgas*]), <718> for if this were not so, then this word would also deny true suchness (*tathatā* 真如), which is not *vijñapti*, which thus would also be unreal (非實).

But someone will say: If internal things ⟨or objects⟩ (內境), like *vijñāna*, are not false (虛), then ⟨why do you only⟩ say *vijñapti*-only (*vijñapti-mātra* 唯識), ⟨and not⟩ objects-only (*artha-mātra* 唯境)?

La Vallée Poussin comments:

If one states that, among the three parts (*bhāgas*), the awareness-part (*svasaṃvitti-bhāga*) is real, that the other two are figurative designations (*prajñapti*), one could say that there is *vijñapti-mātratā*. But the other teachers who maintain that the seeing-part (*darśana-bhāga*) and the image-part (*nimitta-bhāga*) are real should not say *vijñapti-mātratā*, but rather *artha-mātra* (object-only), *darśana-bhāga-ādi-mātra* (only the seeing-part, etc.) ...

Buddhabhūmi-śāstra (T.26.1530.0317c):

Here is the correct meaning of *vijñapti-mātra* (唯識道理). The image (*nimitta*) develops from the mind (*citta*), and although it appears as existing, it really does not have existence (心所變相雖相似有而實無體). If it really existed, one would have the existence of matter (*rūpa*), etc., just as of mind; one would not have *vijñapti-mātra*. In vain would one say that matter, even though real, is “only *vijñapti*”, because it is not separate from mind, for, just as well, the mind and the mental factors do not exist separate from matter, etc., (which are their objects), and one should refer to them as “only *artha* (object) (唯境)”.

[We say *vijñapti-mātra* and not *artha-mātra* (object-only):]

1. For *vijñāna* exists only internally (識唯內有), whereas objects (*arthas*) occur ⟨both⟩ internally and externally (境亦通外). Fearing (恐) that the reality of external things would be accepted, the Buddha taught *vijñapti-mātratā* (唯識).
2. For the ignorant (愚夫) are mistaken (迷執) about the object (*artha* 境), generating (起) defilements (*kleśas* 煩惱) and actions (*karmas* 業), submerged (沈淪) in *saṃsāra* (生死) and not making an effort to escape (勤求出離) by the discernment of the mind (*citta*) (觀心). Out of compassion (哀愍), the Buddha teaches *vijñapti-mātratā* (唯識) so that they may attain liberation (解脫) from *saṃsāra* by devoting themselves to the discernment of the mind (自觀心). – But this is not to say that internal objects (*arthas*) (內境) do not exist (無) absolutely,

as the external ones do not so exist.

- #3396 3. Moreover, [according to the third master]—in order to take into account the tenet of Sthiramati who does not accept the image-part (*nimitta-bhāga* 相分) and recognizes only *viññāna* itself—the internal objects (i.e., the seeing-part [*darśana-bhāga*], etc.) have, for their nature (*svabhāva* 性), the *viññāna* itself (識) {10/31v.} (i.e., the awareness-part [*svasaṃvitti-bhāga*]). The latter, by the power of perfuming (熏習力), arises as if it consisted of many parts (*bhāgas*) (似多分生). On the other hand, true suchness (*tathatā* 真如) is also the true nature (實性) of *viññāna* (識). Thus, outside (the nature of) of *viññāna* (識性), there is no (separately) existing *dharma*. The mental factors (*caittas* 心所) are also indicated by the word *viññāna* (識) for the mind and mental factors are definitively associated. <719>

La Vallée Poussin comments:

How can the first masters, for whom the image-part (*nimitta-bhāga*) and the seeing-part (*darśana-bhāga*) arise from the same seeds (*bījas*) as *viññāna* itself, say that both these parts (*bhāgas*) are figurative designations, that the third part (or *viññāna* itself) is real? How can the second masters, for whom the image-part and the seeing-part arise from seeds distinct from those from which *viññāna* itself proceeds, say that the three parts (*bhāgas*) are real? ...

There are two categories of external and internal:

- a. Internal: the dependent (*paratantra*) and the image-part which is the immediate object of the mind.
- b. External: the imagined (*parikalpita*) and the archetype which is the distant object.

#3398 This present treatise, which comprises three parts:

Part I: stanzas 1 and 2a–b (#0012; F 6):

- [A. On the belief in a self (*ātma-grāha*) and the belief in *dharma*s (*dharma-grāha*); #0012
- B. The development of *viññāna* (*viññāna-parināma*); #0382]

Part II: stanzas 2bc–25 (#0395; F 94):

- [C. Store-cognition (*ālaya-viññāna*); #0395
- D. *Manas*; #1101
- E. Six cognitions (*viññānas*); #0512

F. Relationships of the eight cognitions (*vijñānas*); #2330

G. *Vijñapti-mātratā*; #2335

H. Causality and its modes, and *saṃsāra*; #2420

I. *Saṃsāra* and the three traces (*vāsanās*); #2579

J. The tree natures; #2719]

Part III: stanzas 26–30 (#2853; F 562):

[K. Path; #2853

L. *Nirvāṇa*; #3226

M. Great *bodhi* (*mahā-bodhi*); #3260

N. The *dharma-kāya*; #3300

O. *Vijñapti-mātratā*; #3394]

demonstrates (成立) *vijñapti-mātratā* (唯識). Thus, it is called *Treatise Demonstrating Vijñapti-mātratā* (*Vijñapti-mātratā-siddhi* 成唯識論).

#3399 <This treatise> is also called “*Purification of Vijñapti-mātratā* [or of suchness (*tathatā*)]” (*Vijñapti-mātratā-viśuddhi* 淨唯識), for it reveals (顯) *vijñapti-mātratā* <which is the principle> (唯識理) in a <very> clear and pure way (極明淨). [Just as Meru, with all its jewels, has to wait for the sun in order to sparkle; just as a precious stone needs to be polished: so the noble teaching and reasoning “purify” suchness.]¹¹²⁸

#3400 The root treatise of which the present treatise is a commentary is called *Thirty Stanzas of Vijñapti-mātratā* (*Vijñapti-mātratā-triṃśikā* 唯識三十) because, in thirty stanzas (*kārikās* 頌), it reveals (顯) *vijñapti-mātra* (唯識) <that is the principle (理)> in its perfection (圓滿), without adding anything to it or taking anything away from it (*anūnādhika* 非增減). <720> <721>

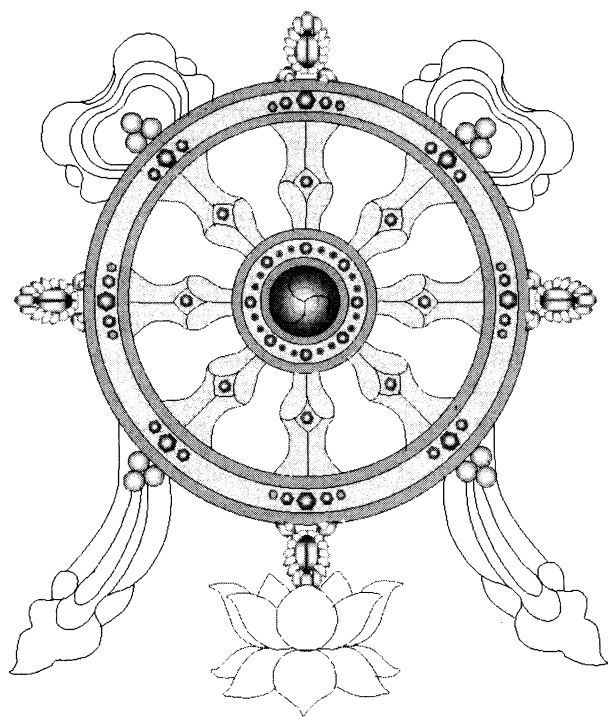
¹¹²⁸ Kuiji compares the treatise to the Dharma: *ādau kalyāṇam ... brahmacaryam, Vyutpatti*, 63.

*T*RANSFERENCE OF MERIT

已依聖教及正理·分別唯識性相義·
所獲功德施群生·願共速登無上覺·

BY RELYING ON THE NOBLE TEACHINGS AND PROPER REASON,
THE EXPOSITION DISTINGUISHING THE NATURE AND CHARACTERISTICS OF
VIJÑAPTI-MĀTRA HAS BEEN COMPLETED.

MAY THE ACQUIRED MERIT BE BESTOWED ON ALL SENTIENT BEINGS.
MAY THEY TOGETHER SPEEDILY ATTAIN UNSURPASSABLE AWAKENING.



APPENDIX ONE¹

- A. Notes on the conduct of the *bodhisattva*; F 721
- B. Notes on suchness (*tathatā*) or the nature-of-things (*dharmatā*); F 743
- C. Notes on the bodies of the *buddha*; F 762–813

A. NOTES ON THE CAREER OF THE BODHISATTVA;² F 721–742

- A.A. Four families (*gotras*) and those not belonging to a family (*agotrakas*); F 721
- A.B. Stages in the career of the *bodhisattva*; F 726
- A.C. Duration of the career of the *bodhisattva*; F 731
- A.C. The “assured” (*niyata*) *bodhisattva*; F 733
- A.D. The *bodhisattva* and the bad destinies; F 739–742

AA. *Four families (gotras) and those not belonging to a family (agotrakas)*

The word *gotra* means “family”, “race”. It refers to certain primordially innate or acquired mental dispositions—in the seed state or as being active—which make that a person can obtain *nirvāṇa*. This person is thus of the “*nirvāṇa* family”. It is said that the *gotra* is absent (*agotraka*) when these dispositions are lacking.

Furthermore, the person who is of the *nirvāṇa* family belongs either to the family (1) of the *buddhas* or (2) of the self-enlightened ones (*pratyekabuddha*) or (3) of the hearers (*śrāvaka*) when he should obtain *nirvāṇa* by the vehicle of the *buddhas*, of the self-enlightened ones or of the hearers.

However, it happens that the vehicle may be changed: the [*nirvāṇa*] family is, thus, either [a] certain or definitive (*niyata*), or [b] non-certain, modifiable (*aniyata*).

The oldest use of the word, in the technical sense, is in the expression *gotra-bhū*: the

¹ Editors: As for the Appendix, Louis de La Vallée Poussin states in his Post-scriptum (F 811):

Our aim [with these notes] is to study the antecedents of the doctrines of the *Siddhi*, i.e., the conduct of the *bodhisattva*, suchness (*tathatā*), and the rest. It is attained if we have shown that Asaṅga is at the end of a line of speculative [thinking] that is entirely Buddhist.

² See the definitions in the *Bodhisattva-bhūmi*, first chapter, *Muséon*, 1905: 38; #0428, #0467, #2853; S. Lévi, transl. *Sūtrālamkāra*, p. 25.

Among the sources not used here, the *Vimalakīrti-nirdeśa* (T14.0476.0575c), (ordinary worldlings [*prthagjanas*] and hearers [*śrāvakas*]); YBh, 67 (those not belonging to a family [*agotrakas*]).

man who is about to obtain the quality of a saint (*ārya*) which assures him *nirvāṇa*.³ <722>

1. Small vehicle: – Nowhere is there the idea that certain individuals are, from the beginning, “predestined” for *nirvāṇa*, that others are, by their nature, excluded from *nirvāṇa*. Whether they will all reach *nirvāṇa* is a “question to be declined”; but all of those who will arrive there will do so by the noble path: the city of existence has only one door of exit.⁴ In other words: all sentient beings, from the beginning, belong to the “non-determined category” (*aniyata-rāśi*).

The old sources distinguish three kinds of *rāśi* (“pile”, “category”) (AKB iii, F 137):

- a. category determined for perfection (*samyaktva-niyata-rāśi*), i.e., those who have entered into the noble path and will quickly reach *nirvāṇa*;
- b. category determined for the perverted (*mithyātva-niyata-rāśi*), i.e., those who, having committed grave sins, will certainly go to bad destinies and who, emerging from these bad destinies, will move on into the third category (*rāśi*);
- c. category which is non-determined (*aniyata-rāśi*), i.e., those who do not belong to either the first or to the second category (*rāśi*) and can enter into one or the other.

By planting the roots of liberation, one does not enter into the first category:⁵ but one acquires predestination (*niyati*), i.e., the *nirvāṇa* family, one of the three families of *nirvāṇa*.⁶ Indeed, the *nirvāṇa* family is threefold:

³ Good references, with a bad translation, in Rhys Davids-Stede. See *Compendium of Philosophy*, Pāli Text Society, 1910: 295. Compare Vasumitra, *Treatise on the Sects* (*Yibu zonglun lun*, T.49.2031): Masuda (1925), p. 25. – S. Lévi has commented that the Pāli is *gotrabhū* and not *gottabhū*. The explanation of Stede (*gotra* = *goptr*) is not acceptable.

⁴ AKB ix, F 267f.; La Vallée Poussin, *Nirvāṇa*, F 92–93.

I have misinterpreted the relevant texts in *Nirvāṇa*, F 93, last line, and AKB ix, F 268. The stanza on Brahmā, *Dīgha*, ii, 157, should be understood as in the Chinese edition (J. Przyluski, *Funérailles*, p. 12), not as in Oldenberg-Foucher, p. 325; the formula of *Mahā-vastu*, i, 126, should be understood as in Senart, *Introduction*; the statement of *Milinda* is ambiguous.

⁵ I.e., the factors conducive to liberation (*mokṣa-bhāgīya*), AKB vi, F 174, 178; iv, F 252; vii, F 72.

⁶ It is at “heat” [*uṣmagata*] that one is said to be destined to attain *nirvāṇa* (*nirvāṇa-dharmān*), because at that time, without obstacles, one is close to the absolute assurance of the eventual attainment of the absolute good (*samyaktva-niyama*, AKB vi, F 173, 180).

- i. family of the hearers (*śrāvaka-gotra*);
- ii. family of the self-enlightened ones (*pratyekabuddha-gotra*);
- iii. family of the Buddha (*buddha-gotra*).⁷

2. The doctrines of the Great Vehicle schools are varied:

According to some scholars, all sentient beings will reach *nirvāṇa*, i.e., possess, from the beginning, the *nirvāṇa* family; <723> according to others, some sentient beings do not possess this family.

For some scholars, the families are acquired;⁸ for others, they are present “from the beginning”.

Some say that one arrives at *nirvāṇa* by the three vehicles; others say that one arrives there only by the vehicle of the *buddhas* (or the vehicle of the *bodhisattvas*).

There is complete agreement on the difference between [a] the hearers (*śrāvakas*) (and self-enlightened ones [*pratyekabuddhas*]) and [b] the *bodhisattvas*: the former are ego-tists, the latter are altruists. There is a good explanation in the *Tattva-saṃgraha* (Gaekwad's Series), p. 872.

3. According to the *Siddhi* (#0428, #0467, #2853). – Five categories:

a–c. Three certain families (*niyata-gotras*), i.e., [a] the family of the hearers (*śrāvaka-gotra*), [b] the family of the self-enlightened ones (*pratyeka-gotra*), [c] the family of the *tathāgatas* (*tathāgata-gotra*):

the individuals who will necessarily obtain *nirvāṇa* by the vehicles [a] of the hearers, [b] of the self-enlightened ones, and [c] of the *tathāgatas*, and this due to the seeds of the nature-of-things (*dharmatā-bījas*), i.e., due to the “seeds” which they possess from the beginning.

[These seeds must be ripened by the teaching which confers a family derived from cultivation (*bhāvanā-maya gotra*) besides the family of the nature-of-things (*dharmatā-gotra*) which is primordially inherent.]

d. The non-certain families (*aninyata-gotras*) who will certainly arrive at *nirvāṇa* but

⁷ For details regarding the acquisition of the families (*gotras*) and the time at which the family can no longer be changed, see AKB vi, F 175; *Vibhāṣā* (T.27.1545.0033a).

⁸ This is the doctrine of the “Sūtra of the manners concerning the five *śīlas* of the Bodhisattva-upāsaka” (T.24.1503.1116) transl. *Hôbôgirin*, p. 86: the families (*gotras*) never exist “from the beginning” but are always acquired. It is because of causes, i.e., good or bad actions, that sentient beings have the nature of gods, humans, lions, *buddhas*.

See #0438–#0467.

who can enter into the vehicle of the hearers or into the vehicle of the self-enlightened ones and from there, before or after the acquisition of sainthood, move on into the vehicle of the *tathāgatas*.

- e. Those not belonging to a family (*agotrakas*), who lack the seed of *nirvāṇa* from the beginning and forever.

Two kinds of *bodhisattvas* are distinguished, i.e., individuals who enter into the vehicle of the *tathāgatas*:

- a. *bodhisattvas* of slow intelligence who enter into the vehicle of the *tathāgatas* after having practiced the vehicle of the hearers (*śrāvakas*);
 - b. *bodhisattvas* of quick intelligence who, from the beginning, have entered into the vehicle of the *tathāgatas*.
4. In accordance with authoritative texts, e.g., the *Da zhidu lun*, <724> Asaṅga and the *Siddhi* teach that the two lower vehicles lead to *nirvāṇa*.⁹ But, according to well-known *sūtras*—the *Śrīmālikā* (*Siddhi* F 505), the *Laṅkāvatāra* (p. 63), the *Lotus of the good law*¹⁰—the hearers (*śrāvakas*) and self-enlightened ones (*pratyekabuddhas*) wrongly think that they have acquired *nirvāṇa*: in fact, they are very far from *nirvāṇa*. There is but one single vehicle: the vehicle of the *buddhas*. The vehicles of the hearers and of the self-enlightened ones have been taught “intentionally” in order to ripen sentient beings who, at a certain time, will abandon these pseudo-vehicles for the true vehicle.¹¹ The first and the second families [i.e., *śrāvaka-gotra* and *pratyeka-gotra*] are fictive.¹²

⁹ If the two lower vehicles lead to *nirvāṇa*, why does the Bhagavat teach the Great Vehicle? Answer to this question, *Siddhi* F 676.

¹⁰ The hearers (*śrāvakas*) who leave the assembly, *Lotus*, p. 38, will not fail to return to it when they are mature.

¹¹ On the careers of the hearers and of the self-enlightened ones (*śrāvaka-pratyekabuddhas*) who “turn” toward the Great Vehicle, see #2690, #2704.

¹² I think that the *Da zhidu lun* (see below, section C.E. [F 776f.]) means to say that the vehicles of the hearers and of the self-enlightened ones lead to *nirvāṇa*. However, the opinion which the *Śukla-vidarśanā* (Bendall MS.) attributes to Nāgārjuna must be mentioned:

It is said in the *Laṅkāvatāra*: – “O Mahāmati, people who follow the vehicle of the hearers do not obtain liberation by the vehicle of the hearers, but, to the contrary, they end up in the Great Vehicle.”

And Nāgārjuna, with the advocates of the one vehicle (*eka-yāna-naya-vādin*) who follow his doctrine, says: – “These people who have obtained the awakening (*bodhi*)

5. The *Siddhi* and the majority of sources accept that there are sentient beings in whom “every kind of *nirvāṇa dharma*” is absent and in whom “the *parinirvāṇa* family is lacking” (*Sūtrālaṃkāra*, iii, 11): they are called those not belonging to a family (*agotrakas*) or those not established in a family (*agotrasthas*).

They are also sometimes given the interesting name of *Ichchantika*:¹³ <725> “people doomed to remain here below in *saṃsāra*, lacking the root of *nirvāṇa*”. The *Da zhidu lun* (Kumārajīva) understands: “Whose roots of good have been broken”.¹⁴

But the *Lankāvatāra*, pp. 65–66,¹⁵ gives the name *Ichchantika* to the *bodhisattvas* who, for the benefit of sentient beings, will never become *buddhas* and who will “remain forever in *saṃsāra*”.

Having led all the sentient beings who are capable of *nirvāṇa* to *nirvāṇa*, the *buddhas* will continue to be *buddhas* in order to assure the best possible rebirths to those remain-

of the hearers or of the self-enlightened ones, being frightened of existence, rejoice at the time of death, imagining that they have obtained *nirvāṇa*; but there is no *nirvāṇa* for them. ... However, they remain pure (*anasrāva*): with the view of abandoning their remaining non-defiled non-knowledge (*akliṣṭa ajñāna*), the *buddhas* then awaken them, and after having accumulated the necessary merit and knowledge for [true] awakening, they will also become leaders of the world.”

¹³ Important note in the *Mahā-vastu*, i, p. 417; Wogihara, p. 20, ad *Vyutpatti* 110, 20; Suzuki, *Eastern Buddhist*, iv, 1928: 290; *Lankāvatāra*, p. 65; *Bukkyō Daijiten*, p. 75.

See also Wogihara's notes in the Japanese edition of the *Nirvāṇa-sūtra*, mentioned by Suzuki, loc. cit. which I have not read.

¹⁴ The “broken” roots of good can be “repaired”, AKB iv, F 175.

¹⁵ *Editors*: Translation Suzuki:

Again, Mahāmati, how is it that the *Ichchantika* [i.e., those who are destitute of the Buddha-nature] never awaken the desire for emancipation? (66)

(1) Because they have abandoned all the stock of merit, and (2) because they cherish certain vows for all beings since beginningless time.

1. What is meant by abandoning all the stock of merit? It refers to [those Buddhists] who have abandoned the *Bodhisattva* collection [of the canonical texts], making the false accusation that they are not in conformity with the sutras, the codes of morality, and the emancipation. By this they have forsaken all the stock of merit and will not enter into Nirvana.

2. Secondly again, Mahāmati, there are *Bodhisattva*-*Mahāsattvas* who, on account of their original vows made for all beings, saying, “So long as they do not attain Nirvana, I will not attain it myself”, keep themselves away from Nirvana. This, Mahāmati, is the reason of their not entering into Nirvana, and because of this they go on the way of the *Ichchantika*.

ing, see *Buddhabhūmi-śāstra* (T.26.1530.0298b); *Bodhisattva-bhūmi*:¹⁶

Those not established in a family (*agotrastha*) must be matured in order to obtain a good destiny: this work will have to be renewed indefinitely, for bad destinies follow after good ones.

At that time, there will be a Buddhism without *nirvāṇa*.

6. The *Buddhabhūmi-śāstra* (T.26.1530.0298a25) says:

However, other *sūtras* teach that all sentient beings have *buddha*-nature, that all will become *buddhas*.

These texts, it continues, must be interpreted:

By expressing themselves in this way, the *sūtras* have in view the *buddha*-nature which is the *dharma-kāya* (or suchness [*tathatā*]) that is the same in all *dharma*s; or else, they mean to speak of only a part of sentient beings. [Indeed, the word “all” can be understood in a “partial sense”.]

There is, at least, an apparent contradiction between the statement:¹⁷ “All sentient beings are embryos of the *tathāgata*, since, in all sentient beings, there is the same undifferentiated *tathatā*”, and the opinion that “some” sentient beings are incapable of *nirvāṇa*, that “some” sentient beings will necessarily obtain *nirvāṇa* by the vehicles of the hearers and of the self-enlightened ones. <726>

The difficulty is expressed in the *Abhisamayālaṃkāraloka* ad *Aṣṭa-sāhasrikā*, p. 18, line 5:

You establish differences among the families (*gotras*):

- a. such-and-such a family is called “innate” (*prakṛtiṣṭha*), i.e., existing forever, possessed by the very power of things (*dharmatā-pratīlabdha*);
- b. such-and-such a family is called “acquired” (*samudānīta*), i.e., possessed by virtue of earlier practice of the roots of good;
- c. such-and-such a family—of hearers (*śrāvaka*), of self-enlightened ones (*pratyeka-buddha*) or of the *tathāgata*—is called “certain” (*niyata*), because no force can remove it;
- d. such-and-such a family—of hearers and [of self-enlightened ones ?]—is called “non-certain” (*aniyata*), because it can be removed.

How is this distinction possible, since the *dharma-dhātu* (immanent principle of

¹⁶ Book I, chap. vi, fol. 34a, *Muséon*, 1911: 164. – Chapter vi is entitled: Maturation (*paripāka*). Cf. *Sūtrālaṃkāra*, chap. ix.

¹⁷ *Sūtrālaṃkāra*, ix, 37.

good, the cause of acquiring the *dharma*s of the saint [*ārya*]) is present everywhere equally?

But the [then] proposed solution is not intelligible. We await the edition of this text of which Tucci sent me the first blueprints with the excellent news that he has discovered, in Kathmandu, among other treasures, a manuscript of the *Madhyānta-vibhāga*.

A.B. *Stages in the career of the bodhisattva*;¹⁸ F 726–731

The following references are but a very modest contribution.

I. The *Śata-sāhasrikā* studies the ten stages (*bhūmis*) in the tenth chapter (*parivarta*), *Da zhidu lun* (T.25.1509.0419c) (analysis in Rahder, *Daśabhūmi*, p. ix). The Chinese edition enumerates the ten stages of the *bodhisattvas*, i.e., the joyous (*pramuditā*), etc., names which are absent in the Sanskrit. On the other hand, the Chinese lacks the paragraph on p. 1520 [of the *Śata-sāhasrikā*¹⁹]: <727>

What is the first stage, the second stage, ...?

Respectively,

1. stage of dry insight (*śukla-vidarśana*²⁰ *bhūmi* 乾慧地);
2. stage of the family (*gotra-bhūmi* 性地);
3. stage of the eighth (*aṣṭamaka-bhūmi* 八人地);
4. stage of insight (*[ni]darśana-bhūmi* 見地);
5. stage of diminishment (of defilements) (*tanū-bhūmi* 薄地);
6. stage of detachment from desire (*vītarāga-bhūmi* 離欲地);
7. stage of complete discrimination (*kṛtāvi-bhūmi* 已辯地);
8. stage of the self-enlightened one (*pratyekabuddha-bhūmi* 辟支佛地);

¹⁸ The learned introduction by J. Rahder to his edition of the *Daśabhūmi-sūtra* gives an idea of the multiplicity of the sources and of the theories. The editions of the *Abhisamayālaṃkāra* by G. Tucci (Calcutta) and by E. Obermiller (Bibliotheca Buddhica), and that of the *Pañca-viṃśatikā* by N. Dutt, are of great service. The *Avatamsaka* (T.9.278), in particular the chapters 10, 13, 22–24 (i.e., *daśa-vihāra-parivarta*, *prathama-citta-utpādika-bodhisattva*, *daśa-bhūmi*, *daśa-vidyā*, *daśa-kṣānti*), should be analyzed (Rahder, p. xxi), and also the second part of YBh (*śrāvaka-bhūmi*) which is an unknown territory. P. Oltramare, *Théosophie*, vol. ii, p. 413; R. Kimura, *Hīnayāna and Mahāyāna*, p. 133; Rahder, transl. of *Gaṇḍavyūha* on the ten “births” or “lands”, in *Carrière du saint bouddhique*, 1929: 16 (Extract of Bulletin de la Maison franco-japonaise, vol. ii); N. Dutt, *Some aspects of Mahāyāna ...* (1931).

Daśa-bhūmi, ed. Rahder; *Bodhisattva-bhūmi* (*Yogācārabhūmi-śāstra*), “Vihāra-ṭaḷa”, ed. Rahder (App. of *Daśabhūmi*); *Madhyamakāvatāra*, transl. in *Muséon*, 1907–1911; *Samgraha* (T.31.1594.0145c), commentary of Vasubandhu (T.31.1595.0223), of Asvabhāva (T.31.1598.0423).

Siddhi #2980–#3016.

¹⁹ *Editors: Śatasāhasrikā Prajñāpāramitā* (1902), Sanskrit text, ed. Pratāpacandra Ghōṣa, Bibliotheca Indica.

²⁰ The Chinese also reads *śuṣka-vidarśana*, a dry insight, not moistened by concentration. Compare the *sukkhavipassaka arhat* in *Compendium of Philosophy*, p. 75.

9. stage of the *bodhisattva* (*bodhisattva-bhūmi* 菩薩地);
10. stage of the *buddha* (*buddha-bhūmi* 佛地).

(Compare p. 1473).²¹

According to the later theory, these are the ten stages (*bhūmi*) accepted by all the vehicles; the ten stages [of the *bodhisattvas*], i.e., the joyous (*pramuditā*), etc., occur in the ninth, [i.e., the *bodhisattva-bhūmi*]. But, according to the *Śukla-vidarśana* (Bendall MS.):

4. stage of insight (*darśana-bhūmi* 見地) corresponds to:
 - i. joyous stage (*pramuditā bhūmi* 極喜地; first stage);
5. stage of diminishment (of defilements) (*tanū-bhūmi* 薄地) corresponds to the stages two to seven:
 - ii. immaculate stage (*vimalā bhūmi* 離垢地);
 - iii. luminous stage (*prabhākārī bhūmi* 發光地);
 - iv. stage of ignited understanding (*prajñā*) (*arciṣmatī bhūmi* 焰慧地);
 - v. stage that is difficult to conquer (*sudurjayā bhūmi* 極難勝地);
 - vi. stage of presence (*abhimukhī bhūmi* 現前地);
 - viii. stage of far going (*dūraṃgamā bhūmi* 遠行地);
6. stage of detachment from desire (*vītarāga-bhūmi* 離欲地) corresponds to:
 - viii. the immovable stage (*acalā bhūmi* 不動地; eighth stage);
7. stage of complete discrimination (*kṛtāvi-bhūmi* 已辯地) corresponds to:
 - ix. the stage of good understanding (*sādhū-matī bhūmi* 善慧地; ninth stage);
8. stage of the self-enlightened one (*pratyekabuddha-bhūmi* 辟支佛地) corresponds to:
 - x. the stage of the cloud of Dharma (*dharma-meghā* 法雲地; tenth stage).

Arbitrary explanation:

3. stage of the eighth (*aṣṭamaka-bhūmi*) = approacher of the fruit of stream-enterer (*srotaāpatti-pratipannaka*);²²
4. stage of insight (*darśana-bhūmi*) = stream-enterer (*srotaāpanna*);
5. stage of diminishment (of defilements) (*tanū-bhūmi*) = once-returner (*sakṛd-āgāmin*);

²¹ See “Numerical Dictionary” in Chavannes, *Mélanges Harlez*, p. 80; *Vyutpatti*, 50; *Bukkyō Daijiten*, p. 923; Rahder, p. xi; N. Dutt, *Some aspects of Mahāyāna*, according to the *Pañca-viṃśatikā*.

²² Editors: See AKB, vi, F 201, footnote.

6. stage of detachment from desire (*vītarāga-bhūmi*) = non-returner (*anāgāmin*);
7. stage of complete discrimination (*kṛtāvi-bhūmi*) = *arhat*.

II. The ten stages (*bhūmis*) [of the *bodhisattva*] are studied in the first chapter of the *Abhisamayālaṃkāra*, verse (*kārikā*) 49 and following:

1. The first stage is obtained by ten preparatory practices.

...

10. The knowledge by means of which—leaping over nine stages—one is installed in the stage of the *buddhas*, is the tenth stage of the *bodhisattvas*.

Indeed, in the tenth stage, the *bodhisattva* is called *buddha*, but not yet perfect enlightened one (*samyak-saṃbuddha*).

The *Siddhi* takes little account of the *Abhisamayālaṃkāra*. Apart from the accumulation of knowledge (*jñāna-saṃbhāra*) and the accumulation of merit (*puṇya-saṃbhāra*), it does not know the accumulation of the path (*mārga-saṃbhāra*) (*kṛta-puṇya-jñānābhyāsasya vastu-parīkṣā-mārgāḍau yatna iti*), accumulation of *dhāraṇīs* (*dhāraṇī-saṃbhāra*), accumulation of the stages (*bhūmi-saṃbhāra*), and many other interesting theories, by their name.

III. *Bodhi-citta*.

A. The entire career of the *bodhisattva* is the “mind of *bodhi*” <728> or the “generation of the mind [of *bodhi*] (*citta-utpāda*)”. This mind has the twofold characteristic of [a] being “associated with the desire for *bodhi*” (*saṃbodhi-kāmanā-sahagatā*), and [b] “having as object the good of others” (*para-artha-ālambanā*).

It is of two kinds:

1. *bodhi-praṇidhi-citta*, “vow of *bodhi*” or “first generation of the mind of *bodhi*”;
2. *bodhi-prasthāna-citta*, “setting out towards *bodhi*”.²³

B. The generation of the mind [of *bodhi*] (*citta-utpāda*) is studied in the *Abhisamaya-alaṃkāra*, stanzas (*kārikās*) 19–21 (= stanzas 1–3 of the first chapter) [according to the *Pañca-vimśatikā*, pp. 18f.]. The career of the *bodhisattva*, including the state of buddhahood, is described according to the twenty-two kinds of generation of the mind [of *bodhi*] (*citta-utpādas*).

²³ *Bodhicaryāvatāra*, i (stanza 16 is cited in the *Abhisamayālaṃkāra*); *Śikṣasamuccaya*, pp. 5f., 153; *Bodhisattva-bhūmi*, first part, chap. ii, *Prathamacittotpāda* (*Yogaśāstra*, 35), Rahder, p. xxiv. – *Mahā-vasu*, especially i, p. 80, in which there is some difficulty. – *Hôbôgirin*, pp. 91–92.

The concordance of the *Bodhisattva-bhūmi* and the *Yogācārabhūmi-śāstra* is established in detail in Wogihara, Asaṅga's *Bodhisattva-bhūmi*, Leipzig, 1908.

1–3. Three kinds of generation of the mind [of *bodhi*] accompanied (*sahagata*) by (1) predilection (*chanda*), (2) intent (*āśaya*), (3) superior intent (*adhyāśaya*), corresponding to three states [i.e., lesser, medium, great] of the “stage of the accumulation of a beginner” (*ādikarmika-saṃbhāra-bhūmi*).

The *bodhisattva* is successively like (1) the earth (*prthivī-sama*), (2) refined gold (*kalyāṇa-suvarṇa-upama*), (3) the new moon (*nava-candra-upama*).

4. One kind of generation of the mind [of *bodhi*] accompanied by (4) effort (*prayoga*). This is the stage of resolute conduct (*adhimukti-caryā-bhūmi*) which is the path of preparation (*prayoga-mārga*) of the joyous stage (*pramuditā*) or first stage (*bhūmi*) as such.

[The *bodhisattva* is like (4) a fire.]

5–14. Ten kinds of generation of the mind [of *bodhi*] accompanied, in order, by (5–14) the ten perfections (*pāramitās*), corresponding to the ten stages (*bhūmi*) [of the *bodhisattvas*], i.e., the joyous (*pramuditā*), etc.

[The *bodhisattva* is successively like (5) a treasure, (6) a jewel mine, (7) an ocean, (8) a diamond, (9) the king of all mountains, (10) medicine, (11) a spiritual friend, (12) a wish-fulfilling gem, (13) the sun, (14) a sweet song.]

15–19. Five kinds of generation of the mind [of *bodhi*] accompanied, in order, by (15) superknowledge (*abhijñā*), (16) accumulation of merit and knowledge (*puṇya-jñāna-saṃbhāra*), (17) factors conducive to *bodhi* (*bodhipakṣa-dharmas*), (18) calm abiding and insight (*śamatha-vipaśyanā*), (19) eloquence of the *dharmaṇī* (*dharmaṇī-pratibhāna*), which are the “path of advancement” (*viśeṣa-mārga*)²⁴ of the last five stages (*bhūmi*) [of a *bodhisattva*].

[The *bodhisattva* is successively like (15) a great king, (16) a treasure-vault, (17) a highway, (18) an excellent steed, (19) a spring.]

20. One kind of generation of the mind [of *bodhi*] accompanied by the Dharma-seals (*dharma-uddānas*),²⁵ which is the preparatory path of the *Buddha-bhūmi*.

[This is like (20) the pleasant sound of a lute.] <729>

21. One kind of generation of the mind [of *bodhi*] accompanied by the path of one vehicle (*eka-yāna-mārga*).

[This is like (21) a river.]

²⁴ AKB vi, F 278.

²⁵ Editors: (1) Everything conditioned is impermanent; (2) everything contaminated is suffering; (3) all phenomena are empty and identityless; (4) *nirvāṇa* alone is peace.

22. One kind of generation of the mind [of *bodhi*] accompanied by the *dharmakāya*.

[This is like (22) a great cloud.]

C. *Sūtrālaṃkāra*, chap. iv, generation of the mind [of *bodhi*] (*citta-utpāda-adhikāra*):

caturvidho bodhisattvānāṃ cittotpādaḥ | ādhimokṣiko 'dhimuktīcaryābhūmau | śuddha-adhyāśayikaḥ saptasu bhūmiṣu | vaipākiko 'ṣṭamyādiṣu | anāvaraṇako buddhabhūmau |

The generation of the mind [of *bodhi*] (*citta-utpāda*) is of four kinds:

1. with resolve (*ādhimokṣika*), i.e., the stage of resolute conduct (*adhimuktī-caryā-bhūmi*);
2. with pure superior intent (*śuddha-adhyāśayika*), i.e., the first seven stages (*bhūmis*) [of the ten stages of the *bodhisattvas*];
3. retributinal (*vaipākika*), i.e., the stages (*bhūmis*) eight to ten [of the ten stages of the *bodhisattvas*];
4. free from hindrances (*anāvaraṇika*), i.e., the stage of the *buddha* (*Buddha-bhūmi*).

D. The four kinds of conduct (*caryās*) [of *bodhisattvas*], *Mahā-vastu*, i, p. 1, 46 (Rahder, p. iii):

1. natural conduct (*prakṛti-caryā*), i.e., the stage of the family (*gotra-bhūmi*) of the *Siddhi* (#2856), “innate qualities and virtues of the *bodhisattvas*”,²⁶
2. conduct qua undertaking vows (*praṇidhi-caryā* or *praṇidhāna-caryā*), i.e., “generation of the mind of *bodhi*” (= stage of pure superior intent [*śuddha-adhyāśaya-bhūmi*]);
3. conduct qua conforming (*anuloma-caryā*), i.e., conduct conforming to the resolution or vow (= stages [*bhūmis*] two to seven [of the ten stages of the *bodhisattvas*]);
4. conduct qua not turning back (*avivarta-caryā* or *anivartana-caryā*), i.e., assured and non-retrogressing conduct up to *bodhi* (= stages eight to ten [of the ten stages of the *bodhisattvas*]).

²⁶ Editors: J.J. Jones footnotes in his translation: “The *prakṛti-caryā*, the career of a *bodhisattva* when he lives an ordinary “natural” life at home; ...; and the *anivartana-caryā*, the career in which he is permanently set on the attainment of enlightenment, without possibility of failing or ‘turning back’.”

E. Seven stages (*bhūmis*) that make up thirteen abodes (*vihāras* 住) (YBh, 47 = *Bodhi-sattva-bhūmi*, “*Vihāra-paṭala*”, ed. Rahder, Appendix *Daśa-bhūmi*). [Comparison with the stages of the hearers (*śrāvakas*), Rahder, p. 26.]

1. Stage of the family (*gotra-bhūmi* 種性地) = abode of the family (*gotra-vihāra* 菩薩種性住) (1).

The person who belongs to the family of the *buddhas*, but who has not yet made the vow for *bodhi*, “who has not yet generated the mind of *bodhi* (*bodhi-citta*)”.

2. Stage of resolute conduct (*adhimukti-caryā-bhūmi* 勝解行地) = abode of resolute conduct (*adhimukti-caryā-vihāra* 勝解行住) (2).

The person who has generated the mind of *bodhi* (*bodhi-citta*); who practices the ten kinds of faith (*śraddhās*), the ten abodes (*vihāras*), the ten conducts (*caryās*), the ten kinds of turning towards (*pariṇāmanās*), who is a beginner (*ādikarmika*) *bodhisattva*; whose (intent or) dispositions (*āśayas*) are not yet pure. [Includes the period of provision (*saṃbhāra-avasthā*) and the period of preparation (*prayoga-avasthā*) of the *Siddhi*. – For more details, *Bukkyō Daijiten*, p. 540, Rahder, *La Carrière du saint bouddhique* (*Career of the Buddhist Saint*), Tōkyō, 1929: 14.]

3. Stage of pure superior intent (*śuddha-adhyāśaya-bhūmi* 淨勝意樂地) = joyous abode (*pramuditā-vihāra* 極歡喜住) (3) = the first stage (*bhūmi*) of the ten stages as such, i.e., the joyous stage (*pramuditā-bhūmi* 歡喜地) [of the *bodhisattvas* (1)].

Begins with the acquisition of the path of insight (*darśana-mārga*). [Includes the period of penetration (*pravedha-avasthā*) and the beginning of the period of cultivation (*bhāvanā-avasthā*).] <730>

4. Stage of carrying out correct practices (*caryā-pratipatti-bhūmi* 行正行地) which consists of six abodes (*vihāras*), corresponding to the stages (*bhūmis*) two to seven [of the *bodhisattvas*].

a. Abode of superior morality (*adhiśīla-vihāra* 增上戒住) (4). – Immaculate stage (*vimalā bhūmi* 無垢地) [of the *bodhisattvas* (2)].

b. Abode of superior mind (or concentration) (*adhicitta-vihāra* 增上心住) (5). – Luminous stage (*prabhākārī bhūmi* 發光地) [of the *bodhi-sattvas* (3)].

c–e. Abode of superior understanding (*adhiprajñā-vihāra* 增上慧住) [of the *bodhi-sattvas*]:

c. Abode of superior understanding that is associated with factors conducive to *bodhi* (*bodhi-pāṅśya-pratiṣamṃyukto 'dhiprajñā-vihāraḥ* (覺分相應增上慧住) (6). – Stage of ignited understanding (*arciṣmatī bhūmi* 焰慧地) [of the *bodhisattvas* (4)].

- d. Abode of superior understanding that is associated with the truth (*satya-prati-saṃyukto 'dhiprajñā-vihāraḥ* 諸諦相應增上慧住) (7). – Stage that is difficult to conquer (*sudurjayā bhūmi* 難勝地) [of the *bodhisattvas* (5)].
- e. Abode of superior understanding that is associated with the unfolding and the coming to an end of the dependently originated (*pratītya-samutpāda-pravṛtti-nivṛtti-pratisaṃyukto 'dhiprajñā-vihāraḥ* 緣起流轉止息相應增上慧住) (8). – Stage of presence (*abhimukhī bhūmi* 現前地) [of the *bodhisattvas* (6)].
- f. Abode without marks that instigates activity and applies effort (*sābhiṣaṃskāraḥ sābhogo nirmimitta-vihāraḥ* 有加行有功用無相住) (9). – Stage of far going (*dūraṃgamā bhūmi* 遠行地) [of the *bodhisattvas* (7)].
5. Stage of determination (*niyata-bhūmi* 決定地) = abode without marks which is free from instigation and of effort (*anabhiṣaṃskāra-anābhoga-vihāra* 無加行無功用無相住) (10) (or abode without marks that is free from effort [*anābhoga-nirmimitta-vihāra*]). – The eighth stage (*bhūmi*), i.e., immovable stage (*acalā bhūmi* 不動地) [of the *bodhisattvas* (8)].
- The *bodhisattva* is determined (*niyatipatita*) (see F 735).
6. Stage of determined practice (*niyata-caryā-pratipatti-bhūmi* 決定行地) (where the *bodhisattva* is *niyata-caryā-pratipanna*), which consists of two abodes (*viḥāras*) and two stages (*bhūmis*):
- a. Abode of unhindered knowledge (*pratisaṃvid-vihāra* 無礙解住) (11). – Stage of good understanding (*sādhū-matī bhūmi* 善慧地) [of the *bodhisattvas* (9)].
- b. Highest abode (*parama-vihāra* 最上住) (12). – Stage of the cloud of Dharma (*dharma-meghā bhūmi* 法雲地) [of the *bodhisattvas* (10)].
7. Stage of final achievement (*niṣṭhā-gaṃana-bhūmi* 到究竟地). – Abode of the *tathāgata* (*tathāgata-vihāra* 如來住) (13) = stage of the *tathāgata* (*tāthāgatī bhūmi* 如來地).
- The *bodhisattva* is perfect (*niṣṭhā-gata*); he obtains the state of Buddha which begins immediately after the adamant concentration (*vajra-upama-samādhi*).
- F The YBh also lists ten abodes (*viḥāras*) corresponding to the ten stages (*bhūmis*):

The ten stages of the *bodhisattvas* of the *Daśabhūmika-sūtra* are here, in this *Bodhisattvapiṭakamātrkā-nirdeśa*,²⁷ the ten abodes of the *bodhisattvas*, i.e., from the joy-

²⁷ The expression *bodhisattva-piṭaka-mātrkā*, namely, “summary of the basket of the *bodhisattvas*”, designates the treatise called *Bodhisattva-bhūmi*, which is part of YBh. Here is the passage from the *Bodhisattva-bhūmi*, fol. 151a: *sā khalv iyaṃ bodhisattva-*

ous abode (*pramuditā-vihāra*) up to the highest abode (*parama-vihāra*). We say “stage” (*bhūmi*), in consideration of what they enjoy, the place where they abide (*upabhoga-vāsa-arthena*).²⁸ <731>

G. Stage of resolute conduct (*adhimukti-caryā-bhūmi*).²⁹

According to the *Bodhisattva-bhūmi*, fol. 40a, resolution (*adhimukti*)³⁰ is acceptance (*ruci*) and certainty (*niścaya*) preceded by faith (*śraddhā*), and affection (*prasāda*) with regard to:

1. the three jewels;
2. the power (*prabhāva*) of the *buddhas* and of the *bodhisattvas*;
3. reality (*tattva-artha*);
- 4-5. the doctrine of cause and fruit;
6. the goal pursued;
7. the necessary means;
8. “what has been well said” (*subhāṣita*), i.e., *sūtra* [basic prose], *geya* [verse and prose], *vyākaraṇa* [explanation], and other *dharma*s. [This is the basket of the *bodhisattvas* that consists of “that which is *vaipulya* in the twelve-membered scripture”; *Siddhi* F 614. The *bodhisattva* also studies the rest of scripture.]

bhūmiḥ bodhisattva-piṭaka-mātrkety ucyate | mahāyāna-saṃgrahety ucyate | prañāśa-aprañāśa-patha-vivaraṇam ity ucyate | anāvaraṇa-jñāna-viśuddhi-mūla ity ucyate.

²⁸ #3016, Rahder, Appendix, p. 11.

²⁹ On the career of the *bodhisattva* before the actual stages (*bhūmis*), see Rahder, *Acta Orientalia*, iv, p. 217 (reprinted in the *Daśabhūmika-sūtra*) and sources mentioned; La Vallée Poussin, article “Bodhisattva” in Hastings’ *Encyclopaedia*; *Madhyamakāvatāra*, p. 13; *Sūtrālaṃkāra*, xi, 75, xiv, 19, xx, 41, and *Introduction* by S. Lévi; T. Richard, *Guide to Buddhahood*; St. Schayer, “Die Erlösungslehren der Yogācāras”, *Zeitschrift für Indologie*, ii, 1, p. 99. – “Bodhisattva-bhūmi”, Summary, *Muséon*, 1905: 38; 1906: 213, and “Vihāra-paṭala”, Rahder, Appendix to the *Daśa-bhūmika*. – La Vallée Poussin: *Bodhicaryāvatāra, Introduction à la pratique des futurs Bouddhas*, 1907: 430–437. – N. Dutt, *Some aspects of Mahāyāna*.

³⁰ For *adhimukti*, AKB ii, F 325; vi, F 150; viii, F 202; comp. S. Lévi, *Mélanges Lanman*, p. 44.

A.C. *Duration of the career of the bodhisattva; F 731–733*

In most texts, three innumerable aeons (*asaṃkhyeyas*) are mentioned. But there are other theories, Pāli and Sanskrit, AKB iii, F 193; iv, F 221, 224; *Madhyamaka-vṛtti*, p. 431; Asaṅga, *Samgraha* (T.31.1594.0146a); Vasubandhu's commentary (T.31.1595.0229–231); *Abhisamayālaṃkāra*, chap. viii.³¹ <732>

A. 1. Three innumerable aeons (*asaṃkhyeyas*):

- a. the first ends at the same time as the stage of resolute conduct (*adhimuktī-caryā-bhūmi*);
- b. the second consists of the stages [of the *bodhisattvas*] (*bhūmis*) one to seven;
- c. the third consists of the stages [of the *bodhisattvas*] eight to ten (Rahder, *Daśa-bhūmi*, p. xvii).

Or else, the second innumerable aeon begins only with the second stage.

2. Seven innumerable aeons:

Three before the stages [of the *bodhisattvas*] as such:

- a. the *bodhisattva* is still non-certain (*aniyata*);
- b. he is certain (*niyata*);
- c. he has received the prediction (*vyākaraṇa*).

[Terms explained in the *Bodhisattva-bhūmi*, see F 735–736.]

Four which consist of the ten stages [of the *bodhisattvas*]: 1–3; 4–6; 7–8; 9–10.

3. Thirty-three innumerable aeons:

Three before the stages [of the *bodhisattvas*] (*bhūmi*):

³¹ On the duration of the aeon (*kalpa*) or great aeon (*mahā-kalpa*), and the innumerable aeons (*asaṃkhyeya kalpa*), i.e., “the period which exhausts an innumerable (*asaṃkhyeya*) number of great aeons”, see the explanations of AKB iii, F 188.

The *Avataṃsaka* establishes the progression:

100 *lakṣas* = 1 *koṭi*;

koṭi × *koṭi* = *ayuta*;

ayuta × *ayuta* ...

(See chapter “*Asaṃkhyeya*”, *Huayan jing* [T.09.0278.0586], *Huayan jing* [T.10.0279.0237]). A new fact in the chapter “*Āyuspramāṇa*” (second translation) or “*Āyus*” chapter (first translation): one aeon in the *sahā-loka-dhātu* of Śākyamuni [i.e., the universe that we inhabit] is only equal to one day-night in the *Sukhāvatī* [“Land of Bliss”] of Amitābha; one aeon in the *Sukhāvatī* of Amitābha is only equal to one day-night in the *Kaṣādhvajā* (?) of Vajrasāra ...

- a. faithful conduct (*śraddhā-caryā*);
- b. zealous conduct (*udiyoga-caryā*) (?);
- c. conduct of transference of merit (*pariṇāmanā-caryā*).

All three are the stage of skillful means (*upāya-bhūmi*).

[One counts alternatively: (a) one innumerable aeon for the preparatory stage (*saṃskāra-bhūmi*); (b–c) two for the stage of resolute conduct (*adhimukti-caryā-bhūmi*).]

Three for each of the ten stages [of the *bodhisattvas*] (*bhūmi*): (a) entry; (b) abiding; (c) leaving.

The *Abhisamayālaṃkāra* attributes this opinion to Vasubandhu.³²

B. Three innumerable aeons.

For Śākyamuni, the first ends with Ratnaśikhin, the second with Dīpaṃkara, the third with Vipāśyin (AKB iv, F 227).³³ – In the Pāli sources, it is under Dīpaṃkara that Sumedha (the Megha of the *Mahā-vastu*, the Sumati <733> of *Divya*) formulates the vow and receives the prediction (*vyākaraṇa*). – *Mahā-vastu*, i, p. 63, (the discussion of) the ten stages begins with [a reference to] Dīpaṃkara (*atra daśabhūmiko kartavyo dīpaṃkaravastu ca*, that is, “Here must be given the *Ten Bhūmis* and the history of Dīpaṃkara” [transl. J.J. Jones]): the *bodhisattva* obtains, indeed (see point C, below), the conduct qua not turning back (*avivarta-caryā*) (see Rahder, p. xvii).

In *Zuishengwen pusa shi zhu chu gou duan jie jing* (T10.0309) (transl. 384–417 AD):

- a. one innumerable aeon before the quality of a saint (*ārya*);
- b. one innumerable aeon before the state of non-returner (*anāgāmin*);
- c. one innumerable aeon from the generation of the mind of *bodhi* until the quality of non-turning back (*avaivartika*) (Rahder, p. xv).

C. In the lesser vehicle—and also in the *Buddhabhūmi-śāstra*—it is accepted that the *bodhisattva*’s career includes one hundred further supplementary aeons (*kalpas*) [during

³² *saṃskārabhūmim āpurayann ekaṃ kalpāsaṃkhyeyam atikrāmati | tadanantaram adhimuktīcaryābhūmim niṣpādayan kalpāsaṃkhyeya-dvayam atināmayati | tadanu pramuditābhūmim upādāya yāvad dharmameghāṃ bodhisattvabhūmim pratyekaṃ tribhis tribhiḥ kalpāsaṃkhyeyair bodhisattvo niṣpādayan samantaprabhāṃ buddhabhūmim āśādayatīty evaṃ trayastrīṃsatā kalpāsaṃkhyeyair buddhatvaṃ prāpyate | ity ācāryavasubandhu-pādāḥ.*

³³ Śākyamuni venerates 75,000, 76,000 and 77,000 *buddhas* in the course of the three innumerable aeons (*asaṃkhyeyas*). *Shouzhang lun* (T.32.1657), Tōkyō, xix, 5, fol. 74a: 5 × 70,000, 6 × 70,000 and 7 × 70,000; *Numerical Dictionary*, cited by Chavannes, *Religieux Éminents*: 5000, 6000, 7000.

which are accomplished the actions that generate the “marks”]. Śākyamuni has “crossed over” nine or forty of these aeons.³⁴

More important than these colorful details is the doctrine which the Japanese call “the long leap”, which Rahder merits to have discovered in the old *Xiuxing daodi jing* (T15.0606) (transl. 265–316 AD) [and which is missing in the *Daodi jing*, T15.0607]. The *bodhisattva* is capable of “leaping over” the stages (*vyutkrāntaka-caryā*), of entering into the eighth stage (*bhūmi*) immediately after the first mind (*Daśabhūmika-sūtra*, p. xxii). Better yet, he can become a *buddha* immediately, as he also can spend innumerable aeons fruitlessly. (In the *Da zhidu lun*, see the five kinds of *bodhisattvas*, below, section C.E. [F 776]).

³⁴ AKB iv, F 225; T’oung-pao, 1928, the nine aeons (*kalpas*) which Śākyamuni crossed; also the compilation Phags-pa, *Zhang suozhi lun* (T.32.1645.0235a11).

On the early career of Maitreya, see below, F 737; N. Péri, *BEFEO*, 1911 (3–4): 442; S. Lévi, “Sage et Fou”, *Journal Asiatique*, 1925 (2): 320; *Mélanges Lanman*, p. 41.

On the acquisition of the marks during the 100 or 91 supplementary aeons (*kalpas*), see comments by Nāgārjuna, *Da zhidu lun* (T.25.1509.0271b). (See F 734–737.)

A.D. *The “assured” (niyata, niyatipatita) bodhisattva; F 733–739*

Topic: At what time is the career of the *bodhisattva* “certain”, at what time is the *bodhi-sattva* “predestined” for *bodhi*? <734>

1. On *niyama*, *niyāma*, *nyāma*, see AKB vi, F 180. In the career of the hearers and of the self-enlightened ones (*śrāvaka-pratyekabuddhas*), there occurs entry into the assurance of the eventual attainment of the absolute good (*samyaktva-niyama* or *nyāma*) which is the obtaining of the first moment of the path of insight (*darśana-mārga*), of the noble path (*ārya-mārga*), of the quality of the saint (*ārya*).

The Andhakas (*Kathā-vatthu*, iv, 8) think that Śākyamuni, when he was in Jotipāla, “entered the assurance of the eventual attainment (*nyāma*) and practiced the religious life (*brahma-carya*) therein” (according to the *Majjhima*, i, 81). – Buddhaghosa denies this since Śākyamuni has obtained the insight into the truths under the [*bodhi*] tree. And he explains:

... for the *bodhisattvas*, the entry into the assurance (*nyāma*) is [not the insight into the truths and the practice of the religious life (*brahma-carya*) = noble path (*ārya-mārga*), but] the *pāramī-pūraṇa*, i.e., the carrying out the perfections (*pāramitās*).

2. Sarvāstivādins.³⁵

Vibhāṣā (T.27.1545.0886c):

There are individuals who—practicing giving and morality, studying scripture or practicing meditation on the loathsome (*aśubha-bhāvanā*)—utter the roar: “By this I will certainly become a *buddha*!” This is exaggerating conceit (*abhimāna*). Even if one practiced the heroic deeds during three immeasurable aeons (*asaṃkhyeyas*), as long as one has not performed the actions that generate the marks, for that long, one must not say: “I am a *bodhisattva*!”

As long as the first innumerable aeon (*asaṃkhyeya*) has not been achieved, although one has practiced the heroic deeds, the *bodhisattva* cannot say with certainty that he will become a *buddha*.

When the second innumerable aeon has been achieved, he knows with certainty that he will become a *buddha*, but he does not dare to fearlessly proclaim: “I will become a *buddha*!”

When the third innumerable aeon has been achieved, he performs the acts that generate the marks; he then generates absence of fear and utters the lion’s roar: “I will become a *buddha*!”

³⁵ AKB iv, F 108, 220; Saṃghabhadra, *Shun zhengli lun* (T.29.1562.0590).

Thus, what is necessary so that one can be called a *bodhisattva*? – It is necessary to perform the actions that generate the marks.

Is it not true that all individuals who generate the mind of supreme *bodhi* will not retrogress? Thus it is from the time of the generation of the mind of *bodhi* onwards that one is a *bodhisattva*. Why reserve the name of *bodhisattva* for those who perform the actions generating the marks? – <735> The person who is determined (*niyata*) as to *bodhi* and whose family (*gotra*) is determined³⁶ is called a true *bodhisattva*. From the time of the generation of the mind of *bodhi* onwards, he is determined as to *bodhi*, but the destiny (*gati*) is not determined ...

Moreover, when an individual performs the actions that generate the marks, then the humans and the gods know that he is a *bodhisattva* and that is why this individual is called a “true *bodhisattva*”; previously, only the gods knew it.

Moreover, when an individual performs the actions that generate the marks, then one obtains five good things and one abandons five bad things (i.e., bad destinies, etc., as in AKB).

3. Mahāsāṃghikas.

Whereas the Sarvāstivādins reserve “assurance” (*niyama*) to the aeons (*kalpas*) that follow the three innumerable aeons (*asaṃkhyeyas*) and place the acquisition of the quality of a saint (*ārya*) under the Tree, immediately before *bodhi*, the Mahāsāṃghikas and their followers (Vasumitra, *Treatise on the sects* [Yibu zonglun lun, T.49.2031]: thesis 16, commentary of Kuiji) say:

In the course of the first innumerable aeon, the *bodhisattva* is not assured (*niyata*): he is still an ordinary worldling (*prthagjana*).

He becomes a saint (*ārya*) at the beginning of the second, and is henceforth assured (*niyata*).

At the beginning of the third, he receives the prediction (*vyākaraṇa*).

During the first innumerable aeon, he makes the vow to be reborn in the bad destinies for the benefit of sentient beings; but this vow does not bear fruit: the *bodhisattva* is born according to his actions. Following that, he is born as he wishes ... [We see that being assured (*niyama*) means the quality of being a saint (*ārya*).]

³⁶ *gati* (趣). – One hesitates between two translations: the real *bodhisattva* is he who will not only certainly obtain *bodhi* but also he who will pass only into good destinies (*gati*) —or better: he who will certainly obtain *bodhi* and whose progress (*gamana*, *gati*) towards *bodhi* is assured, determined as to duration, etc.

The *Mahā-vastu* has the conduct qua not turning back (*avivarta-caryā*) (i.e., up to the tenth stage [*bhūmi*]) begin, with the prediction (*vyākaraṇa*) of Dīpaṃkara, at the end of the second innumerable aeon.

4. According to YBh (*Bodhisattva-bhūmi*, first part, chap. xviii, fol. 111a), there are three ways of being assured or determined (*niyatipatita*), namely:

- a. whoever possesses the family of the *tathāgatas* (above, F 723) is able—when encountering the necessary conditions—to obtain *bodhi* <736> and is thus “assured as to the [*parinirvāṇa*] family” (*gotrastha-niyatipāta*);
- b. the *bodhisattva* who generates a mind assured as to *bodhi* does not retrogress until *bodhi* and is thus “assured as to the generation of the mind [of *bodhi*] (*citta-utpāda-niyatipāta*);
- c. the *bodhisattva* in possession of the masteries who applies himself assuredly and unfailingly to the good of other sentient beings and is thus “assured as to unfailable conduct” (*abandhya-caryā-niyatipāta*): this is the *bodhisattva* who receives the prediction (*vyākaraṇa*).

Moreover, six kinds of prediction (*vyākaraṇa-bhūmi*), see the *Śikṣa-samuccaya*, p. 317.

5. Understanding (*prajñā*) distinguishes:

- a. the *bodhisattva* who is a beginner (*prathama-yāna-saṃprasthita*, *navaka*, also *ādikārmika*);
- b. the *bodhisattva* who practices (*caran bodhisattva-caryām*);
- c. the *bodhisattva* who obtains the assured non-turning back (*avinivarta-nīyatā*) (elsewhere: the conduct qua not turning back [*avivarta-caryā*], elsewhere, the stage qua non-turning back [*avaivartika-bhūmi*]) (*Śikṣā-samuccaya*, pp. 313, 95).

The *Da zhidu lun* has several chapters on the “non-turning back” (*avaivartika*) *bodhisattva*, the absolutely assured (*atyanta-niyata*) *bodhisattva* (see, e.g., T.25.1509.0713b). There are some difficulties and obscurities. It does seem that the *bodhisattva* becomes “non-turning back” (*avaivartika*), or “no longer retrogressing”, when he acquires the “body arisen from the *dharma-dhātu*” (see below, section C.E. [F 776]) by the possession of knowledge (*jñāna*) (= path of insight [*darśana-mārga*] of the *Siddhi*, first stage [*bhūmi*]) and by the possession of the receptivity with regard to *dharma*s not destined to arise (*anutpatika-dharma-kṣānti*) (= eighth stage of the *Siddhi*).

The following two passages are easy and instructive: T.25.1509.0273a, and T.25.1509.0579c.

A. Commentary on the *Śata-sāhasrikā*, pp. 70–71:

Bodhisattvena mahāsattvena sarvajātiṣu buddhasadṛśaṃ kāyaṃ niṣpādayitukāmena

dvātriṃśanmahāpuruṣalakṣaṇāṇy aśīṭyanuvyañjanāni ca pratilabdhuḥkāmena prajñā-pāramitāyāṃ śīkṣitavyam.

The *bodhisattva-mahāsattva* should “(train in and) study” (*śīkṣ*) the perfection of understanding (*prajñā-pāramitā*) if he wants—from existence to existence—to have a body like that of the *buddhas*, i.e., possessing the thirty-two primary and eighty secondary characteristics (of a great being).

Question (*āha*): – How can the *Prajñāpāramitā-sūtra* teach that the body of the *bodhisattva* is, (from existence to existence,) like that of the *buddhas*, that this body [of the *bodhisattva*] is marked with the thirty-two primary and eighty secondary characteristics? Indeed, it is said in the *Śrāvaka-sūtra* (or system of the hearers) that—after having crossed over the three innumerable aeons (*asaṃkhyeyas*)—the *bodhisattva*, during the last hundred aeons (*kalpas*), plants the causes that generate the characteristics.

Answer (*atrocyate*): – [As for the statement of the hearers,] this is said in the *Abhidharma-vibhāṣā* regarding the Kātyāyanīputra[-abhidharma], but not in the Tripiṭaka (cf. T.27.1545.0271a). <737> (Why?) Other men [than the *bodhisattva*] also possess the thirty-two characteristics.³⁷

Nanda obtained the gift of being very handsome—from existence to existence—by the veneration he had paid to a self-enlightened one (*pratyekabuddha*); all the more reason that a *bodhisattva* will be handsome.

Maitreya, when he was a lay person and [had a] master named Pa-pa-li,³⁸ he possessed (three characteristics), i.e., (1) the *ūrṇa*, (2) the tongue being able to cover the face and (3) cryptorchidy.

(If these individuals who were not *bodhisattvas* possessed these characteristics,) how can it be said that the causes for the characteristics are planted only after the three innumerable aeons (*asaṃkhyeyas*)?

Moreover, according to the Great Vehicle, the *bodhisattva*—who, from the first generation of the mind of *bodhi* until *bodhi* itself, does not generate any bad mind—pos-

³⁷ On the characteristics partially possessed by non-*bodhisattvas*, see *Kathā-vatthu* (*Uttarā-pathakas*), iv, 7. – The story of Pūrṇa in *Divya*. – The characteristics of the wheel turning king (*cakravartins*), AKB iii, F 203.

³⁸ Boboli 跋婆梨 [T.25.1509.0273a25]. – Bhavāri comes to mind: see the story of the wise and the foolish (*dama-mūka*) analyzed by Demiéville, *BEFEO*, vol. XX, 4, p. 163, where Pravarī (?) takes care of the future Maitreya who was “endowed with the characteristics, with a golden body”. [It would be better to read Bhavāri, S. Lévi, *Journal Asiatique*, 1925, 2: 320.]

sesses, from existence to existence, the five superknowledges (*abhijñās*) and a body similar to the Buddha.

Question. – But the *bodhisattvas* who have not yet obtained the path of *buddha*, how can they obtain the characteristics similar to those of the Buddha?

Answer. – With the view of benefitting sentient beings, the *bodhisattvas* take on the body of a wheel turning king (*cakravartin*), of Śakra, of Brahmā, of a hearer (*śrāvaka*), of a self-enlightened one (*pratyekabuddha*), of a *bodhisattva* or of a *buddha*.

Mañjuśrī himself says, in the *Śūraṅgama-sūtra*, that he became a self-enlightened one (*pratyekabuddha*) and entered into *nirvāṇa* 72,000 times, that he manifested in the form of Buddha Nāga-zhongzun (*longzhongzun* 龍種尊).

It is in this way that—at a time when there is no *buddha*—sentient beings nevertheless see the body of a *buddha* and are delighted in that.

Question. – But if *bodhisattvas* can take on the body of a *buddha*, teach the Dharma, benefit sentient beings, then how do they differ from *buddhas*?

Answer. – Although *bodhisattvas* have great magical power, <738> abide in the ten stages (*bhūmis*), are endowed with the *dharma*s of a *buddha*; nevertheless, they remain in the world to benefit sentient beings, thus, they do not enter into *nirvāṇa*.

Also, although, like magicians, they create emanation (*nirmāṇa*) bodies and teach the Dharma to humans, nevertheless, they do not really have the body of a *buddha*. They free sentient beings, but in a measured and limited way, whereas the sentient beings freed by a Buddha are measureless and limitless.

Although they take on the body of a *buddha*, nevertheless, they do not fill the ten directions. [...]

(To sentient beings to be converted, the *bodhisattva* shows a body of a *buddha* similar to) the moon of the fourteenth day, (as brilliant as this may be, it is not the same as) the moon of the fifteenth day.³⁹

B. [Question:] – What must the *bodhisattva* obtain in order to be called a “non-turning back” (*avaivartika*) [*bodhisattva*]?

[Answer:] – According to the *Abhidharma-vibhāṣā*, from the time when the *bodhisattva*—having crossed over three innumerable aeons (*asaṃkhyeyas*)—plants the causes that

³⁹ An interesting opinion of the *Āryaratna-kūṭa* (*Baoji jing*, T11.0310.0001a03): “Just as one venerates the new moon and not the full moon, in the same way, O Kāśyapa, those who have faith in me should venerate the *bodhisattvas* and not the *buddhas*, because the *buddhas* take their origin in the *bodhisattvas*” (according to *Madhyamakāvatāra*).

will generate the thirty-two characteristics, i.e., from that time on, he is called a “non-turning back” (*avaivartika*) [*bodhisattva*].

According to the Vinaya *avadāna* (noble deeds stories), from the time when the *bodhisattva* has seen Buddha Dīpaṃkara, has thrown the five flowers, has spread out his hair on the ground, has received the “prediction (*vyākaraṇa*) of non-turning back (*avaivartika*)” from the Buddha, has risen up into the sky and has praised the Buddha, i.e., from that time on, he is called a “non-turning back” (*avaivartika*) [*bodhisattva*].

But, in the *Prajñā-pāramitā*, [a] from the time when the *bodhisattva* possesses the practice of the six perfections (*pāramitās*), obtains knowledge (*jñāna*) and skillful means (*upāya*), is no longer attached to the perfections that are absolutely empty, sees that all *dharma*s are without arising and ceasing, without increase and decrease, without impurity and purity, without coming and going, without singularity and plurality, without permanence and impermanence, without existence and non-existence, without any duality whatsoever; [b] from the time when, due to this knowledge (*jñāna*), he sees and shatters any reference to impermanence after having shattered any reference to permanence, abandons the view of non-arising and non-ceasing, the view of impermanence, is not attached to non-arising and non-ceasing ..., he is called “*bodhisattva* who has obtained <739> the receptivity with regard to *dharma*s not destined to arise (*anutpattika-dharma-kṣānti*)”, [when] he enters into the predestination of the *bodhisattvas* (*bodhisattva-niyama*), he is called a “non-turning back” (*avaivartika*) [*bodhisattva*].

No doubt, from the first generation of the mind of *bodhi*, the *bodhisattva* is a “non-turning back” (*avaivartika*) [*bodhisattva*], but he is not endowed with the “non-turning back” (*avaivartika*) characteristics; this is why he does not receive the prediction (*vyākaraṇa*). Why is this so? Heretics, saints (*āryas*), gods, the lesser *bodhisattvas* would say: “The Buddha sees this person: why should he give him the prediction? He is not yet installed in the causes that generate the path of *buddha*”

1. The *bodhisattva* is of two kinds:
 - a. having a fleshly body that is subject to birth and death;
 - b. having a body arisen from the *dharma-dhātu*.

When the *bodhisattva* obtains the receptivity with regard to *dharma*s not destined to arise (*anutpattika-dharma-kṣānti*) and abandons the defilements (*kleśas*), then after having abandoned the fleshly body, he obtains the body arisen from the *dharma-dhātuka* (*kāya*).

2. The “non-turning back” (*avaivartika*) *bodhisattva* endowed with the fleshly body is of two kinds:

- a. the one who has received the prediction (*vyākaraṇa*) in the presence of a *buddha*;
 - b. the one who has not received the prediction: in the case where the *bodhisattva* obtains the receptivity with regard to *dharma*s not destined to arise (*anutpattika-dharma-kṣānti*) at a period when there is no *buddha*. ...
3. The *bodhisattvas* who have not obtained the “non-turning back” (*avaivartika*) quality are of two kinds:
- a. endowed with little faith;
 - b. endowed with great doubt. ...

A.E. *The bodhisattva and the bad destinies; F 739–742*

1. Pāli sources: *Kathā-vatthu*, xxviii, 3, opinion of the Andhakas.
2. Sarvāstivādins, AKB vi, F 175–176.

Vibhāṣā (T.27.1545.0352a):

The hearer (*śrāvaka*) cannot “change to become a *bodhisattva*” once the receptivity (*kṣānti*, i.e., third stage conducive to penetration [*nirvedha-bhāgīya*], *Siddhi* F 575) has been acquired, because the receptivity includes the impossibility (i.e., cessation not due to deliberation [*apratisaṃkhyā-nirodha*]) of a bad destiny: “Now it happens that the *bodhisattva*, by the strength of his great resolution, may be born in the bad destinies in order to benefit sentient beings”. – Such is the explanation of the *Vaibhāṣikas*: according to Vasubandhu, if the hearer (*śrāvaka*)—once the receptivity (*kṣānti*) has been acquired—is no longer able to “change”, it is because the hearer is confirmed in the family of the hearers by the acquisition of the receptivity (*kṣānti*), and thus can no longer change his family. <740>

Vibhāṣā (T.27.1545.0033a):

[Question:] – It is accepted that the *bodhisattva* does not fall into the bad destinies during the ninety-one aeons (*kalpas*). But by what power?

[Answer:] – According to some, the *bodhisattva* has acquired the receptivity (*kṣānti*). Without doubt, it is under the [*bodhi*] tree that the *bodhisattva*—in one session⁴⁰—acquires all the good *dharma*s, but this refers to the good *dharma*s of his *bodhisattva* family. The *bodhisattva* has already seized the receptivity (*kṣānti*) of the family of the hearers.

According to others, the *bodhisattva* of the ninety-one aeons (*kalpas*) has not acquired the receptivity (*kṣānti*) of the hearers (*śrāvakas*). Other forces can prevent the bad destinies: giving, morality, instruction (*śruta*), reflecting, “heat”, “summit”.⁴¹ The receptivity (*kṣānti*) is necessary for people of weak faculties in order to prevent the bad destinies; it is not necessary for *bodhisattvas*. When the *bodhisattva* practices giving, he also practices morality and understanding ...

3. Sects of the Lokottaravādins, Mahāsāṃghikas, etc., Vasumitra, *Treatise on the Sects*

⁴⁰ The session that begins with “heat” or with the meditation on the loathsome (*aśubha-bhāvanā*), or with the applications of mindfulness (*smṛty-upasthānas*), AKB ii, F 206; v, F 177; *Samghabhadra*, *Shun zhengli lun* (T.29.1562.0682b).

⁴¹ *Vibhāṣā* (T.27.1545.0165a), transl. in my *Documents d'Abhidharma*, Académie Belgique, 1930–1931.

(*Yibu zonglun lun*, T49.2031.0015c10), thesis 20:

In their wish to benefit sentient beings, the *bodhisattvas* make the vow to be born into the bad destinies, and they go there at will.⁴²

Kuiji (X.53.0844.0580b10):

The School says that the person who has obtained the receptivity (*kṣānti*) is not born into the bad destinies. But these sects maintain that the *bodhisattvas*—who have already become saints (*āryas*) (second innumerable aeon [*asaṃkhyeya*])—make the vow to be born into the bad destinies and that they indeed are born there.

Four reasons:

- a. just as sentient beings are happy at the birth of the wheel turning kings (*cakravartins*), so likewise, when the *bodhisattva* is born into the bad destinies, the suffering of sentient beings who find themselves there is diminished;
- b. the *bodhisattva* wishes to increase his mind of weariness (*nirveda*, *udvega*); the suffering of the bad destinies—endured many times—generates <741> weariness;
- c. the *bodhisattva* wishes to “benefit” equally: if he did not benefit sentient beings of the bad destinies but would benefit sentient beings only of the good destinies, his mind of benefitting would not be equal;
- d. the *bodhisattva* wishes to strengthen his patience: where could his patience arise if he never suffered?

The *bodhisattva*—out of great compassion, possessing mystical powers (i.e., mastery of the superknowledges [*abhijñā-vāśitā*])—“goes” according to his vow. By “going” (往) we mean “proceeding to” (適); by “destiny” we mean “birth”: just as he is born into the bad destinies, so also the *bodhisattva* resides there and dies there. In all of that, he possesses “mastery”.

4. Sects of the mountains [i.e., Caityaśaila, Aparāśaila and Uttaraśaila] (Vasumitra), [*Treatise on the Sects* (*Yibu zonglun lun*, T49.2031), thesis 1]:

The *bodhisattvas* are not liberated from the bad destinies.

Kuiji (*Yibu zonglun lun shu shuji*, X.53.0844.0584c06):

⁴² Paramārtha’s translation: “The *bodhisattva* makes the vow to enter into the bad destinies; he succeeds in being born there by the power of his vow. He enters into these destinies with the aim of converting sentient beings; he does not take birth there by the power of action and of defilement (*kleśa*).”

Not having obtained receptivity (*kṣānti*)—being ordinary worldlings (*prthagjanas*)—the *bodhisattvas*, not being able to avoid the bad destinies, are born there.

5. Whether the *bodhisattva* is really reborn in the hells and suffers there for others, this is a problem which the editor of the *Siddhi*, i.e., the learned Saeki Kyokuga, refuses to resolve. Here are his notes and references:

According to YBh, 49 (= *Bodhisattva-bhūmi*, “Bhūmi-pāṭala”, ed. Rahder, *Daśa-bhūmi*, App. p. 27): “The *bodhisattva*—in the stage of resolute conduct (*adhimuktī-caryā*)—makes the vow to abide in the bad destinies as in his own home, to endure, instead of the offenders, the fruit of suffering”. [But this vow—formed at the end (of the stage) of resolute conduct (*adhimuktī-caryā*)—by which “he wishes that the actions of offenders be retributed in himself”, has the effect that the *bodhisattva* is never freed from offenses and from the bad destinies.]

According to the “Southern book of the *Mahāparinirvāṇa-sūtra* (T.12.0375.0796a): “The *bodhisattva*—free from the offenses, with the view of benefitting sentient beings—makes the great vow to be born in the hells”.⁴³

The texts of the Great Vehicle do not clearly say whether the *bodhisattva* really endures the suffering of hell. Kuiji, commenting <742> on the *Siddhi* (*Shuji* 8B/75r.) (#2700), says that “during the first seven stages (*bhūmis*), the *bodhisattva*—instead of sentient beings—undergoes the threefold suffering; it refers to his real body”. This is a doctrine like that professed by the Mahāsāṃghikas. But the *Sūtra-alāṃkāra* (iv, 26, T.31.1604.0597b) says:

The *bodhisattva* is, in his nature, great compassion; in addition—full of zeal for the benefit of others—although he enters into Avīci, it is like a stroll in a pleasure park.

It is thus as if he does not really undergo suffering.

6. The *Sūtrālaṃkāra* says: *avīciḥ apy eti ... ramaṇīyatām*, which may be understood as: “Avīci itself is agreeable to him insofar as he loves sentient beings and is happy to suffer for them”.

There are many texts, of which the *Śata-sāhasrikā*, p. 1461 (cited by Rahder, p. x) is a

⁴³ This *sūtra* examines the problem of retribution (*vipāka*) in general: actions to be experienced in hell changed into action to be experienced in this life, etc. ... (AKB iv, F 115). All actions are not called “determined” (*niyata*): the *bodhisattva-mahāsattva* performs no actions to be retributed in hell; with sentient beings in mind, he makes the vow to be born in hell; in existences more numerous than the sands of the Ganges, he takes on the hell-retribution; likewise, the animal-retribution ... , by the power of his vow, he manifests (*xian* 現) the taking on of a certain body

good example:

May I—for the benefit of one single being, staying in the hells for aeons (*kalpas*) as numerous as the sands of the Ganges—be able to suffer being cut up and burned, for as long as this sentient being will not be established into the omniscience (*jñāna*) of the *buddhas*.

This example is from the literature, but can be topped, as one can see in the *Bodhicāryāvatāra*.

The real truth may be found in the *Mahā-vastu*, i, p. 102:

The *bodhisattvas*, in the course of the first seven stages (*bhūmis*), will never go into a hell At the most, if they deserve—due to insulting any saints (*āryas*) (while they are in one of the seven stages)—to go into Avīci, they will go into an individual or special hell.

(On this latter hell, see AKB iii, F 155).⁴⁴ <743>

⁴⁴ The *bodhisattva* and the bad destinies, see my *Buddhism, Opinions*, F 321; *Morale bouddhique*, F 224; AKB iii, F 191.

The offenses of the devotees of Kṛṣṇa, see the article “Bhaktimārga” by Grierson, in Hastings’ *Encyclopedia*, ii, p. 544, col. 2. – Remission of offenses, according to texts cited by the *Śikṣā-samuccaya*, see *Morale bouddhique*, p. 246.

B. *NOTES ON SUCHNESS (TATHATĀ) OR THE NATURE-OF-THINGS (DHARMATĀ)*; ⁴⁵ F 743–761

B.A. Early sources; F 743

B.B. True suchness (*bhūta-tathatā*); F 745

B.C. Names for *tathatā*: *bhūta-koṭi* (true limit), *dharma-dhātu*; F 748

B.D. *Tathāgata-garbha*; F 754

B.E. The Mādhyamikas and suchness (*tathatā*); F 757

B.A. *Early Sources*; F 743–745

1. The most “canonical” source is *Samyutta*, ii, 25–26:

*jātipaccayā bhikkhave jarāmaraṇam | uppādā vā tathāgatānām anuppādā vā tathāgatānām ʾthitā vā sā dhātu dhammaṭṭhitatā dhammaniyaṃmatā idappaccayatā ... avijjāpaccayā bhikkhave saṃkhārā | iti kho bhikkhave yā tatra tathatā avitathatā anaññathatā idappaccayatā ayaṃ vuccati bhikkhave patikkasamuppādo.*⁴⁶

[Bhikkhu Bodhi translates:

“With birth as condition, old-age-and-death [comes to be]”: whether there is an arising of *tathāgatas* or no arising of *tathāgatas*, that element still persists, the persistence or stableness of the Dhamma, the fixed course of the Dhamma, specific conditionality. ...

“With ignorance as condition, *bhikkhus*, (*karma*-)formations [come to be]”.

“Thus, *bhikkhus*, the suchness in this, the not non-suchness or inerrancy (*avitathatā*), the not-otherwiseness (*anaññathatā*), specific conditionality: this, *bhikkhus*, is called dependent origination.]

⁴⁵ See *Siddhi* just about everywhere, but in particular at #0072, #0323, #0337, #0454–#0460, #2758, #2778, #2848, #2918, #2962, *Siddhi* F 551, ...; Kuiji, *Shuji* 10A/53r. (partially translated F 641).

Keith, *Buddhist Philosophy*, pp. 252–266, “The doctrine of the absolute in Buddhism and the Vedānta”, where the unresolved problem of the doctrinal and historical relationship of the two systems is wisely examined; Oltramare, *Théosophie*, pp. 304–310; G. Tucci, *Buddhismo*, p. 226; R. Grousset, *Histoire de la philosophie orientale*, p. 253.

⁴⁶ As for the first part, see the numerous parallel passages cited in my *Douze Causes*, F 110–113. Add the *Saddharma-puṇḍarīka*, p. 53, and the *Śata-sāhasrikā* [“That the Buddha appears ...”, *Da zhidu lun*, (T25.1509.0722c)] cited in R. Kimura, *Hīnayāna and Mahāyāna*, 1927: 102.

Compare the *sūtra* cited in AKB iii, F 77, *Vyākhyā*; *Laṅkāvatāra*, p. 144, T16.0671.0541b, 0608c, which differs.

2. The meaning is probably that indicated by Buddhaghosa, *Visuddhi*, p. 518:

Dependent origination (*pratītya-samutpāda*) is called suchness (*tathatā*) because there is the generation of a given *dharma* due to such and such determined causes and conditions.

[Dependent origination is called] “not non-suchness” (*avitathatā*) because the generation is never absent when the causes and conditions are present;

[Dependent origination is called] “not otherwiseness” (*anaññathatā*) because one *dharma* does not arise from the causes and conditions of another *dharma*. <744>

3. But according to the Uttarāpathakas (*Kathā-vatthu*, xix, 5):

The nature of matter (or materiality) (*rūpatā*) (etc.) of matter (*rūpas*) (etc.) is conditioned (*saṃkhata*), i.e., generated by causes and conditions; but, in all *dharma*s generated by causes and conditions, there is a suchness (*tathatā*) that is unconditioned (*asaṃkhata*), i.e., not-generated by causes and conditions.

[According to Ms. Rhys Davids, the Burmese translation understands suchness (*tathatā*) to be an “immutable reality”.] – This is the doctrine of the Great Vehicle (Mahāyāna).

Note that—according to a Tibetan authority (see Wassiljew, p. 272 [S. 299], *Siddhānta*, fol. 147)—the Vaibhāṣikas of Madhyadeśa add, to the three unconditioned factors (*asaṃskṛtas*) of the Abhidharma, a fourth one, that is, suchness (*tathatā*) (see *Siddhi* #0332).

Compare *Kathā-vatthu*, vi, 2, and the discussion in AKB iii, F 77.

4. The old phraseology in the *Śata-sāhasrikā*, 7th chapter (*parivarta*), p. 1262:

katame bhagavann asaṃskṛtā dharmāḥ | bhagavān āha | asaṃskṛtā dharmā ucyante | yasya notpādo na vyayo na sthitir anyathātvaṃ rāgakṣayo dveṣakṣayo mohakṣayaḥ | tathatā avitathatā ananyatathatā dharmatā dharmadhātuh dharmā-sthititā dharmā-niyamatā acintyadhātuh bhūtakotīr ayam ucyate 'saṃskṛto dharmāḥ |

[In the same place, listing of impure (*sāsrava*), pure (*anāsrava*), conditioned (*saṃskṛta*), common (*sādhāraṇa*) and uncommon (*asādhāraṇa*) *dharma*s.]

Compare in 11th chapter (*parivarta*), p. 1534:

sa cet subhūte kāmādhātus tathatā abhaviṣyad avitathatā ananyatathatā aviparīto bhūtaṃ satyaṃ yathāvan nityo dhruvaḥ śāsvato 'vipariṇāmadharmā bhāvo 'bhaviṣyan nedaṃ mahāyānam ... | yasmāt tarhi subhūte kāmādhātuh kalpito viṭhapitāḥ saṃdarbhito 'nityo 'dhruvo 'śāsvato vipariṇāmadharmā abhāvas tasmāt ...

5. There is *tathatta* (Pāli) or *tathatva* (Skt.) in closely related formulas, compare Rhys Davids-Stede and the *Daśa-bhūmi*, pp. 19, 68, 76. – The *tathatvatāyām* of *Kāśyapa-parivarta*, p. 177, is rendered in Tibetan by the equivalent of *tathatāyām*, in Chinese by *rufa* 如法, *ru suoshuo* 如所說 = *yathā-dharmam*, *yathā-uktam*.

6. If one wants assurance regarding the faithfulness of the above translation for which Xuanzang is responsible, in the *Vibhāṣā* (T.27.1545.0168a–b), there is an interesting phrase (see *Bulletin Académie Belgique*, Jan. 1930).

The author defines the two *nirvāṇas*:

The element of the *nirvāṇa* with remainder (*sopadhiśeṣa-nirvāṇa-dhātu*) is—while life has not come to an end—the cessation of all the fetters [*saṃyojana*] <745> attained, seized, touched, realized.

The living *arhat* “touches” *nirvāṇa* or the “cessation of thirst [*trṣṇā*]”.

The element of the *nirvāṇa* without remainder (*nirupadhiśeṣa-nirvāṇa-dhātu*) is—while life has come to an end—the cessation of all the fetters.

But someone may ask:

Why are—in the definition of *nirvāṇa* without remainder—the words of the definition of *nirvāṇa* with remainder, i.e., “attained, ..., realized” not picked up again?

[Answer:] Because these words refer to an actual obtaining: now, any actual obtaining has ceased. Thus, we can no longer speak of an attained cessation. ... Furthermore, if these words are used, this is in relationship to a person (*pudgala*) who attains, seizes, touches, realizes. But here there is no longer a person (*pudgala*), there remains only the nature of things (*dharmatā*, 唯有法性).

This definition of complete *nirvāṇa*: “there remains only the nature of things (*dharmatā*)”, quite in the style of *viññapti-mātratā* (see #3244), should be regarded as a gloss by the Chinese translator. Not that the word *dharmatā* is unknown in the Abhidharma, but it often has the same meaning as *dharmatā* (for which Stede posits a Sanskrit *dharmitā*), e.g., “It is the *dharmatā*, i.e., it is the nature of things, ‘the general rule’, that sentient beings are then reborn in the realm of fine-materiality (*rūpa-dhātu*)” (AKB iii, F 183; viii, F 217).

I believe that Otto Rosenberg, *Probleme*, and Th. Stcherbatsky, *Central Conception*, pp. 90–91, are mistaken about AKB v, verse 27, where we have *gambhīrā jātu dharmatā* (“the nature of things is profound”). It does not refer to the “everlasting nature-of-things” that is “deep, transcendental”; see AKB v, F 65 and notes. Vasubandhu sets out the objection of the Sautrāntikas against the existence of the past and of the future,

and he makes the Vaibhāṣika, who is unable to refute the objection, say: “The nature of things, [the efficacy of *dharmas*,] is profound; it evades dialectic (or intellectual comprehension)”. Saṃghabhadra removes verse 27 from his smaller treatise (*Apidamo zang xianzong lun*, T.29.1563), for this verse does not set out the thought of the *Vibhāṣā*, and, in his larger treatise (*Apidamo shun zhengli lun*, T.29.1562), he protests: “Do not make us say that which we do not say! We have answered all the objections ...”. – A large part of Rosenberg’s *Probleme* relies on this weak verse 27.

B.B. True suchness (*bhūta-tathatā*); F 745–748

Stanza 25 of the *Trīṃśikā* (#2836) has *tathatā-api saḥ*: “It is also *tathatā*”. But Xuanzang translates: “It is also *bhūta-tathatā*” (亦即是真如).

The Japanese have accustomed us to the expression *bhūta-tathatā*, which has been used, wrongly, in the first pages of [Paramārtha’s] translation <746> of [Vasubandhu’s] *Siddhi*. “Suchness” (*tathatā*, Tib. *de bzhin nyid*) should not be confused with “true suchness” (*bhūta-tathatā*, Tib. *yang dag pa'i de bzhin nyid*). [One should not say, as does Hoernle, *Remains*, p. 92:⁴⁷ “*Tathatva*, short for *bhūta-tathatva* or *bhūta-tathatā*, the absolute or ultimate nature of all existence”.]

1. Paramārtha translates *tathatā* by *ruru* 如如 (cf. his translation of the *Madhyānta*, T.31.1599.0452b, with that of Xuanzang, T.31.1600.0465c; or also the *Niḥsvabhāvatātrayaśāstra*, T.31.1600.0872c). Likewise, Yijing (transl. of the *Suvarṇa-prabhāsa*, T.16.0665.0408c3, etc.):

The *dharmakāya* is *tathatā* (*ruru* 如如) and the knowledge that cognizes *tathatā* (*ruruzhi* 如如智: *tathatā-jñāna*).⁴⁸

But Xuanzang (as do many translators, e.g., Bodhiruci in the *Daśa-bhūmaka*) translates *tathatā* as *zhenru* 真如. The *Siddhi*, i.e., #2848, explains:

- a. *zhen* (真) = “true” (thus, *bhūta*);
- b. *ru* (如) = “unchanging” (thus, *tatha*).

It seems that Xuanzang wanted to substitute—for Paramārtha’s literal equivalent *ruru* 如如—an equivalent that brings to light the two marks that characterize suchness (*tatha-*

⁴⁷ Editors: Hoernle’s comment is a footnote (see below ^a) to a fragment from the *Bhadrapāla Sūtra*:

Once again, O householder, as to that [line 5] Bodhisattva, the undeclared, unobtained words of the noumenal world come within the range of his ear, and that Bodhisattva obtains them and hears (about the things of the) noumenal world through the efficacy of that Samādhi. Through a Kalpa period also, [line 6] O householder, I might announce the excellences of that Bodhisattva who holds that Samādhi; nor is it possible to find an end to those excellences, while what utterance is there for me to describe how a Bodhisattva, having attained that Samādhi, may learn the ultimate nature of things,^a and may enter into it?

⁴⁸ However, in the *Suvarṇa-prabhāsa* (T.16.0665.0410c), Yijing follows Xuanzang: “For the one who cognizes the *fazhenru* 法真如, i.e., *dharmā*-[*bhūta*]-*tathatā*, no more birth-death ...”.

Laṅkāvatāra, translated by Guṇabhadra and by Śikṣānanda, *tathatā* = *ruru* 如如; translated by Bodhiruci, *zhenru* 真如, see Suzuki, *Eastern Buddhist* v, 1929: 24.

tā), i.e., [i] the mark “true” and [ii] the mark “unchanging” (*tathatā*: *sarvakālaṃ tathā-bhāvāt* [“suchness because always identical”], says Vasubandhu).

[See in the *Siddhi* (#2848) the advantages of this translation: it contrasts (1) the perfected (*pariṇiṣpanna*), which is true and unchanging, with (2) the imagined (*parikalpita*), which is neither true nor unchanging, and with (3) the dependent (*paratantra*), which is true but not unchanging.]

2. The expression *bhūta-tathatā* occurs in *Vajracchedikā*, ed. M. Müller, p. 37:

tathāgata iti subhūte bhūtataṭṭhatāyā etad adhivacanam

The word *tathāgata* is a designation for *bhūta-tathatā*.⁴⁹

[The continuation *anutpādadharmatāyā etad adhivacanam* ... <747> is missing in the Tibetan edition, edited by J.J. Schmidt, in the Stein MS (Hoernle, *Remains*, p. 188), in *Jingang bore boluomi jing lun* (T25.1511), etc..]

- a. But the word *bhūta-tathatā*, here [i.e., in the *Vajracchedikā*], is not a simple equivalent of *tathatā*, as may be seen in the editions of the *Vajracchedikā*.⁵⁰
- b. The distinction between *tathatā* and *bhūta-tathatā* is explained in the *Āryaprajñā-pāramitāvajracchedikā-ṭīkā* (*Mdo*, 16, Cordier, p. 288. fol. 267a of the Tanjur of the India Office).

Tathatā (Tib. *de bzhin nyid*) is the true nature of *dharma*s (*aviparīto dharmāṇāṃ svabhāvaḥ*). This nature is called “peaceful from the beginning”, etc. (*ādi-śāntādi-svarūpa*). *Tathatā* is common (*sādhāraṇa*) to all *dharma*s: it must thus, [in order to have an equivalent for the *tathāgata*,] be characterized (*viśeṣa*) by the word *bhūta* (Tib. *yang dag pa'i*).

The word *bhūta*, having the meaning of true (Tib. *ma nor ba*; Skt. *aviparīta*), is said of the knowledge of the *tathāgata* (*tathāgata-jñāna*).

The *tathatā* of this [knowledge]—that is to say, “its nature [being] absolutely free of

⁴⁹ By the way, the lengthy note by O. Francke on *tathāgata* (*Dīgha-nikāya in Auswahl übersetzt*, 1913, Appendix), although unacceptable in its conclusions, contains much useful information.

⁵⁰ The Tibetan edition: *yang dag pa'i de bzhin nyid*.

Asaṅga, *Vajracchedikāprajñāpāramitāsūtra-śāstra*, transl. by Bodhiruci (T25.1511.0791a), *bhūta-tathatā* = *shi zhenru* 實真如. *Shi* 實 means “non-erroneous” (= *bhūta*), *zhenru* means “non-change”, “non-transformation” (*avikāra*, *apariṇāma*).

Vasubandhu's commentary (T25.1513.0880c), transl. Yijing: *shixing zhenru* 實性真如; *shixing*, because non-erroneous, thus, *bhūta* (“true”).

arising” (*paramārthato ’nutpādadharmatā*)—is the *tathāgata*, for it is said:⁵¹

anutpādadharmaḥ satataṃ tathāgataḥ

The *tathāgata* is (ever) [constituted] of *dharma*s that do not arise.

Now the *dharmatā* (or “nature-of-things”) is not different from “that which possesses *dharma*s” (*dharmīn*). [Thus, the *tathāgata* is the absolutely non-arising nature-of-things of the cognition of the *tathāgata* (*tathāgatasya jñānasya paramārthato ’nutpādadharmatā*) = *bhūta-tathatā*.]

This explanation is arbitrary: *bhūta* is not the equivalent of true knowledge (*bhūta-jñāna*) or knowledge of the *tathāgata* (*tathāgata-jñāna*).

c. *Bhūta-tathatā*—i.e., true suchness, the suchness as it is in itself, free of every hindrance, purified of every pollution, the suchness of the *tathāgata* (*tathāgata-tathatā*)—is contrasted with the *tathatā* that is common to all *dharma*s, to all sentient beings (see #3165, the ten kinds of suchness [*tathatās*]).

Without a doubt, it is the same *tathatā* which is the *tathatā* of the *tathāgata* (*tathāgata-tathatā*) <748> or the *tathatā* of all *dharma*s (*sarva-dharma-tathatā*); on the other hand, Subhūti is not yet a *tathāgata* although he has the same suchness as the *tathāgata*.⁵²

The *tathatā* of the Bhagavat Bodhisattva is the same *tathatā* as that of the Bhagavat who has obtained supreme perfect *bodhi* (*saṃbodhi*). It is this *tathatā* due to which the *bodhisattva*, having become an awakened one (*saṃbuddha*), takes the name of *tathāgata*. ... The *tathatā* of the *tathāgata* is the *tathatā* of all *dharma*s, it is the *tathatā* of the Sthavira Subhūti

⁵¹ *Hastī-kakṣya*, cited *Madhyamaka-vṛtti*, p. 449.

⁵² *Aṣṭa-sāhasrikā*, p. 306.

B.C. *Names for suchness (tathatā); F 748–754*

A. *Madhyānta-vibhāga*, i, 15–16 (Paramārtha, T.31.1599.0452b).

*stong pa nyid mdor bsdu na || de bzhin nyid dang yang dag mtha' || mtshan ma med
dang don dam dang || chos kyi dbyings ni rnam grangs so || gzhan min phyin ci log
ma yin || de 'gags 'phags pa'i spyod yul dang || 'phags pa'i chos kyi rgyu'i phyir || rnam
grangs don de go rim bzhin |*

In brief, the synonyms of *śūnyatā* (emptiness) are (1) *tathatā* (suchness, 如如), (2) *bhūta-koṭi* (true limit, 實際), (3) *ānimitta* (markless, 無相), (4) *paramārtha* (absolute, 真實), (5) *dharma-dhātu* (法界); [the Chinese adds: *dharma-kāya*, etc.].

In order, the meaning of these synonyms is:

1. because of being unchanging (*ananya* 無異);
2. because of being non-erroneousness (*aviparyaya* 無顛倒);
3. because of being the cessation-of-[errors] [the Chinese reads: “because of being the cessation of marks (*nimittas*)” (相滅)];
4. because of being the domain-of-saints (*āryas*) (聖智境界);
5. because of being the “cause of the *dharma*s of the saint” [the Chinese reads: “because of being the ‘cause of the *dharma*s of the saint (*ārya*)’ (聖法因) (thus: *dharma-dhātu*) and of being the ‘support of the *dharma*s of the saint’ (thus: *dharma-kāya*)”].

B. In the *Samuccaya-vyākhyā* (T.31.1606.0702b05), the following seven names are given: (1) *tathatā* (suchness 真如); (2) *nairātmya* (non-self 無我性); (3) *śūnyatā* (emptiness 空性); (4) *ānimitta* [markless 無相]; (5) *bhūta-koṭi* (true limit 實際); (6) *paramārtha* (absolute 勝義); (7) *dharma-dhātu* (法界).

Why call *tathatā* (suchness) by the name of *tathatā*, [etc.]?

1. [Suchness is called suchness (*tathatā*)] because—always being “absence of the self (*ātman*)” or non-self (*nairātmya*)—it does not change (自性無變異).
2. [Suchness] is non-self (*nairātmya*) because it is free of the twofold self (*ātman*) of the person (*pudgala*) and of the *dharma*s.
3. [Suchness] is emptiness (*śūnyatā*) because impure minds (i.e., minds of pollution [*saṃkleśa*]) have no entry into it; that is to say: these minds appease when being directed on [suchness]. Sometimes it is said that it is associated <749> with pollution (*saṃkleśa*); but this should be understood as the pollution of adventitious defilements (*kleśas*) (客塵煩惱之所染污). As long as the seeds (*bījas*) of the

two kinds of conceiving of object and subject (*grāhya-grāha* and *grāhaka-grāha*) have not ceased, the dependent (*paratantra*) mind unfolds in terms of the two-fold aspect of object and of subject (依他性心二行相轉); but not the “nature-of-things mind” (*dharmatā-citta* 法性心), for the nature-of-things of all *dharmas*, in itself (*svabhāva*), is always pure (諸法法性自性清淨).

4. [Suchness] is markless (*ānimitta*) because all marks (*nimitta*) of matter (*rūpa*), of sensation (*vedanā*) ..., of *bodhi* are appeased in [suchness] (諸相寂靜).
5. [Suchness] is the true limit (*bhūta-koṭi*) because it is the object (*ālambana*) of “non-erroneousness” (*aviparyāsa*) (無倒所緣): thus *bhūta*, that is to say, “true” (*aviparīta*); it is the true limit (*bhūta-koṭi*) because this place is the limit (此處究竟): there is nothing to be found (更無所求) beyond the non-self (*nairātmya* 無我).
6. [Suchness] is the absolute (*paramārtha*) because it is the domain of the supreme knowledge (*jñāna*) of the saint (*ārya*) (最勝聖智所行處).
7. [Suchness] is the *dharma-dhātu* because it is the support of the excellent *dharmas* (妙法所依相) of the hearers (*śrāvakas*), self-enlightened ones (*pratyekabuddhas*) and *buddhas*.

Just as with the suchness (*tathatā*) of good *dharmas* (善法真如), likewise with the suchness of bad (不善法真如) and non-defined *dharmas* (無記法真如).

C. *Buddhabhūmi-śāstra* (T.26.1530.0323a24):

1. [Suchness] is called suchness (*tathatā*) because it is foreign to whatever is false and upside-down (*abhūta-viparyāsa*) (離一切虛妄顛倒).
2. [Suchness is] the *dharma-dhātu* because it is the support of all good *dharmas* (能為一切善法所依).
3. [Suchness is] reality (*tattva*) and existence (*bhāva*) (?) because nothing can be denied in it (離損減謗假名實有);
4. [Suchness is] emptiness (*sūnyatā*) and non-existence (*abhāva*) (?) because nothing can be affirmed in it (離增益謗假名空無).
5. [Suchness is] the true limit (*bhūta-koṭi*) because by dissecting it—by analyzing the *dharmas*, i.e., false designations—one finally arrives at suchness (*tathatā*) which cannot be surpassed (*du*) and which alone is true (分析推求諸法虛假。極至於此更不可度).
6. [Suchness is] the absolute (*paramārtha*), because it is “realized” by supreme knowledge, i.e., the knowledge without conceptual figurating (*nirvikalpaka-jñāna*)

(是無分別最勝聖智所證境界).

D. The *Mahāprajñāpāramitā-sūtra* (T06.0220.0853c), cited by Kuiji (2B/42v; T43.1830.0292b07), enumerates twelve names [for suchness (*tathatā* 真如)]:

1. *tathatā* (suchness 真如);
2. *dharma-dhātu* (法界);
3. *dharmatā* (nature-of-things 法性);
4. *avitathatā* ("not non-suchness" <or non-errancy> 不虛妄性);
5. *avikāra-tathatā* (suchness in terms of not changing 不變異性);
6. *samatā* (equality 平等性);
7. *niyāmatā* (assurance [to attain enlightenment] (AKB vi, F 180) [or having a nature free from arising] 離生性);
8. *dharma-niyama* (definitiveness or stability of the Dharma 法定);
9. *dharma-sthiti* (enduring of the Dharma 法住);
10. *ākāśa-dhātu* (sphere of space 虛空界);
11. *bhūta-koṭi* (true limit 實際);
12. *acintya-dhātu* (inconceivable element 不思議界).

Elsewhere *yathāvat-tathatā*.

E. *Bodhicaryāvatāra* (*pañjikā*) [of Prajñākaramati], ix, 38:

*bodhīr buddhatvaṃ ekānekasvabhāvaviviktaṃ anutpannam aniruddham anucchedam
aśāśvataṃ sarvaprapañcavinirmuktaṃ ākāśapratisamaṃ <750> dharmakāyākhyam
paramārthatattvaṃ ucyate | etad eva ca prajñāpāramitāśūnyatātathatābhūta-koṭi-
dharma-dhātuvādisabdena samvṛtim upādāyābhidhīyate |*

F. In *Lankāvatāra*, pp. 192–193, many names are given [for suchness (*tathatā*)]:⁵³

1. *anirōdha* (non-cessation);
2. *anutpāda* (non-arising);
3. *śūnyatā* (emptiness);
4. *tathatā* (suchness);
5. *satyatā* (truth);
6. *bhūtatā* (the true);
7. *bhūta-koṭi* (true limit);
8. *dharma-dhātu*;

⁵³ Editors: *apare anirōdhānutpādaṃ śūnyatāṃ tathatāṃ satyatāṃ bhūtatāṃ bhūta-koṭiṃ
dharma-dhātuṃ nirvāṇaṃ nityaṃ samatāṃ advayaṃ anirōdham animittaṃ pratyayaṃ
buddha-hetūpadeśaṃ vimokṣaṃ mārga-satyāni sarvajñaṃ jinaṃ manomayaṃ iti caikē
saṃjñānti.*

7. *nirvāṇa*;
8. *nitya* (permanence);
9. *śamatā* (equality);
10. *advaya* (non-duality), ...

The *Siddhi* (#0339) says that “suchness (*tathatā*) as well is merely an arbitrary figurative designation” (假施設名). All these names are indications: “One does not see the moon by looking at the finger pointing to the moon” (如人以指指月，不知者但觀其指而不視月) says Nāgārjuna (*Da zhidu lun*, T.25.1509.0726a3).

B.C.A. *Bhūta-koṭi* (true limit); F 750–751

See above, F 749, the definitions of *bhūta-koṭi* of the *Samuccaya-vyākhyā* and of the *Buddhabhūmi-śāstra*.⁵⁴

We may mention:

1. Burnouf (*Lotus*, p. 309) establishes that the summit of cyclic existence (*bhavāgra*) is not the true limit (*bhūta-koṭi*):

It is the term *bhūta-koṭi* that is synonymous with “emptiness” according to the *Laṅkāvatāra*; in this usage, it is probable that *bhūta-koṭi* means “the end, the limit of what is”, i.e., not including, but excluding, the manner in which, before the first thing exists, one still only sees the empty.⁵⁵

2. *Ratna-kūṭa* (T11.0310.0381a), cited by the *Śikṣā-samuccaya*, p. 257:⁵⁶

*bhagavato bhāṣitasyārtham ājānīmaḥ | sarvadharmā bhūtakotiḥ anantakotiḥ an-
āvaraṇakotiḥ apratiṣṭhitakotiḥ | sarvadharmā bhagavan bodhiḥ ...*

[Transl. Bendall: “As we, O Blessed One, understand the meaning of what the Blessed One says, all things are the end of being, the infinite and the unveiled end, the independent end, and so forth. All things are wisdom, Blessed One;]

3. *Nāma-saṃgīti-ṭīkā*, ad vi, 6:

*aviparyāsārthena bhūtakotiḥ | viparyāsāvastutvāt tasyām bhūtakotiḥ vyavasthitāḥ |
tatsvabhāvavyatirekavartitvāt. <751>*

⁵⁴ “Suchness (*tathatā*) is the true limit (*bhūta-koṭi*) because it is the object of correct knowledge, thus *bhūta* (“true”); because it is the limit [*koṭi*]: there is nothing to be found beyond the non-self (*nairātmya*), thus *koṭi* (limit) ...”.

⁵⁵ Compare the meaning of *agga*, *Dīgha*, i, 185.

⁵⁶ The text on the two truths, see the *Śikṣā-samuccaya*, p. 256, line 9 = *Ratna-kūṭa* (*Baoji jing*, (T11.0310.0378b); the text on the six elements (*dhātus*), *Śikṣā-samuccaya*, p. 244.

4. *Bodhisattva-bhūmi* (see #2918):

The object of the knowledge of pure intuition (i.e., the knowledge without conceptual figurating [*nirvikalpaka-jñāna*]) is the supreme identical reality beyond which there is nothing, which is the limit of the knowable (*paramā tathatā niruttarā jñeyaparyanta-gatā*).⁵⁷

5. *Aṣṭa-sāhasrikā*, chap. 20.

The *bodhisattva* must “master” emptiness (*śūnyatāyām parijayaḥ kartavyaḥ*);⁵⁸ but he must not realize the limit of the real (*bhūta-koṭi*) (*na sākṣāt kuryād bhūta-koṭim*). [That would be to obtain the *nirvāṇa* of the hearers (*śrāvakas*).]

6. *Daśa-bhūmi*, seventh stage (*bhūmi*), p. 61:

The *bodhisattva*—from moment to moment—enters into the attainment of cessation (*nirodha-samāpatti*) and emerges from it, but it cannot be said that he realizes cessation (*nirodha*) (*cittakṣaṇe cittakṣaṇe nirodhaṃ samāpadyate ca vyuttiṣṭhati ca | na ca nirodhaḥ sākṣāt kṛta iti vaktavyaḥ*).

7. *Madhyamakāvatāra*, p. 342:

nirodhaṃ samāpadyate bhūta-koṭim samāpannas tathatām samāpadyate ...

8. The expression *bhūta-koṭi* in AKB vii, F 96 (explaining the meditation of the extreme limit [*prāntakoṭika dhyāna*]):

koṭi means: “limit” (*parama*), as in *bhūta-koṭi*.

Gloss by Saeki Kyokuga: [*dharma*]-*bhūta-koṭi*. — This tells us at least that the Sarvāstivādins knew the term.

9. *Koṭi* in the sense of *anta* (opposite ends):

[a] Out of fear of attachment (*rāga-koṭi*), taking refuge in detachment (*virāga-koṭi*); [b] out of fear of faults (*doṣa*), taking refuge in nothingness (*akimcana*); [c] out of fear of delusion (*moha*), taking refuge in emptiness (*śūnyatā*) (*Dṛḍhādhyāśayapariṣcchā* cited *Madhyamaka-vṛtti*, p. 464).

B.C.B. *Dharma-dhātu*; F 751–754

Dharma-dhātu is an important word which seems to early on have taken on a “metaphysical” meaning.

⁵⁷ Compare Rahder, note on the seventh stage (*bhūmi*), p. 246, in the *Daśa-bhūmi*.

⁵⁸ On the word *kṛta-parijaya* (“those who mastered the practice”), AKB vi, F 150.

This meaning is absent in AKB i, F 30, 54, 58, 71, 100, where it means pretty much⁵⁹ the “object of mental cognition (*mano-vijñāna*)”, as in the *Dhamma-saṅgaṇi*, *Samyutta*, ii, p. 143, etc. <752> – However, this element of factors (*dharmā-dhātu*) is the only element (*dhātu*) that exists as [or is yoked to] a [permanent] real entity (*dravya-sat*) because the unconditioned factors (*asamskṛtas*) make up part of it (AKB i, F 71).

1. In *Dīgha*, ii, 8, and *Majjhima*, i, 396, the Bhagavat answers questions immediately, i.e., explains the former *tathāgatas*, their names, etc., not with the help of the gods, but because he has well penetrated the *dharmā-dhātu*. – Rhys Davids renders “principle of truth” and Stede renders “the cosmic law”, “an ultimate principle of the Dhamma”: the accuracy of this translation may be doubted.

2. *Dharma-dhātu* (or *dharmā-dhātu*: the text is in quasi-Sanskrit), with a mahāyānist meaning, occurs in the “*Gāthās of the Pūrvaśailas*”, which Candrakīrti has preserved for us (*Madhyamakāvātāra*, p. 134, transl. p. 323; *Madhyamaka-vṛtti*, p. 548):

The world, which neither arises nor ceases, is similar to the *dharmā-dhātu*: the Bhagavat teaches, however, the destruction by fire. This is to conform to the people of the world.

Neither in the past nor in the present nor in the future does he observe a self-nature of sentient beings: [the Bhagavat] teaches, however, the existence of sentient beings (*sattva-dhātu*). This is to conform to the people of the world ...

The same refrain, *eṣā lokānūvartanā* (“this is to conform to the people of the world”) occurs in the stanzas of the *Mahā-vastu*, i, pp. 168, 170.⁶⁰ <753>

⁵⁹ I say “pretty much” for I fall in line with the opinion of the scholars who do not want to mix up the element of factors (*dharmā-dhātu*) with the elements of visible form (*rūpa-dhātus*), etc. Now, the element of visible form (*rūpa-dhātu*) is cognized by mental cognition.

⁶⁰ On the geographical origins of the *Prajñā[-pāramitā]*, Nalinaksha Dutt, *Some aspects of Mahāyāna and its relation with Hīnayāna*, chap. ii, at the end. – The relationships of Nāgārjuna with Amarāvati (Burgess, *Amarāvati*, p. 100) are confirmed by our information on the tendencies of the schools of the Andhakas (*Kathā-vatthu*) and by the above citation of the stanzas of the *Pūrvaśailas*. – The Tibetans knew that there were *Prajñā[-pāramitā]*s in Prakrit (see Wassiljew, p. 264 [S. 291]) belonging to the *Pūrva-Aparaśailas*: yet the *Prajñā[-pāramitā]*s that we have are Sanskrit except for Hoernle’s “*Remains*”, in quasi-Sanskrit. In the *Da zhidu lun* (T.25.1509.0059b) (mentioned by Tucci, *Buddhismo*, p. 116):

After my *nirvāṇa*, this *Prajñā-pāramitā* will go to the South; from the South it will go to the West; after five hundred years, it will go to the North. There, many

3. Kumārajīva (*Da zhidu lun*) translates *dharma-dhātu* as *faxing* 法性 (and not as *fajie* 法界), which means “nature of *dharma*s” and corresponds exactly to the nature-of-things (*dharmatā*). [See the *Śata-sāhasrikā*, p. 261 and the *Da zhidu lun* (T.25.1509.0334a), where it is congruently explained that the *dharma*s are not separate from *faxing*, that the latter is neither empty nor non-empty.]

We may think that the “arisen-from-the-nature-of-*dharma*s”-bodies (*faxing-ja-kāya*) and the “nature-of-*dharma*s”-*bodhisattvas* (*faxing-bodhisattvas*) of Kumārajīva’s *Da zhidu lun* edition are, [respectively,] the “arisen-from-the-*dharma-dhātu*”-bodies (*dharma-dhātu-ja-kāyas*) and the *dharma-dhātu-bodhisattvas*. – See F 779.

It refers to the body which the *bodhisattva* (or the Buddha) obtains by possession of the truth, i.e., a spiritual and material body, not born from parents, which proceeds from Dharma.

The saint, in the early texts, is the “son of the Buddha” because he is “born from his mouth”, “born from the Dharma [which the Buddha teaches]”. The *dharma-dhātu* from which the *bodhisattvas* and the *buddhas* of the *Da zhidu lun* proceed is the personified teaching or, as the later interpretation clearly says, the suchness (*tathatā*) which is of ten kinds (see #3165) but which is given the name *dharma-dhātu* inasmuch as it is the source from which emanate the *sad-dharma* (“True Doctrine”) and all the *dharma*s of a saint (*ārya*), the principle of the family (*gotra*) (#2853; *Abhisamayālaṃkāra* cited above, F 726).

4. Some of the texts cited below are interesting:

1. *Lotus*, p. 60: *tulye nāma dharmadhātupraveśe vyaṃ bhagavatā hīnena yānena niryātītāḥ*;
2. *Bodhicaryāvatāra*, vi, 126: *sarvatragadharmadhātuprativedhād ātmikṛtaṃ jagal lokanāthaiḥ*;
3. *Vajra-sādhana*, Foucher, *Iconographie*, ii, p. 16: *dharmadhātusvabhāvāt mako ’ham ity advayāhaṃkāraṃ kuryāt*;

men and women will venerate it ...

The same tradition, relative to the “*sūtras* which deal with the six perfections (*pāramitās*)”, occurs in the *Aṣṭa-sāhasrikā*, p. 225, but with the reading: “... from the South ... to the East ...” (*vartani* = *pūrva-deśa*, *Trikāṇḍa*, 2, line 12). – The inscription ‘N’ on the Mathurā capital (quite obscure; the second volume of the *Corpus* does not indicate a progression) establishes a relationship between the Sarvāstivādin Budhila and the Mahā-sāṃghikas; one wonders whether this Budhila is not Xuanzang’s Fotilo (as S. Lévi comments, *Journal Asiatique*, 1896, ii, p. 450; Watters, i, p. 282) who is supposed to have composed the Mahā-sāṃghika treatise *Tattvasamuccaya-śāstra* (?).

4. *Pitāputra-samāgama* in the *Śikṣā-samuccaya*, p. 251: *dharmadhātuniyatāḥ <754> sarvadharmāḥ*;
5. *Aṣṭa-sāhasrikā*, 153, 154, 157: *dharmadhātupariṇāmena*;
6. *Vyutpatti*, 4, 21, 9, 48, 15, 94, 5;
7. *Vyutpatti*, 19, 20, 245, 26; *Śikṣā-samuccaya*, loc. cit, *Buddha-bhūmi* at beginning: *dharmadhātuparamaḥ*.

As for the *dharma-dhātu-maṇḍala* as opposed to the *vajra-dhātu-maṇḍala*, to the *dharma-dhātu-vāg-īśvara-maṇḍala*, etc. (Foucher, *Iconographie, Nāmasaṃgīti-ṭīkā*, etc.), it is best not to touch on that here.

B.D. *Tathāgata-garbha*;⁶¹ F 754–757

I. [*Tathāgata-garbha* (如來藏)] can—as Tucci, *Buddhismo*, p. 275, and Oltramare, *Théosophie*, p. 318, do—be translated as “embryo of the *tathāgata*”. Sentient beings determined to buddhahood are at all times “embryos of the *tathāgata*”. When they obtain the path of insight into the truths (*darśana-mārga*), they are born into the family of the *tathāgatas*; they become true sons of the Buddha ... (#2978).

1. If there is a good synonym for *tathāgata-garbha*, it is apparently *buddha-garbha*: the *bodhisattva* is an embryo of *buddha* since he is *bodhi-citta-kalala*, *krpa-arbuda*... (in *Gaṇḍavyūha*, cited in the *Śikṣā-samuccaya*, p. 103).

2. *Tathāgatagarbha-sūtra*, Mdo, 20, (T16.0666), two lines that are commented on by Wassiljew, pp. 150–174 (S. 162–191):

The nature of the *tathāgata* is hidden in all sentient beings: just as when there is a dear child hidden inside a poor mother, just as gold [is hidden] in an impure place ...”.

[A total of nine comparisons, says Wassiljew.]

(This *sūtra* is perhaps the *Tathāgataguhyā-kośa* of the *Śikṣā-samuccaya*, p. 171 and 407.)

3. The *Laṅkāvatāra*, p. 77—referring to a *sūtra* (which perhaps is the *Tathāgatagarbha-sūtra*)—states:

In the *sūtra*, you have described the *tathāgata-garbha* as naturally brilliant (*prakṛti-prabhāsvara*) and pure with an original purity (*viśuddhy-ādiviśuddha*), as bearer of the thirty-two characteristics (*lakṣaṇa*), as abiding (hidden) (*antar-gata*) in the body of all sentient beings like a gem enveloped in filth ... Is that not the heretical doctrine of the self (*ātman*)?⁶²

4. *Laṅkāvatāra*, p. 242 (T16.0672.0622c):

By *tathāgata-garbha*, one should understand the store-cognition (*ālaya-vijñāna*) that transmigrates <755> [and will become a *tathāgata*], whereas the other seven cognitions (*vijñānas*) do not transmigrate.

II. But the translation “*tathāgata* matrix”, “*tathāgata*’s womb” cannot be condemned. According to Suzuki, *zang* 藏 literally means “womb”: the store-cognition “is a receptacle where the seeds of *tathāgata*-hood are enclosed and ripened”. However, adds

⁶¹ See *Siddhi* F 110.

⁶² This fragment is cited in the *Madhyamakāvatāra*, p. 196, in order to establish the “intentional” characteristic of the *sūtras* of the Vijñānavāda trend.

Suzuki, *garbha* is never translated by *tai* 胎 “womb”, except in texts (Shingon) that contrast *vajra-dhātu* to *garbha-dhātu* (*Eastern Buddhist*, iv, 1928: 260).

In fact, *zang* 藏 means “that which is hidden” and “the receptacle where the thing is hidden”, the treasure and the hiding-place or the storehouse. See the note by P. Pelliot, *Journal Asiatique*, 1911 (2): 550 = *Manichean Treatise*, p. 54, on Kṣitigarbha).

The Tibetan *snying po* = *sāra*, *hṛdaya*, essence ...

Vasubandhu, in the *Foxing lun/Buddhatā-śāstra* (T.31.1610.0795c) says that *garbha* has three meanings:

1. *garbha* as enveloped (*saṃgrhīta*; 所攝藏);
2. *garbha* as hidden (隱覆藏);
3. *garbha* as enveloping (*nengshe* 能攝藏).

1. All sentient beings are *tathāgata-garbha* for they are included in suchness (*tathatā*) which is the nature of the *buddhas* (住自性如如);
2. they are *tathāgata-garbha* for the *tathāgata* is not manifest in sentient beings (如來自隱不現);
3. they are *tathāgata-garbha* because they envelop all the qualities of a *buddha* (攝之已盡): if they would obtain the *buddha* nature at the acquisition of the fruit, this nature would not be eternal, since it would begin.

III. Vasubandhu (T.31.1610.0796b08) likewise explains—according to the *Śrīmālikā* (勝鬘經)—that the *tathāgata-garbha* is of five kinds:

1. *Tathāgata-garbha* (如來藏) (“nature of the *tathāgata*”), the word *garbha* having the meaning of “nature” (*svabhāva* 自性). – No *dharma* is outside of *tathāgata-garbha*, i.e., outside of the nature of the *tathāgatas*, for every *dharma* is without self (*ātman*): thus, all *dharma*s are the nature of the *tathāgata* (*tathāgata-garbha* or *tathāgata-svabhāva*).
2. *Sad-dharma-garbha* (正法藏) (“cause of the good *dharma*s”), the word *garbha* having the meaning of “cause” (*hetu* 因). – All the good *dharma*s (i.e., applications of mindfulness [*smṛty-upasthānas* 四念處], etc.) of the saints (*āryas*) take the nature of the *tathāgata* for their object (取此性作境); in this way, they arise and increase: thus, this nature is the cause of all good *dharma*s (*sad-dharma-garbha*).
3. *Dharma-kāya-garbha* (法身藏) (“realization or obtaining of the *dharma-kāya*”), the word <756> *garbha* having the meaning of realization or obtaining (*adhigama*, *pratipatti* 至得). – The nature of the *tathāgata* is named in this way for, through faith (信樂) in this nature, the saints (*āryas*) realize or obtain the four qualities

(得於四德) ...

4. *Loka-uttara-garbha* (出世藏) (“reality of the supramundane), the word *garbha* having the meaning of “reality” (*tattva* 真實). ...

5. *Prakṛti-śuddha-garbha* (自性清淨藏) (“secret and pure in itself”), the word *garbha* having the meaning of “secret” (祕密). – All *dharma*s conforming (隨順) to the nature of the *tathāgata* are internal; they are true, not false, pure.⁶³

IV. Suzuki (*Eastern Buddhist*, ii, 1921: 120–121) observes that—in the *Mahāyāna-śraddhā-utpāda*—the store-cognition (*ālaya-vijñāna* = *tathāgata-garbha*) is universal, is a kind of “world-womb”, whereas, in Asaṅga’s tenet, it is individual, personal. In other words, the *Śraddhā-utpāda* identifies Asaṅga’s store-cognition (*ālaya-vijñāna*)—which, when purified, becomes a *tathāgata*; which, from the absolute point of view, is the

⁶³ *Śrīmālikā* (T11.0310.0676c–0677c):

In that way, the *dharma-kāya*, not cleared of defilements (*kleśas*), is called *tathāgata-garbha*... Birth and death [occur] due to the *tathāgata-garbha*. It is on account of the *tathāgata-garbha* that it is said that the origin [of *saṃsāra*] is not understood (*pūrvā koṭir na prajñāyate*). ... These two *dharma*s, i.e., birth and death, are the *tathāgata-garbha*. ... Death is the disappearance or cessation of the faculties of sensation (*vedanā-indriya-nirodha*); birth is their appearance or arising (*utpāda*). The *tathāgata-garbha* is not born, does not die, does not ascend, does not descend; it is free of any characteristic of the conditioned (*saṃskṛta*); it never deteriorates. ...

If the *tathāgata-garbha* were absent, there would be no weariness of suffering, no aspiration for *nirvāṇa*. Why? Because these six cognitions (*vijñānas*) and their object, i.e., seven *dharma*s, do not endure even for one instant (於此六識及以所知。如是七法。剎那不住); thus, there is no sensation of suffering; no weariness; no aspiration for *nirvāṇa*. The *tathāgata-garbha* has no origin, is not born, does not die, but experiences suffering, is weary of suffering, aspires for *nirvāṇa*. ...

The *tathāgata-garbha* is (2) the *dharma-dhātu-garbha* (法界藏) [“cause of the element of factors], (3) the *dharma-kāya-garbha* (法身藏) [“realization or obtaining of the *dharma-kāya*”], (4) the *loka-uttara-garbha* (出世間藏) [“reality of the supramundane], (5) the *prakṛti-śuddha-garbha* (性清淨藏) [“secret and pure in itself”] (?); it is pure in itself (*prakṛti-śuddha*).

The *tathāgata-garbha*—as I have explained it—can indeed be polluted by adventitious pollutions, however, it is inconceivable (*acintya*), of the domain of the *tathāgatas*.

How is that? The adventitious pollutions (客塵煩惱) cannot pollute the good or non-good mind (*citta*), existing from moment to moment.

Why? The defilements (*kleśas*) do not touch the mind; the mind does not touch the defilements ... (see *Siddhi* F 110).

very suchness (*tathatā*) and the very nature of the *tathāgatas*—with suchness (*tathatā*). “Suchness (*tathatā*) is the same in all sentient beings; the *tathāgata* has the purity of suchness for its nature (*tathatā-viśuddhi-svabhāva*), thus, sentient beings are called <757> *tathāgata-garbhas*” (*Sūtrālamkāra*, ix, 37, p. 40): every sentient being is “potentially” a *tathāgata*, a *bodhisattva*, because [each sentient being] is a polluted *tathāgata*.

V. The fragment of the *Parinirvāṇa-sūtra*, Hoernle, *Remains*, p. 94, would be interesting if one were to accept Hoernle’s proposed translation: “... as regards the impregnation of the womb of the *tathāgata*, by now I have become strong and proficient in the introduction of seed (*pauruṣa*)”. [This reminds one of the *tantras* where the mind of *bodhi* (*bodhi-citta*) is *retas* (semen).]

But referring to the Chinese editions (e.g., T12.0375.0663b21), we see that this interpretation is dismissed:

Son or daughter of [a good] family, there is nobody who does not desire a male body. ... Women are bad, insatiably in matters of love; men likewise. ...

The man who does not know that he has the nature of a *buddha*, he does not truly have the quality of a man (*pauruṣa*) [: *pauruṣa* does not mean *seed*]. Why? Because he does not know that he has the nature of a *buddha*.

The person who does not know that he has the nature of a *buddha*, I say that he is a woman; he who knows it, I say that he is a *mahā-puruṣa*.

The woman who knows that her body has the nature of a *buddha* knows that she is a man.

Here we recall the Sanskrit fragment:

This *Nirvāṇa-sūtra* is of infinite qualities. Why? Because it brings to light the *tathāgata-garbha*, [i.e., because it explains that all sentient beings are essentially *tathāgatas*, but not “because of its stimulating the womb of the *tathāgatas*”]. Consequently, the son and daughter of [a good] family who wishes to quickly understand the *tathāgata-garbha*, they must, with all their forces, study this *sūtra*. – The Bodhisattva Kāśyapa said: “Bhagavat, this is thus in this way, as the Buddha says. As for myself, now, I already possess the characteristic(s) (*lakṣaṇa[s]*) of a man (*puruṣa*), because I have attained entry into the *tathāgata-garbha*. The sun of the *tathāgata* has begun to illuminate me. That is why I have obtained understanding ...”.

Garbha = 微密藏, the subtle and mysterious treasure.

B.E. *The Mādhyamikas and the tathatā*;⁶⁴ F 757–761

Some texts are completely nihilistic, denying both the conditioned factors (*saṃskṛta*) and the unconditioned factors (*asaṃskṛta*), both the *dharma*s and the nature-of-things (*dharmatā*, i.e., suchness [*tathatā*]).

1. Candrakīrti, *Madhyamaka-vṛtti*, p. 176.⁶⁵

Some [namely, the Sarvāstivādins] accept three unconditioned factors (*asaṃskṛtas*), i.e., space and the two cessations (*nirodhas*); others [namely, the Vijñaptimātratā-

⁶⁴ Comments by D. Suzuki (*Eastern Buddhist*, iv, 1928: 255):

Most Buddhist scholars are often too ready to make a sharp distinction between the Mādhyamika and the Yogacāra schools, taking the one as exclusively advocating the theory of emptiness (*śūnyatā*) while the other is bent single-mindedly on an idealistic interpretation of the universe. They thus further assume that the idea of emptiness is not at all traceable in the Yogacāra ...

It is enough to open (1) the *Laṅkāvatāra* to learn there that the *dharma-kāya* is illusion and dream in its intrinsic nature (*māyā-svapna-svabhāva*) (p. 22), and (2) the *Da zhidu lun* to determine that Nāgārjuna accepts an empty reality (below, F 777). Can one doubt that there are Mādhyamikas and Mādhyamikas, Yogācāras and Yogācāras? Among the latter, those who deny the reality of the two kinds of conceiving (*grāhas*) (#2749) are close <758> to the nihilists. – One can, however—while awaiting complete descriptions and the necessary distinctions—notice the differences between the two major schools: the best method is not to ignore these differences.

See *Siddhi* #0008, #0919, #2350, #2375, #2390, #2416 (Bhāvaviveka): *Madhyamakāvatāra*, chap. vi and p. 361 (*dharma-kāya*); *Madhyamaka-vṛtti*, pp. 274, 495.

See my note “Śūnyatā and the Middle Path”, *Indian Historical Quarterly*, March 1928. Vaidya, *Études sur Āryadeva et sur Catuḥśataka*, (1923) p. 41: “To accept in relative truth and to deny in absolute truth the existence of everything is the Middle Path which Nāgārjuna proclaims”, a definition criticized by G. Tucci, *Studi Mahāyānīci*, R. Studi Orientali, (1925) x, p. 522, [but this is the definition of Bhāvaviveka, *Siddhi* #0008]; similarly, *Le Cento Strofe*, extract of *Studi et materiali di storia della religione*, i, 1925, p. 66: “Nāgārjuna is neither Mādhyamaka nor Vijñānavādin ...”.

⁶⁵ *atraike ākāśāpratisaṃkhyānirodhanirvāṇāny asaṃskṛtāntīti kalpayanti | apare śūnyatām tathatālakṣaṇām asaṃskṛtām parikalpayanti | tad etat sarvaṃ saṃskṛtasyāprasiddhau satyām nāsty eva spaṣṭam ādarśitam.*

The word *parikalpayanti*, in order to indicate that the suchness of emptiness (*śūnyatā-tathatā*), which the Vijñaptivādins hold as their alleged *pariniṣpanna*, is excellent *parikalpita*.

We have seen (*Siddhi* F 529) that suchness (*tathatā*) is, at the same time, emptiness (*śūnyatā*) and existence (*sattā*).

vādins⁶⁶] imagine the emptiness defined as suchness (*tathatā*) (or as the “nature of the conditioned factors (*saṃskṛtas*)” to be unconditioned (*asaṃskṛta*). But it is evident that all of that does not exist since the conditioned factors are not established.

The Vijñaptivādin accepts the existence, in real truth, of the conditioned factors (*saṃskṛta*) (or of the dependent [*paratantra*]), i.e., of that which is generated by causes (*pratītya-samutpānna*); he can thus posit an unconditioned factor (*asaṃskṛta*), i.e., suchness (*tathatā*), which is the true and immutable nature of the conditioned. There is a *nirvāṇa*, an exit, because there is a *saṃsāra*. The absolute (*paramārtha*) is assumed because the relative (*saṃvṛti*) is assumed ... (#2765).

But the Mādhyamika shows that the relative does not exist in real truth, for a thing cannot arise either from itself or from another ... (*Madhyamaka-sūtra*, i, 1); and he says, on the word of the *sūtras*, that the relative (*saṃvṛti*), i.e., appearance, has no support (see #2389).⁶⁷ <759>

2. *Madhyamaka-vṛtti*, pp. 263–264.

Can a real intrinsic nature (*svabhāva*), that is, an immutable nature independent of causes, be attributed to the *dharmas* (fire, etc.)?

[Answer:] – Of such a nature, one cannot say that it is or that it is not, [as one cannot say anything about the visions of the man who is suffering from eye-disease]. Nevertheless, from the point of view of appearance (*saṃvṛti*) and to reassure the faithful, we say that it exists and we define it as “the nature of *dharmas*” (*dharmāṇām dharmatā*), “emptiness” (*śūnyatā*), “absence of self-nature (*naiḥsvābhāvyā*), “suchness” (*tathatā*), i.e., “immutability”, “permanence” (*tathābhāva*, *avikāritva*): indeed,

⁶⁶ See #0323; *Samuccaya-vyākhyā* (T.31.1606.0702).

⁶⁷ The translation of *Vibhāṣā* (T.27.1545.0552) must be corrected in some places (e.g., line 16) and completed by the important passage: “The ‘nature of the relative’ (*saṃvṛti*) of the relative (*saṃvṛti*) exists as absolute (*paramārtha*) ...”.

See also my *Documents d'Abhidharma* (1936 or 1937), where the analysis of Saṃghabhadra's treatise, *juan* 58 (T.29.1562.0665c–0668a) (i.e., the four truths and the two truths, the *Sthavira* tenet, etc.) will be found.

A good part of the sixth chapter of the *Madhyamakāvatāra* should be cited or summarized here, notably, *kārikās* 48 and following, i.e., the refutation of the Vijñaptivāda, transl. *Muséon*, 1910.

For example, *Muséon*, p. 315: “For those who think that Master Nāgārjuna's statement: ‘There is no generation from self, from other...’ entails only the negation of the imagined (*parikalpita*), not the negation of the dependent (*paratantra*) ...” and p. 328: “In dreams, the mind exists no more than the object”.

the true nature of *dharmas*, i.e., of fire, etc., is their “always not being generated” (*sarvadā anutpādaḥ*). In other words, the true nature (*svabhāva*, *svarūpa*) of the things which men, blinded by ignorance, see, is how they are perceived by the saints (*āryas*) who do not see them. This real nature, consisting of the fact that it does not arise, being truly nothing other than what is (*akimcittvena*), being “simply non-existence” (*abhāva-mātra*), is a “non-nature” (*asvabhāva*). Thus, the intrinsic nature of things (*bhāva-svabhāva*) does not exist.

3. There is a verse (*kārikā*) by Candrakīrti (*Madhyamakāvatāra*, p. 109; *Muséon*, 1920: 305; *Bodhicaryāvatāra*, p. 305; comp. *Madhyamaka-vṛtti*, p. 373):

The true nature of the hairs which the *taimirika*, i.e., the man suffering from ophthalmia, sees is what the non-*taimirika* sees who sees <760> the true nature of these hairs by not seeing them: in the same way, the fool, due to this ophthalmia that is ignorance, sees the aggregates (*skandhas*), etc.: the Buddha sees the true nature of the aggregates, etc., by not seeing them.

All of this goes for the negation of reality (*tattva*). Can we conclude that, for Śāntideva, reality (*tattva*), i.e., the absolute truth (*paramārtha-satya*), is radically non-existent?

a. “The “absolute truth” (*paramārtha-satya*) is inexpressible, is not the object of knowledge (*jñāna-viśaya*), cannot be explained in itself (*vastutas*): it must be experienced personally. This is why the author—in order to make understandable that which is (i.e., in order to make understandable its nature [*svabhāva*])—uses the comparison of the hairs ... As the *Satyadvayāvatāra* says:⁶⁸

If the absolute truth (*paramārtha-satya*) were of the domain of the body, of speech or of mind, it would be relative truth (*saṃvṛti-satya*) ...; the absolute truth is beyond the domain of the knowledge of the Omniscient One [endowed with all excellent modes] (*sarvākāra-vara-upeta-sarvajña-jñāna-viśayābhāva-samatikrānta*).

2. The *Madhyamaka-vṛtti* cites twice, pp. 449 (chapt. 22) and 540 (chapt. 25), a verse taken from the *Hastikakṣyā-sūtra*:⁶⁹

tathāgato hi pratibimbabhūtaḥ kuśalasya dharmasya anāsravasya |

⁶⁸ Cited in the *Bodhicaryāvatāra*, p. 366. – See Wassiljew, p. 299 (S. 327), *Madhyamaka-vṛtti*, p. 374, where we find the definition of reality (*tattva*) according to the *sūtra*: *paramārthasatyam katamat | yatra jñānasyāpy apracāraḥ kaḥ punar vādo 'kṣarāṇām*.

⁶⁹ As we know from the *Subhāṣita-saṃgraha*, ed. C. Bendall, *Muséon*, 1905. However, the stanza is missing in *Hastikakṣyā* (T17.0813–T17.0814). I have not seen the Tibetan edition, *Mdo* 18. – The *Hasti-kakṣyā* is named at the *Śikṣā-samuccaya*, p. 133.

naivātra tathatā na tathāgato 'sti bimbaṃ ca saṃdrśyati sarvaloke ||⁷⁰

The *tathāgata* is the reflection of the good and pure *dharma*. There occurs here no suchness (*tathatā*) nor a *tathāgata* there; however, the reflection manifests throughout the whole universe. <761>

It seems, thus, that Candrakīrti accepts the good *dharma* (*kuśala-dharma*), the absolute truth (*paramārtha-satya*) of which he has shown the inexistence. Besides, as we know, he says with Nāgārjuna: “If I perceived whatever there was ...” (*Vṛtti*, p. 30) But to take him in his most realistic aspects, we see well that for him emptiness (*śūnyatā*) is emptiness, i.e., the transcendent nature of that which is empty, and not existence (*sattā*), i.e., the transcendent nature of that which is (*Siddhi* F 529). – The hindrance to what is to be known (*jñeya-āvaraṇa*) is the obstacle that constitutes the object of knowledge, not, as for Dharmapāla, that which makes an obstacle to knowledge (#0006, #2873): reality (*tattva*) is unknowable. Consequently, “in the *buddhas*, the activity of the mind and mental factors is completely stopped (*Siddhi* F 703)”; “the *dharma-kāya* of the *buddhas* is the non-arising of knowledge (or ‘of the body consisting of knowledge’), following the complete ‘exhaustion’ of the knowable” (see *Siddhi* F 703).⁷¹

3. Nāgārjuna, cited in [Haribhadra’s] *Abhisamayālaṃkāra*loka, ed. Tucci, p. 218:

yaḥ pratītyasamutpādaḥ śūnyatā saiva te matā |
dharmadhātuvinirmukto yasmād dharmo na vidyate |

That which arises dependently should be understood as empty.

One is freed from the *dharma-dhātu*, because no factor is found. <762>

⁷⁰ Variants: *na cātra tathatā ... rūpaṃ hi ...*

⁷¹ See also the stanza at *Siddhi* F 704. – The opinion of “the scholars of the three Treatises”, #3322, differs.

C. *NOTES ON THE BODIES OF THE BUDDHA; F 762–813*

- C.A. Bibliography; F 762
- C.B. Early sources; F 764
- C.C. Sarvāstivādins; F 766
- C.D. Lokottaravādin buddhology; F 773
- C.E. The *bodhisatva* and the *buddha* of the *Prajñāpāramitā-śāstra* (*Da zhidu lun*); F 776
- C.F. School of Asaṅga; F 788
- C.G. Variants and divergent theories; F 798
- C.H. Eternal Buddha; F 803

C.A. *Bibliography; F 762–764*

I. Not mentioning ancient works [see below section C.B.], which are, however, not negligible:

Hodgson, *Essays*, pp. 72, 113 (about the word “*dharma*”); St. Julian, *Voyages des pèlerins bouddhistes*, 1856, ii, 224; Wassiljew, *Buddhismus*, 1860: p. 94 (S. 102), 127 (S. 137), 263 (S. 290); Jäschke, *Tibetan Dictionary*, 1881: 360; one can also indicate Beal, *Catena*, 1871: 134; Rockhill, *Life*, 1884: 196; H. Kern, *Manual*, p. 123, *Over den aanhef eener Buddhistische Inscriptie uit Battambang*, Acad. Amsterdam, 1899 (transl. *Muséon*, 1906: 48).

La Vallée Poussin, “The three bodies of a Buddha”, *JRAS*, 1906: 943 (where there is a bibliography); article “Ādibuddha” in Hastings’ *Encyclopaedia*, i, 1908: 93–100; “Note sur les corps du Bouddha”, *Muséon*, 1913: 257.

Suzuki, *Outlines of Mahāyāna Buddhism*, 1907 (unfair review in *JRAS*, 1908: 885).

Anesaki, article “Docetism” in Hastings’ *Encyclopaedia*, iv, 1911: 835–840 (good summary of buddhology, from the origins to *vajradhātu*).

S. Lévi, transl. of the *Sūtrālamkāra*, 1911.

Masson-Oursel, *Les trois corps du Bouddha*, *Journal Asiatique*, 1913 (1): 591; *Esquisse d’une histoire de la philosophie indienne*, 1923: 128, 273.

Léon Wieger, *Histoire des croyances religieuses*, (1st ed. 1917; 3th ed. 1927): 545.

O. Rosenberg, *Probleme der buddhistischen Philosophie*, 1919: 253–256, (German transl., 1924).

René Grousset, *Histoire de la philosophie orientale*, 1922.

Chizen Akanuma, “On the Triple Body of the Buddha”, *Eastern Buddhist*, 1923: 1–29 (precious).

Ultramaré, “Variations de l’ontologie bouddhique”, *Revue Histoire Religions*, 1916, and *Théosophie bouddhique*, 1923: 310–318.

A.B. Keith, *Buddhist Philosophy*, 1923: 267–270.

G. Tucci, *Buddhismo*, 1926: 278.

J. Masuda, *Der Individualistische Idealismus der Yogācāra-Schule*, 1926.

Th. Stcherbatsky, *Conception of Buddhist Nirvāṇa*, 1927: 45, 48, 185.

Alice Getty, *Gods of Northern Buddhism*, 1928: 10.

Nalinaksha Dutt, “Doctrine of Kāya in Hīnayāna and Mahāyāna”, *Indian Historical Quarterly*, 1929: 518–546.

Paul Mus, “Le Buddha paré; son origine indienne; Śākyamuni dans le Mahāyānisme moyen”, *BEFEO*, 1928: 153–278 (distributed in November 1929).

Kasten Rönnow, “Some Remarks on Svetadvīpa”, *BSOS*, 1929: 253–284.

Moreover, on specific issues:

P. Demiéville, “Versions chinoises du Milinda”, *BEFEO*, 1924; T. Suzuki, *Eastern Buddhist*, iv, 3–4, 1928; v, 1, 1929, and G. Tucci, *Indian Historical Quarterly*, 1928 (*Laṅkāvatāra*, etc.). <763>

II. For the very important Japanese bibliography, see detailed notes by Rosenberg, *Probleme*, p. 277 and following, especially Murakami Senjō 村上專精, *Bukkyō gairon* 佛教概論, 1913 (“*Grundriss des Buddhismus*”); Kajikawa Kendō 梶川乾堂, *Yuishikiron taikō* 唯識論大綱, 1912, and Inoue Fumio, *Yuishikiron kōgi* 唯識論講義, on the *viññapti-mātratā-vāda*.

Among the numerous dictionaries, I have consulted only the *Bukkyō Daijiten*, 1917 (s. voc. *dharmakāya*, *trikāya*).

The *Hōbōgirin* (1st fasc. 1919) is well-written.

III. Besides the great *sāstras*, that is, the *Samgraha*, *Abhisamayālaṃkāra*, etc., mention should be made of:

1. the mysterious *Trikāya-sāstra* of the mysterious Nāgasena (Demiéville, *Milinda*, p. 52);
2. *Trikāya-sāstra* by Xuanzang (ibid., pp. 57–59);
3. *Kāyatraya-stotra* by Nāgārjuna (ibid., p. 63, Cordier, p. 15);
4. *Kāyatraya-sūtra* (transl. Rockhill, *Life*, p. 200);
5. *Stava of Kṣitigarbha-paripṛcchā* (T.13.0413.0790);
6. “Hymn of Maṭṛceta”, S. Lévi, *Journal Asiatique*, 1910 (2): 454, etc.

The veneration of the bodies occupies a notable part in the epigraphy:

1. Second Chinese inscription at *Bodhgayā*, poem by Yun-chou, Chavannes, *Revue de l'Histoire des Religions*, 1896.
2. In this article, the *Trikāya-stava* (T.32.1677.0757), translation and transcription of Faxian, restoration of the original Sanskrit by S. Lévi. The original has been published in my "The three bodies of a Buddha", *JRAS*, 1906 (after the incomplete citation of the commentary of *Nāma-saṃgīti*) and in *Bulletin de l'Académie Impériale des Sciences*, Petersburg, 1911 (11): 837 (Staël-Holstein). Recovered but not identified in the inscriptions of Mihintale Hill (Müller, *Ancient Inscriptions of Ceylon*, p. 52, eighth century) by S. Paranavitane, *Mahāyānism in Ceylon*, Colombo, 1928.
3. Inscription at Śrey Santhor, pub. by E. Senart "Une inscription bouddhique du Cambodge", *Revue Archéologique*, 1883.
4. Inscription at Battanbang, explained by Kern (see above). This text would have the three bodies, i.e., *dharma*, *saṃbhogin* and *nirmāṇa*, to be supported by the *paramārtha vyomakalpa*, "the absolute that is like space", namely, the self-nature body (*svābhāvika-kāya*) of the *Siddhi*.
5. Invocation in the inscription at Ta-prohm, ed. and transl. by G. Coedes, *BEFEO* (1906), p. 49: *saṃbhāravistaravibhāvitadharmakāyasambhoganirmitivapur bhagavān vibhaktaḥ ...*

IV. Buddhology of the Sautrāntikas:

Kern, *Manual*, p. 123:

Among the Hīnayānists, the Sautrāntikas recognized the Dharma- and the Saṃbhoga-kāya.

Whence Masson-Oursel, *Les trois corps*, p. 593:

... Alone among the schools of the Little Vehicle, the Sautrāntika sect recognized the *dharma-kāya* and the body of enjoyment (*saṃbhoga-kāya*), while ignoring the body of emanation (*nirmāṇa-kāya*).

From Wassiljew, *Buddhismus*, p. 285 (S. 313):

Die Sautrāntikas ließen es, wie ersichtlich, im Buddha nicht mehr bei einem Saṃbhogakāya oder Körper der Seligkeit, sie führten bereits den Dharmakāya [Körper der Gerechtigkeit] ein, was, wie es scheint, bei den Vaibhāsikas ... noch ganz und gar nicht bekannt war; überhaupt scheint es, daß man mit den Sautrāntikas die

Einführung einer Menge von Buddhas in die buddhistische Mythologie ansetzen muß.

[As can be seen, the Sautrāntikas, in regard to the Buddha, did not leave things only with a body of enjoyment (*saṃbhoga-kāya*) for they already introduced the *dharmā-kāya*, which, as it seems, was not at all known to the Vaibhāṣikas; in general, it seems, that we have to date the introduction of a multitude of *buddhas* into Buddhist mythology with the Sautrāntikas.]

But by referring to *Grub-mtha'*, which Wassiljew intends to analyze here, we see that the Tibetan author does not say anything about these Sautrāntika theories: Wassiljew goes directly from *versteht* in the next to last line of S. 313 (= p. 283) to line 8 of S. 314. The “*sie*” in line 8, S. 314, is the AKB vii, F 79.

Sautrāntikas and the multiplicity of *buddhas*, AKB iii, F 199.

V. For the *Mahāyānaśraddhā-utpāda* (and the Tiantai schools, etc.) <764> see F 756, 789; Suzuki, *Aśvaghōṣa's discourse on the awakening of faith*, 1900; *Outlines of Mahāyāna Buddhism*, 1907; “The Psychological School of Mahāyāna Buddhism”, *Eastern Buddhist*, 1923: 120–121 (if the work is by Zhiyi ?).

L. Wiegner, *Histoire des croyances*, 3th ed. 1927: 541.

René Grousset, *Histoire de la philosophie orientale*, p. 263.

Das Gupta, *History of Indian Philosophy*, pp. 129–138.

MacGovern, *Introduction to Mahāyāna*, p. 60.

B. Matsumoto, *Bukkyōshi no kenkyō* (*Studies on the History of Buddhism*), chap. 7, *Chinese Origin of the Theory of the Śraddhotpāda*; and an important Japanese literature, mentioned by Paul Demiéville in his work: “Sur l’authenticité du Ta-tch’eng-k’i-sin-louen”, *Bulletin Maison Franco-japonaise*, ii, no, 2, 1929.

C.B. *Early sources – Pāli canon; F 764–766*

The early or ancient sources are the canonical texts in Pāli and in Sanskrit (“Style B” of Oldenberg, *Studien*, 1912). The big difference between the Canon of the Taprobane and the Canon of the Northern Schools results, to a large part, from the “rule of exaggerating in edification” (“la loi de surenchère dans l’édification”) (A. Foucher, *Essai de classement chronologique des diverses versions du Śaḍdantajātaka*).⁷² – As for the doctrine, progress is barely noticeable.

Although the Nikāyas do not explicitly formulate a theory of the three bodies, nevertheless, they do distinguish three bodies:

1. body of four fundamental material elements (*cātur-mahā-bhūtika-kāya*);
2. spiritual or mental body (*mano-maya-kāya*);
3. *dharma-kāya*.

1. The first—composed of the four fundamental material elements (*mahā-bhūta*) of earth, water, fire and wind—is perishable, i.e., the filthy body (*pūti-kāya*).⁷³ This is the body which Śākyamuni took on in Māyā’s womb, i.e., a body born from a womb (*jarāyujā*).

2. The Pāli sources do not speak of the Buddha’s emanation bodies (*nirmāṇa-kāyas*); but they contrast the body “composed of four fundamental material elements” with the spiritual or mental (*mano-maya*) body with which the Buddha visits the world of Brahmā, when he prefers not to go there with his body “composed of the four fundamental material elements (see *Siddhi* F 504). These sources know that the Buddha <765> adopts the appearance of Māra among the Māras⁷⁴ In brief, early Buddhism recognizes in the Buddha the power to emanate phantoms like himself and the power to transform his body. In Sarvāstivādin terminology, this is known as emanating (*nairmāṇikī*) and transforming (*pāriṇāmikī*) supernormal accomplishments (*ṛddhi*).

In the same way, the god Brahmā “hides from the lower gods anything that pleases him”; his true shape is invisible to them, but he manifests and multiplies himself in coarse form (*abhinirmā*) (see *Dīgha*, ii, 212; AKB iii, F 168f.). Hence, in the *Avatamsaka*, the

⁷² Oldenberg, *Studien*, p. 202: “It is remarkable that the Nikāyas ignore the miracle of the descent from the heaven of the Thirty-three and the miracle of Śrāvastī”; the Nikāyas are thus prior to Barhut (??).

⁷³ According to the Abhidharma, the bodies of the realm of fine-materiality (*rūpa-dhātu*), composed of [material] elements, are not perishable. Similarly so for the apparitional (*aupapāduka*) bodies of the realm of desire (*kāma-dhātu*).

⁷⁴ *Dīgha*, ii, 109: as Christ is cherubim among the cherubims, F Prat, *Origène*, p. liii.

comparison of the Buddha with Brahṃā.⁷⁵

3. The *dharmakāya* is a body only figuratively. The real body of the Buddha is not the material body the relics of which are venerated by devotees, but the teaching, the *dharma* (or the *Dharma-vinaya*, as one Chinese edition says) which survives the Buddha and from which the sons of Śākyā are born. “The body of the law (*dharmakāya*) is defined as the teaching itself” (P. Demiéville, on the buddhology of Milinda, *BEFEO*, 1924: 69).

I am the son of the Bhagavat, born of his mouth, born of the Dharma, created (*nir-mita*) by the Dharma, the heir to the Dharma.⁷⁶ – Why is that? – Because the *buddhas* have for their body the Dharma, the Brahman; they are the Dharma, they are the Brahman.⁷⁷ <766>

This interpretation, i.e., *dharmakāya* = teaching body (*pravacana-kāya*) = teachings or true Dharma (*sad-dharma*), was never forgotten. – The perfection of understanding (*prajñā-pāramitā*) is the *dharmakāya*, the body of the *tathāgata* (*tathāgata-kāya*). Seeing the dependent origination (*pratītya-samutpāda*), which is the axiom of the teaching, is to see the *dharmakāya*. The strips of paper—full of *dhāraṇīs*, which are placed in icons/statues—are the *chos sku* (Grünwedel, *Mythologie*, p. 112).⁷⁸

⁷⁵ *Huayan jing* (transl. by Buddhahadbra, T.09.0278.0617), transl. Suzuki, *Outlines*, p. 230.

⁷⁶ *Dīgha*, iii, 84; compare *Samyutta*, ii, 221; *Itivuttaka*, p. 101.

⁷⁷ *Dīgha*, iii, 84; *Majjhima*, iii, 195; compare *Theragāthā*, 491.

Three Chinese replicas where the expression *dharmakāya* is absent (Demiéville, p. 69). – The first part of the text of the *Dīgha* is summarized in *Lotus*, p. 61 (*dharmakāya-nirvṛtta* is not represented in *Fahua jing* (T.09.0262.0010c).

I have not seen the “*Dhamma und Brahman*” of W. Geiger. According to Keith (*Philosophy of the Veda*..., p. 550), W. Geiger shows “that the term *Dhamma* not rarely is used as a substitute, in expressing the Buddhist ideal, for the Brahman of the Upaniṣads, while the term Brahman itself is occasionally preserved”. [We could add: in any case, the interpretation proposed for *Samyutta*, i, 140, does not seem to be imperative.]

In *Bhāgavata-purāṇa*, vi, 16, 51, Kṛṣṇa has two eternal bodies, i.e., the spoken *brahman* (*Veda*) and the higher *brahman*. – The Buddhist is born from the Dharma like the *brahmin* is born from the *Veda*.

⁷⁸ *Aṣṭa-sāhasrikā*, chap, iv, p. 94 (passage missing in the Taishō edition, T.7.220). – *Prajñā-pāramitā-stotra* of Nāgārjuna, which has become the preface to the *Aṣṭa-sāhasrikā*: *yaś tvāṃ paśyati bhāvena sa paśyati tathāgatam*.

Mātrceta: “You have seen to it that the *dharmakāya* and the *rūpakāya* are beneficial only to others: ... you have given the *dharmakāya* entirely to the best of your sons; you have divided the *rūpakāya* into little pieces [like relics] ...” (*Journal Asiatique*,

The story of Vakkali (*Samyutta*, iii, 120) is well-known:

Enough, Vakkali! Why do you want to see this foul body? One who sees the Dhamma sees me;

Divya, p. 19:

I have seen the Bhagavat in his *dharma-kāya* but not in his material body (*rūpa-kāya*)

There are other references.⁷⁹

1910, 2, p. 455).

The homage of Śāntideva, at the beginning of the *Bodhicaryāvatāra: sugatān sasutān sadharmakāyān ... akhilān vandyān*, is addressed to the *buddhas*, to the Saṃgha (*bodhisattvas* in possession of the stages [*bhūmis*]), to the Dharma or to the Doctrine, to ordinary *bodhisattvas* who preach the Great Vehicle and who are an imperfect Saṃgha.

⁷⁹ A Pāli text of doubtful antiquity, Duroiselle, “Upagupta and Māra”, *BEFEO*, 1904: 420: “I have seen the *dharma-kāya* of the Bhagavat, not his *bhūti-kāya* (= filthy body [*pūti kāya*] or *bhūti[ka]kāya*)”.

Several passages in the *Ekottarika* translated by Akanuma, *Eastern Buddhist*, ii, 1923: 7 and following. [Compare *Theragāthā* 469 (*Āṅguttara*, iii, p. 71; *Udānavarga*, xxii, 11): *ye maṃ rūpeṇa pāmiṃsu ...*, and *Vajracchedikā*, p. 43 (*JRAS*, 1906: 948): *ye māṃ rūpeṇa cādrākṣur ...* .]

Also *Divya*, p. 396: “Ānanda has carried the pure body, made up of Dharma (*dharma-maya*), of the excellent speaker who has the Dharma as soul (*dharma-ātman*)”. [At *Divya*, p. 560 (*na rājan kṛpaṇo loke dharmakāyena saṃspr̥śet*), we find a *dharma-kāya* that is the *dharma-kāya* referred to in *Mahā-vastu*, iii, p. 542.]

C.C. *Sarvāstivādins*; F 766–773

The buddhology of the Sarvāstivādins is explained in AKB, notably at iii, F 198; iv, F 76, 220–231; vi, F 267; vii, F 66–85; viii, F 195.⁸⁰ <767>

The Buddha possesses three bodies (see “Note sur le corps du Bouddha”, *Muséon*, 1913).

I. *Dharma-kāya*, the collection of pure (*anāsrava*) but “conditioned” (*saṃskṛta*) *dharma*s the possession of which makes a *bodhisattva* into a Buddha.⁸¹

It is much in the same way, yet with some variants, that the *Abhisamayālaṃkāra*, chap. vi, defines the *dharma-kāya* as distinct from the self-nature body (*svābhāvika-kāya*) (see below section C.E. [F 788ff.]).

Also compare *Da zhidu lun* (T.25.1509.0223b):

Buddha-ānasmṛti, i.e., recollection of or meditation on the Buddha, is directed solely on the non-trainee (*aśaikṣa* = *arhat*) qualities of the body of the Buddha.

Elsewhere, the *dharma-kāya* is “the *dharma-kāya* of five members or parts” (*pañca-bhāga* or *pañca-aṅga dharma-kāya*), namely, the five supramundane (*lokottara*) pure (*anāsrava*) aggregates (*skandhas*) or aggregates “of the victorious one (*jina*)”.⁸² – It was in honor of this fivefold *dharma-kāya* (accepted in the Great Vehicle) that Aśoka built five *stūpas* in addition to the 84,000 (*Siyuki*, Beal, ii, p. 94).

A comparison—which gets to the bottom of things—clarifies the relationship of this *dharma-kāya* with that which, in the West, would be called the person.

When we venerate a monk, do we venerate that he is a certain son of a particular person? We venerate in this monk the quality of monk, the special morality (i.e., morality

⁸⁰ The number of Buddhas is very large, since *saṃsāra* has no beginning (AKB iv, F 227); but—despite what the Mahāsāṃghikas, the Lokottaravādins [and the Sautrāntikas] think—the Buddhas are very rare: two Buddhas never occur at the same time (iii, F 198). – The Great Vehicle, by definition, is the aspiration for the quality of *buddha*: thus, the *buddhas* must be contemporaneous.

The ten necessary actions of any Buddha: No Buddha becomes nirvanized before having given the assurance of *bodhi* to another *buddha* (*yāvan na buddho buddham vyākaroṭi*), before a second sentient being has generated a mind certain for supreme *bodhi*. ... This indicates a progress over Pāli scripture (*Divya-avadāna*, p. 150).

⁸¹ By the possession of these same *dharma*s, a non-*bodhisattva* trainee (*śaikṣa*) becomes a simple non-trainee (*aśaikṣa*) or *arhat*.

⁸² AKB vi, F 297; *Bukkyō Daijiten*, p. 629b at end.

The aggregates (*skandhas*) of morality (*śīla*), etc.: the *dhammakhandhas* of *Dīgha*, etc. – These aggregates “indicate” *nirvāṇa*, *Madhyamaka-vṛtti*, p. 48.

of constraint [*saṃvara-sīla*], <768> AKB iv, F 43) that makes him a monk. This morality constitutes the *dharma-kāya* of the monk.⁸³

Likewise, when one takes refuge in the Buddha, one does not take refuge in the physical person of the Buddha Śākyamuni who is the *bodhisattva* Śākyamuni, one does not take refuge in the mundane minds of the Buddha, but one takes refuge in the pure (*anāsrava*) *dharma*s of the Buddha, in his *dharma-kāya*.^{84, 85}

II. Body of retribution (*vipāka-kāya*), or material body (*rūpa-kāya*), or body of birth (*janma-kāya*), the body born in the Lumbinī garden, the body endowed with the char-

⁸³ *Sūtrālaṃkāra*, transl. Huber, narrative 46, p. 217:

My material body (*rūpa-kāya*) belongs to the king; but the body that I have obtained by being born in the family of the saints (*ārya*) is called *dharma-kāya*.

⁸⁴ Taking refuge in the Dharma is taking refuge in *nirvāṇa*. – The *sūtra* describes the Dharma in terms suitable for *nirvāṇa* (notably, *ākālika-akālika*, Senart, on the ninth edict; Oltramare, p. 304, “beyond time”; Alwys-Childers-Stede, “immediate”), *Aṅguttara*, i, pp. 149, 159, 222; *Śikṣā-samuccaya*, p. 223.

⁸⁵ The Buddha differs from the other *arhats* by the possession of the eighteen unique *dharma*s (*āveṇika-dharma*s), namely, (1–10) the ten powers (*balas*), (11–14) the four fearlessnesses (*vaiśāradyas*), (15–17) the three applications of mindfulness (*smṛty-upasthānas*) and (18) great compassion (*mahākaruṇā*) (AKB vii, F 66–79, where other lists are mentioned).

The Buddhas are similar [among each other] from the threefold point of view of (1) the prior accumulation of merit and of knowledge (*sambhāra*), (2) of the *dharma-kāya*, for they are all “streams of pure *dharma*s” (*anāsrava-dharma-saṃtāna* = *dharma-kāya*) and (3) of the service to sentient beings.

But they differ [from each other] in the duration of their life, in their caste, in their family (*gotra*) (“Gotama family”, etc.), in their height, in the length of time the *Dharma* which they preach will last (*śāsana-sthiti*).

The Buddhas are defined by the possession of three perfections or groups of perfections:

1. perfection of the causes (*hetu-saṃpad*), which are the accumulation or provision (*sambhāra*);
2. perfection of the fruits (*phala-saṃpad*): omniscience, abandoning of all passion or hindrance, power (*prabhāva*, see F 771), perfect material body;
3. perfection of the service to sentient beings (AKB vii, F 79–85).

[AKB vii, F 82, in the description of the perfection of the fruits (*phala-saṃpad*), the words: “for the realization of the *dharma-kāya* involves four perfections”, should be enclosed in parentheses. They are taken from the commentary; they are absent in Vasubandhu’s text. In truth, they express a doctrine that is neither Vaibhāṣika nor Sautrāntika, but pure Great Vehicle (Mahāyāna).]

acteristics generated by the practice of the perfections (*pāramitās*). <769>

1. The *Vibhāṣā* teaches, according to the *sūtra*, that the Buddha's physical strength, i.e., either his total strength or the strength of each of his eighteen joints, is a "narayanian" strength (*nārāyaṇa bala*): ten times the strength of a *cānura*, ...; 100,000 times the strength of a perfumed elephant; 1.000.000 times the strength of an ordinary elephant (AKB vii, F 72; compare below, F 786). – This is the rationalist translation of the early identification of the Buddha with Nārāyaṇa⁸⁶ (Senart, *Legends*, p. 123). – Why should it be astonishing that the Buddha's "characteristics"⁸⁷ are closely related to those of Nārāyaṇa and of the white men?

2. The Sarvāstivādins know that the *bodhisattva* descended into the womb, dwelt there, came out of it in full awareness (AKB iii, F 54–56), but they consider this birth to be a "birth from a womb" (*jarāyuja*), not an apparitional (*aupapāduka*) birth. However, the *bodhisattva* had complete mastery, and the apparitional mode of birth (*yonī*) is the best: numerous reasons that dictated his choice,⁸⁸ *Vibhāṣā* (T.27.1545.0626b); reproduced partially in AKB iii, F 30.

3. Counter to the Mahāsāṃghikas [and the Vibhajyavādins], the Sarvāstivādins think that the material body of the Buddha is "impure" (*sāsrava*), in the sense that defilements (*kleśa*), i.e., attachment (*rāga*), hostility (*pratigha*) or delusion (*moha*), could find an object in it.

This is quite controversial.⁸⁹ <770>

Vibhāṣā (T.27.1545.0229a) (*juan* 44):

According to the Mahāsāṃghikas, the body of birth (*janma-kāya*) of the Buddha is pure (*anāsrava*). They put forward the *sūtra*:

⁸⁶ In the *Lalita-vistāra*, the Buddha is *nārāyaṇasthānavān*, *nārāyaṇa iva durdharṣaḥ*, *nārāyaṇātmabhāva*. – See also Kasten Rönnow, "Svetadvīpa", *BSOS*, 1929: 284.

⁸⁷ For the characteristics and the acquisition of the characteristics, AKB iv, F 223.

⁸⁸ Notably the necessity of relics: the apparitional (*aupapāduka*) body disappears at death. – Compare the alleged reasons in the *Lalita-vistāra*, p. 88.

In the *Mahā-vastu*, Śākyamuni, although he resided in Māyā's womb, is apparitional (*aupapāduka*); but not Rāhula, born, however, from a virgin because his birth was wished by his father (Barth, v, p. 17).

The gods of the realm of desire (*kāma-dhātu*) are apparitional, although their mothers are not virgins (AKB iii, F 164–165): "The god or the goddess on whose knees there appears a little god or a little goddess, similar to a child of five or ten years old ...".

⁸⁹ *Kathā-vatthu*, iv, 3; AKB i, F 18, 58f.; *Vyākhyā*, i, p. 14; #0949, #3137.

The *tathāgata* is born into the world, he grows up in the world: (then, having overcome the world,) whether he walks or stands, he abides unsullied by mundane *dharma*s, (i.e., by the world).⁹⁰

The author refutes this doctrine and shows that the body of birth is definitely impure (*sāsrava*). If the body were pure (*anāsrava*), Anupamā would not have experienced desire for the Buddha, Aṅgulimāla would not have experienced hostility, Garvita⁹¹ (?) would not have conceived conceit, and Uruvilvākāśyapa would not have conceived delusion.⁹²

[Question:] – But how to explain the *sūtra* put forward by the Mahāsāṃghikas?

[Answer:] – When the *sūtra* says: “is born into the world, he grows up in the world”, it is speaking of the body of birth; when it says: “abides unsullied by mundane *dharma*s”, it is speaking of the *dharma-kāya*.

Vibhāṣā (T.27.1545.0871c):

According to the Vibhajyavādins and the Mahāsāṃghikas ... [Same explanation as *juan* 44 (see above).]

Vibhāṣā (T.27.1545.0391c), cites the *sūtra* according to another redaction:

The *tathāgata* is born into the world, he grows up in the world, having overcome the world, he dwells unsullied by the mundane *dharma*s.

Another *sūtra* is confronted:

Covered by ignorance and bound by thirst, fools and sages generate existence, *vijñāna* and body:

The Bhagavat is included amongst the sages; his body is thus the fruit of ignorance and of thirst; his body is thus impure (*sāsrava*). If the body were pure (*anāsrava*), Anupamā would not conceive desire ...

The *sūtra* speaks then of the *dharma-kāya*. Nevertheless, one could also say of the body of birth that it is not polluted by the eight mundane *dharma*s, i.e., gain (*lābha*), loss (*alābha*), etc. (*Dīgha*, iii, 260) ... for these various troubles do not

⁹⁰ See *Samyutta*, iii, 140:

... *tathāgato loke saṃvaddho lokam abhibhuyya viharati anupalitto lokena* ...

It is from this text that the Vetulyakas draw the doctrine of the Buddha residing in Tuṣita, *Kathā-vatthu*, xviii, 1–2.

⁹¹ *aoshi* 傲士; variants: *jiao'ao* 骄傲, p. 391; *zhu jiao'ao* 諸僑傲: “the conceited”.

⁹² Compare *avijjānivatā* ... (“hindered by ignorance”) of the *Aṅguttara*, ii, p. 54.

affect the Buddha.

III. Body of emanation (*nirmāṇa-kāya*).⁹³ <771>

1. Pāli sources, *Paṭisambhidā-magga* (see AKB vii, F 112); *Kāraṇa-prajñapti*, 11, summary in my *Cosmologie bouddhique*, 1919–1924: 340, to compare with YBh, below, Section C.F; *Vibhāṣā*, 135; AKB vii, F 112–122.

2. According to AKB vii, F 83, the perfection of power (*prabhāva-sāmpad*) of the Buddha is of four kinds:

- a. mastery in emanation (*nirmāṇa*): generating external things that do not exist (*a-pūṛva-bāhya-viṣaya-utpādana*); mastery in transformation (*pariṇāma*; i.e., changing rock into gold); mastery in conservation (*adhiṣṭhāna*): making something last for a long time (*dīrgha-kāla-avasthāna*);
 - b. mastery in relinquishing (*utsarga*) and in prolonging (*adhiṣṭhāna*) of life (*āyus*);
 - c. mastery of movement (*gamana*) (as quick as thought), in reduction of objects to a small volume ...;
 - d. possession of marvelous (*āścarya*) privileges (i.e., the ground under his feet levels out ...).
3. Power of blessing (*adhiṣṭhāna*), supernormal accomplishment of blessing (= making last) (*adhiṣṭhānikī ṛddhi*).

Without trying to untangle the history of this word, we mention:

- a. AKB iii, F 31:

The thing that the magician “blesses or consecrates” (*adhitiṣṭhati*) saying: “May

⁹³ From the beginning, Buddhism has, without a doubt, recognized the power of emanation (*nirmāṇa*): the emanation of body or of speech, in the great saints and in the magicians. – The Pāli scriptures are quite sober on this topic; the Sarvāstivādin scriptures show a great increase, in comparison. We meet lists in the style of the Great Vehicle: for example, *Divya*, pp. 162, 166, where Śākyamuni makes a *buddha-piṇḍī* or a *buddha-avatamsaka* appear, i.e., “an immense cluster of *buddhas* sitting within lotuses”. [See: “The great miracle of Śrāvastī”, Foucher, *Journal Asiatique*, 1909; list of the deeds of the Buddha, p. 21, École des Hautes Études, 1908. See also Speyer, *Wiener Zeitschrift*, xvi, who mentions the *nirmita-buddhas* sent to the hells, etc. (*Divya*, *Ratnāvadāna-mālā*).]

The “emanated sentient beings” are not merely phantoms that speak when the “emanator” speaks and are silent when he is silent. The Buddha makes two fictive *buddhas* converse (*Divya*, p. 166; AKB vii, F 118; *Dīgha*, ii, 212). The School establishes a complete theory in regard to emanation (*nirmāṇa*) and the apparent supernatural powers.

this be such” is called *adhiṣṭhāna*. This thing is the objective (*prayojana*) of the supernormal accomplishment (*ṛddhi*), or rather, this supernormal accomplishment occurs in this thing. Thus, this supernormal accomplishment (*ṛddhi*) is called *ādhiṣṭhānikī*.

The supernormal accomplishment (*ṛddhi*) is concentration (*samādhi*): concentration is called *ṛddhi* because it is due to it that the magical effect ⟨or the works (*kṛtvā*)⟩ are accomplished or successful (*ṛdhyati*, *sampadyate*). It is in concentration that resolve and volition (*adhimokṣa*, *cetanā*) acquire a governing power (AKB vii, F 112).

b. Burnouf’s translation “bénédiction” is excellent in many passages:

When the life of the *bodhisattva* is exhausted, the *buddhas* and the deities provide him with life-force. By the benediction (*adhiṣṭhāna*) of the *buddhas* and the deities, if he wishes, he is established beyond a thousand years; he stays for an aeon (*kalpa*) and more... (*Questions of Nārāyaṇa* [*Nārāyaṇa-paripṛcchā*], in the *Śikṣā-samuccaya*, p. 189).

A more elegant theory, *Siddhi* F 508.

c. *Bodhicaryāvatāra*, viii, 118:

Avalokita has blessed (*adhitiṣṭhati*) his own name (*nāman*, Tib. *mtshan*) so that this name helps the sentient beings who pronounce it.

The name of Avalokita, thus blessed, <772> is like a healing pillar that the snake charmer “consecrates” (*sādhayati*) so that it will cure even after his death (ibid., ix, 37).

d. Suzuki, *Eastern Buddhist*, iv, 1928: 279, on *Laṅkāvatāra*, pp. 49, 100.

e. Various references, AKB vii, F 114, 119; notably, *Saddharma-puṇḍarīka*, xv, 3 and *Gītā*, iv, 6 (É. Lamotte, *Notes sur la Bhagavadgītā*, 1929: 56).

Here *adhiṣṭhāna* is to be taken in a narrow sense; *liu* 留, “to make endure”, translating the Chinese; “to generate the *dīrgha-kāla-avasthāna*”, as we have seen, F 771; “to stabilize”, in the expression *āyusamskāraṇ adhiṣṭhāti sthāpayati* (AKB ii, F 120); we will translate “conserve”.

Here is a major problem: Was Śākyamuni capable of emanating, and did he indeed emanate emanation bodies (*nirmāṇa-kāyas*) or phantoms of his person who will outlive his *nirvāṇa*?

Vibhāṣā (T.27.1545.0698b09–c).

Question (*āha*): – Is it possible to “conserve” (*adhiṣṭhā*) the emanation (*nirmāṇa*) body? If yes, why did the Bhagavat, in *nirvāṇa*, not conserve an emanation body

which would remain in order to teach the Dharma and benefit sentient beings? If no, how did Mahākāśyapa⁹⁴ conserve his body which will last until the arrival of Maitreya in 57 *koṭis* and 600.000 years (五十七俱胝六十百千歲) ...

Answer (*ucyate*): – According to one opinion, one can conserve the body: if the Bhagavat did not conserve his body, it is because he had done what had to be done and benefitted the sentient beings he had to benefit; the sentient beings not yet benefitted will be benefitted by the saints (*āryas*). According to another opinion, <773> one cannot conserve the body, i.e., it is the gods who conserve the body of Kāśyapa. It is wrong that some people think that Kāśyapa has not yet entered into *nirvāṇa* ...⁹⁵

⁹⁴ See AKB vii, F 120; S. Lévi, *Inscriptions of Bodh-Gayā, Mélanges Lanman*, p. 43.

The AKB explains: “(1) By a given action, one emanates an emanation (*nirmāṇa*) body; (2) by a different action, one ‘conserves’ it, making it last without continuing to emanate; (3) by a third action, one makes it speak. The action of the second action can be prolonged beyond death: but only in respect to what is solid. This is why Mahākāśyapa ‘conserved’ his bones, not his flesh. According to others, if the bones of Mahākāśyapa last, it is due to the blessing (*adhiṣṭhāna*) of the gods ...”.

The AKB passes from conservation of the emanation body to the conservation of the relics in a somewhat disconcerting manner.

⁹⁵ One of the “opinions” of the *Vibhāṣā* considers the Buddha as being able to conserve the emanation bodies (*nirmāṇa-kāyas*) for the future: but the Buddha, for apparently serious reasons, did not use his power of blessing (*adhiṣṭhāna*).

Compare the *Śata-sāhasrikā*, p. 272, and the gloss of the *Da zhidu lun* (T.25.1509.0342c).

The *Prajñā* says:

There are *bodhisattvas* who ... obtain *sambodhi*. Having obtained it, they set into motion the wheel of Dharma, realize the benefit of innumerable sentient beings, enter into *nirvāṇa* without remainder. When they are nirvanized, the good Dharma remains for an aeon (*kalpa*) or more than an aeon (*kalpa-avaśeṣa*).

The *Da zhidu lun* explains this latter phrase:

The Buddha conserves the emanation *buddhas* (*nirmāṇa-buddhas*), for his miraculous power (i.e., superknowledge [*abhijñā*]) is twofold: it is practiced while he is living or after his *nirvāṇa*.

[Same doctrine in YBh.] See below, F 779.

C.D. *Lokottaravādin Buddhology*; F 773–776

1. Auguste Barth, in his paper on the *Mahā-vastu* (v, p. 14),⁹⁶ asks why the Mahā-sāṃghikas Lokottaravādins are given the name Lokottaravādin:

The Lokottaravādins are indeed “those who profess the supernatural”, i.e., who claim that the Buddhas are supernatural sentient beings Neither the discussion of the *Kathā-vatthu* (ii, 10) nor the obscure summary which Vasumitra has made of the doctrine of the Lokottaravādins explain us how such a profession of faith has here become the slogan for a particular sect. In its general usage, it is common to all the known divisions of Buddhism, for there is not a single one of these divisions for which the Buddha is not a supernatural being. Although the Pāli texts give him, in general, a very human appearance and present us, throughout hundreds of pages, only with a monk preaching moral and psychological sermons, nevertheless, these texts know very well, come the opportunity, that he is not less superhuman than others. He is that in his conception

Barth next defines the special characteristic of the buddhological theories of the *Mahā-vastu*:

The *buddhas* have absolutely nothing in common with the world (*lokena samam*); everything in them is supernatural (*lokottara*) (I, p. 159). If they appear to think, speak, act, suffer as we do, it is from “pure” condescension, in order to conform outwardly to our weakness (*loka-anuvartanā*); they themselves are above all that and stay foreign to it (I, pp. 167–172). To maintain the contrary is a wrong opinion (I, p. 96). ... The *bodhisattvas* who have arrived at their final birth ... come <774> into the world by exiting from the right side of their mother without hurting her:⁹⁷ the *Mahā-vastu* adds that their shape (*rūpa*), i.e., their body, is completely spiritual (*manō-maya*) (I, p. 218). (See above, F 764.)⁹⁸

⁹⁶ On the *Mahā-vastu*, see the Introductions of Senart and Barth in *Journal des Savants*, Winternitz, *Geschichte*: 187–193; Windisch, *Komposition des Mahāvastu*, 1909; Oldenberg, *Studien zum Mahāvastu*, and *Zur Geschichte* ... 1912; H. Zimmer, “Zum Mahā-vastu-avadāna”, *Zeitschrift für Indologie und Iranistik*, 3, p. 201; La Vallée Poussin, Hasting’s *Encyclopaedia*, viii, p. 328.

⁹⁷ *Lalita*, p. 67.

⁹⁸ The account of the Lokottaravādin is less precise in *Lalita*, on which see Winternitz, *Geschichte der Indischen Literature*, pp. 194–201. Ānanda is astonished that the Bhagavat remained for ten months in the womb which is an impure place: the Bhagavat shows the *ratna-vyūha* where he stayed (p. 61). Those who think that the sacred embryo was soiled by excrement are despicable (p. 87). – The doctrine conforming to the people of

The notion of the “miraculous” and that of *lokottara*, i.e., “superior to the worlds” or “supramundane”, are distinct. The Buddha appears more miraculous in the Sarvāstivāda Āgamas than in the Pāli Āgamas,⁹⁹ more miraculous still in the *Lalita-vistara*. But one can multiply the miracles and the extraordinary qualities without being a Lokottara-vādin: as long as one recognizes the mundane qualities (*laukika-dharmas*) in the Buddha.

The *lokottara*¹⁰⁰ is what is superior to the worlds, foreign or contradictory to the three-fold realm (*dhātu*), that is to say, *nirvāṇa* and the path. The most sublime meditations are “mundane” as long as they are not oriented towards *nirvāṇa*. This is the way the expression *lokottara* is understood in the Pāli Canon. The *sūtra* says: “Born into the world, grown up in the world, I have overcome the world and I am not sullied by the world” (see F 770), “I am not a man or a *yakṣa*: I am a Buddha”. – The Pāli or Sarvāstivādin Buddha is beyond the world since he has tamed and destroyed thirst: but he generates mundane minds (charity); but his body, subject to retribution of actions, is of the world.

The extreme Great Vehicle (Mahāyāna) reduces the *buddha* to two elements: (1) suchness (*tathatā*) and (2) the knowledge of suchness (*tathatā-jñāna*), that is to say, inexpressible reality and non-conceptual intuition of this reality. Nothing of this *buddha* is of the world: he is neither aggregate (*skandha*), nor sense-element (*dhātu*), nor sense-sphere (*āyatana*), nor color, nor eye, nor visual cognition ... (#3317). <775>

The moderate Great Vehicle (*Siddhi*) accepts that the *buddha*—who is suchness (*tathatā*) and knowledge of suchness (*tathatā-jñāna*)—is also mundane *dharmas*, i.e., color, etc. But these mundane *dharmas* are, in the *buddha*, as if they were not mundane, because they are “pure” (*anāsrava*), because they do not originate in ignorance and do not generate ignorance; in other words, because they are neither the truth of suffering (*duḥkha-satya*) nor the truth of the origin (*samudaya-satya*), but they are exclusively the truth of the path (*mārga-satya*).

As for the *Mahā-vastu*, often its Buddha is simply miraculous—for example, when he teaches that the body of the saint is “spiritual” (*mano-maya*—but the formula “*loka-anuvartanā*” (“this is to conform to the people of the world”) indicates a definite doctrine. The human and earthly existence of the Buddha, although real, is not only miraculous but also, in a certain sense, artificial: the Buddha conforms to the world; he feigns

the world (*loka-anuvartanā*) is merely suggested.

⁹⁹ See the citations of Akanuma; notably *Ekottara*, 21, *sūtra* 5 (T.02.0125.0656), the definition of “great body”. [The four inconceivables (*acintyas*) differ from the inconceivables of the *Anguttara*, ii, p. 80.] – Maitreya in *Ekottara*, Przyluski, *Légende d'Aśoka*.

¹⁰⁰ Oltramare, *Muséon*, 1915: 22; *Revue de l'Histoire des Religions*, 1916: 171.

mundane *dharmas* which, in truth, are foreign to him. – The entire Great Vehicle buddhology is in this formula.

2. According to the *Treatise on the Sects* by Vasumitra (*Yibu zonglun lun*, T.49.2031) —a source with at least some difficulties¹⁰¹—and according to *Kathā-vatthu* (xviii, 1–2), the Mahāsāṃghikas-Vetulyakas think that Śākyamuni, having become a Buddha long ago, reigns in a sublime heaven for a very long time (or eternally) and presents to humans and to gods, by means of magical emanations, the spectacle of the “geste” of the Buddha. This is a “docetical” concept, first noticed by Rhys Davids, a concept of which there is no visible trace in the *Mahā-vastu*, the only Mahāsāṃghika work that we have but which is definitely in the *Mahā-vastu* lineage.

This is the buddhology of several *Mahāyāna-sūtras*: a real body, which is given the name of *dharma-kāya*, is opposed to fictive bodies (of *nirmāṇa*) or to the fictive body that manifests in the ten worlds (*daśa-dhātu-kāya*).¹⁰² <776>

Variation worthy of commenting. – Śākyamuni, more precisely, the *bodhisattva* Śākyamuni, is not a fictive body, but a real body, a “body of birth”. But, at the time when he becomes a Buddha, he acquires a glorious body, a body of a Buddha: in other words,

¹⁰¹ The theses attributed to the Mahāsāṃghikas by Vasumitra do not constitute a tenet. Example: the Buddha speaks without reflecting, the Buddha is always concentrated and does not speak, the Buddha is but a phantom: varieties of Lokottaravāda.

¹⁰² *Nirvāṇa-sūtra* (T.12.0374.0388a11):

Kāśyapa asks: – The Bhagavat says that he has crossed the ocean of the defilements (*kleśas*) a long time ago: if that is true, why did he father Rāhula with Yaśodharā? ...

The Bhagavat answers: – Long ago, I am settled into great *nirvāṇa* and I manifest a great variety of fictive bodies (*nirmāṇa-kāya*). As is said in the *Śūraṅgama-sūtra*: “In the great chiliocosm or in Jambudvīpa, I manifest *nirvāṇa* but I do not seize *nirvāṇa*, or I manifest entry into the womb in such a way that my father and my mother believe me to be their son. ... I have, since innumerable aeons (*kalpas*), been free of sexual desire. My body is the *dharma-kāya* which manifests in harmony with the world. ... The body of the *tathāgata* is the *dharma-kāya* which is not made of flesh, blood, bone

Nirvāṇa-sūtra (T.12.0374.0402c):

In 700 years after my *nirvāṇa*, Māra will destroy my Dharma. ... The *sūtras* and the *vinayas* which say that the Buddha has descended from Tuṣita, is born from the efforts of Śuddhodana, has become a *buddha*, these *sūtras* and *vinayas* are promulgated by Māra.

In the *Nirvāṇa-sūtra* (T.12.0374.0407b), as in the *Lotus*, it is stated that all sentient beings have *buddha* nature, are *tathāgata-garbhas*.

the human body of a *bodhisattva* becomes a glorious body which installs him in the empyrean. And at the same time, he creates a fictive body that teaches and presents the spectacle of *nirvāṇa*.¹⁰³

3. Theory of the teaching, see below section C.F

¹⁰³ This hypothesis, dogmatically prior to the doctrine of Śākyamuni Buddha of long ago, is accepted in the *Da zhidu lun*. It is mentioned, according to late sources, in Grünwedel, *Mythologie*, p. 112.

It is contradictory to the theory of the stages (*bhūmis*), i.e., the “stages of the *bodhisattvas*”, (*Mahā-vastu*, Great Vehicle) which reserves the acquisition of the condition of Buddha for the saints already divinized. The latter, after they have climbed up all the stages (*bhūmis*), become *buddhas*, i.e., not in Jambudvīpa but in the abode of the supreme lord (*maheśvara-bhuvana*) or in some pure world (*Siddhi* F 493–494).

C.E. *The bodhisattva and the buddha of the Prajñāpāramitā-śāstra (Da zhidu lun)*,¹⁰⁴ F 776–788

The theories <777> of the *Da zhidu lun* do not form a coherent system. It recognizes (T.25.1509.0334a = *Śata-sāhasrikā*, p. 261) the transcendent *dharma-dhātu*, “neither empty nor non-empty, but not separate from *dharma*”, which is undoubtedly the suchness (*tathatā*) of Asaṅga and of the *Siddhi*.¹⁰⁵

It mentions the “body free of marks” in which one should not see the self-nature body (*svābhāvika-kāya*) of the *Siddhi*, #3355, but rather the spiritual body made up of pure *dharma*s, that is, the body of enjoyment for oneself (*sva-saṃbhoga-kāya*). (See below, F 783–784.)

What it means by *dharma-kāya* or body of the *dharma-dhātu* (*dharma-dhātu-kāya*) or body arisen from the *dharma-dhātu* (*dharma-dhātuja-kāya*) is the glorious body or body of enjoyment (*saṃbhoga-kāya*) of the *Siddhi*, i.e., a body possessed by the *buddhas* and

¹⁰⁴ See above, F 736–739, 760.

Among the works of Nāgārjuna—we will not tackle the problem of their authenticity—we have:

1. *Mūlamadhyamaka-kārikā*, which does seem to be from the hand of the great scholar; there is no buddhology, but only, i.e., chap. 22, the demonstration of the illusory characteristic of the *buddhas* and of the *dharma*s of the *buddha*.
2. *Kāyatrāya-stotra (Hymn to the three bodies)* (above, F 763), where the *dharma-kāya* is the essential nature of the *buddhas*, the same among all the *buddhas* who are its “supports”.
3. *Prajñāpāramitā-śāstra*, translated by Kumārajīva (402–405) in a shortened form, which is interesting.

[Chavannes, *Cinq cent contes (Five Hundred Tales)*, iii, p. 285, has translated three extracts: the origin of the name Rājagṛha and of the name of Śāriputra; the story of the lover who was sleeping.]

It is not easy to find one’s way in this voluminous work.

[The first quarter of the *Śata-sāhasrikā* has been printed in *Bibl. Indica*. – Page 31 corresponds to the *Da zhidu lun* (T.25.1509.0131); there is 67 = 264; 96 = 305; 113 = 310; 291 = 347; 316 = 355; 335 = 367; 1412 = 396; 1454 = 419.

On the buddhology of the *Prajñā-pāramitās* and the different relationships of the *Prajñā-pāramitās*, see N. Dutt, *Indian Historical Quarterly*, 1929: 538.]

But C. Akanuma (*Eastern Buddhist*, 1923) has found much information in it and I have gleaned a little. We can get a fairly good idea of the buddhological theories of the *Da zhidu lun*: variety of Lokottaravāda with archaic traits, a Mahāyāna uncertain about its doctrines.

¹⁰⁵ On the *faxing-bodhisattva*, etc., see above, F 753.

certain *bodhisattvas*, which is more perfect for the *buddhas*: “The moon of the fourteenth and of the fifteenth day”.

The *Da zhidu lun* is a conservator in many regards.

It teaches the multiplicity of the vehicles; it almost assimilates—from the point of view of the *Prajñā-pāramitā*—the *arhats* and the *buddhas*, at least. (See F 783.)

It does not seem to know the non-abiding *nirvāṇa* (*apratiṣṭhita-nirvāṇa*), the immortal and <778> active *nirvāṇa*, and has its *buddhas*—after an immeasurable but not infinite existence—enter into the old *nirvāṇa* (see F 779 and section C.H.).

Its human *buddha* is, at least sometimes, not an emanation body (*nirmāṇa-kāya*), but a real *buddha*, understood, of course, in the manner of the Lokottaravādins. (See F 785.)

Its theory of the *bodhisattva* juxtaposes the early tradition and the speculations of the Lokottaravādins on the stages (*bhūmis*): certain *bodhisattvas* become *buddhas* in the course of one human lifetime, others, after seizing and re seizing “existences of transformation” (#2690).

C.E.A. *Three (or five) kinds of bodhisattvas*; F 778–779

Da zhidu lun (T.25.1509.0342b), commenting on the *Śata-sāhasrikā*, p. 272, which distinguishes three kinds of *bodhisattvas*.

I. There are *bodhisattvas* whose five praxis-oriented faculties (AKB ii, F 111) are sharp, of firm mind, who—before generating the mind of *bodhi*—have accumulated much merit and knowledge. Meeting a Buddha, hearing the teaching of the Great Vehicle, they generate the mind of *bodhi*. At the same time, they practice the six perfections (*pāramitās*), enter into the predestination of the *bodhisattvas*¹⁰⁶ or obtain the “non-turning back” stage (*avaivartika-bhūmi*).

How is that? Because, having accumulated great merit, being of sharp praxis-oriented faculties and of firm mind, they understand the Dharma.

¹⁰⁶ “Predestination of the *bodhisattvas*” (*bodhisattva-nyāma*) (compare AKB vi, F 180). Kumārajīva translates *wei* 位 and *zhengwei* 正位 as *bodhisattva-avasthā* or *bodhisattva-samyag-avasthā* (*bodhisattva-samyaktva-avasthā*) and also (0283b) *dharmā-avasthā*.

In the perfect theory of the stages (*bhūmis*), the “predestination” is acquired in the first stage (*bhūmi*); the quality of “non-turning back” (*avaivartika*) is acquired in the eighth stage; see above, F 738.

Compare *Zuishengwen puta shi zhu chu gou duan jie jing* (T.10.0309.0998a22):

There are *bodhisattvas* who, from the first generation of the mind of *bodhi*, do no longer reside in a womb and take apparitional (*aupapāduka*) births.

Likewise, in regard to going on a long journey, as for those who depart (1) in a vehicle drawn by sheep, (2) in a vehicle drawn by horses,¹⁰⁷ or (3) by magical power:¹⁰⁸

1. the first one arrives slowly; <779>
2. the second quicker;
3. the third in an instant.

Likewise, the *bodhisattvas* ...:

1. the first—after some aeons (*kalpas*)—will arrive or will not arrive, because his merits are small, his praxis-oriented faculties are weak, his minds is not firm;
2. the second has little merit, but his praxis-oriented faculties are sharp: he will arrive at *bodhi* in 3 or in 10 or in 100 aeons;
3. the third is the one described in the text.

There are thus three kinds of generating the mind:

1. the *bodhisattva* being of many offenses and of little merit;
2. the *bodhisattva* being of great merit and of few offenses;
3. the *bodhisattva* being of a practice of pure merit.

Purity is of two kinds:

- a. that which one obtains on the path of the *bodhisattvas* from the very first mind onwards;
- b. that which one penetrates in the path of the *bodhisattvas* after having devoted some time to the adoration of the *buddhas*, and which, consequently, one enters in the predestination of the *bodhisattva* (*bodhisattva-nyāma*); this is the “non-turning back” stage (*avaivartika-bhūmi*) which has been discussed.

II. There are *bodhisattvas* who have great weariness with existence, who during the bygone ages have loved reality and hated delusion for a long time: they have sharp praxis-oriented faculties and firm minds; they have accumulated merit and knowledge for a long time: as soon as they generate the mind of *bodhi*, they obtain *bodhi*. They turn the wheel of *dharma* and benefit innumerable sentient beings, enter into *nirvāṇa* without remainder (*nirupadiśeṣa-nirvāṇa*); their Dharma will last

¹⁰⁷ Compare the *Niyatāniyatāvatāramudrā-sūtra* (T15.645; T15.646), *Śikṣā-samuccaya*, p. 7, on the *bodhisattva* that rides on the cattle-cart (*paśu-ratha-gatika-bodhisattva*).

¹⁰⁸ Compare AKB vii, F 113, on the three magical displacements.

for an aeon (*kalpa*) or for less (*jian* 減) than an aeon; they “conserve”, emanate and assure the duration (*adhiṣṭhāna*) of emanated *buddhas* (*nirmita-buddhas*) and benefit sentient beings. The *buddha* indeed possesses two kinds of superknowledge (*abhijñā*) power:

1. the first is exercised presently (= during his lifetime);
2. the second is exercised after his cessation (*nirodha* = after his *nirvāṇa*).

The duration of an aeon was mentioned; the number of sentient beings benefitted during an aeon is not small.

III. There are *bodhisattvas* of sharp praxis-oriented faculties, of firm mind, of merit long accumulated, who—from the first generation of the mind [of *bodhi*], harnessed to the perfection of understanding (*prajñā-pāramitā*)—obtain the six superknowledges (*abhijñās*). [Why the sixth? See F 782.] While visiting the pure universes of the ten directions, they adorn their own field (= they prepare a very pure *buddha* land [*buddha-kṣetra*]), like the Buddha Amitābha who previously was the *bhikṣu* Dharmākara ...

That makes five kinds of *bodhisattvas*. Following the first mind of *bodhi*, there occurs:

1. a long and poorly assured career;
2. a long but assured career;
3. taking immediate possession of the stages (*bhūmi*);
4. taking immediate possession of the quality of Buddha;
5. taking immediate possession of the sixth superknowledge (*abhijñā*), i.e., “destruction of the fluxes (*āsravas*)”.

C.E.B. *Dharma-dhātu or dharma-kāya bodhisattva*; F 779–783

The *bodhisattva*—whom the *Da zhidu lun* calls *dharma-kāya bodhisattva* or *dharma-dhātu-kāya bodhisattva* or *dharma-dhātu-ja-kāya bodhisattva*—is certainly <780> the *dharma-kāya-prabhāvitā bodhisattva* of the *Tathāgataguhyā-sūtra* (= *Ratna-kūṭa*, 3, cited by *Śikṣā-samuccaya*, p. 259). Same description:

He benefits sentient beings, such as the “medicine-maiden” (*bhaiṣajyadārika*), by sight or by hearing.

In the terminology of the *Siddhi*, this is the *bodhisattva* who has overcome the existence of birth and death and has obtained the existence of transformation and a body of emanation (*nairmāṇika*) (#2690).

The expression *dharma-dhātu bodhisattva* or *dharmakāya-prabhāvita-bodhisattva* is difficult to translate. It is well understood that the *bodhisattva*, by means of knowledge and merit, overcomes ordinary existence and exists according to the *dharma-dhātu*. He differs from the Buddha: he is characterized by the *dharma-kāya* (*dharmakāya-prabhāvita*), whereas the Buddha is “sovereign of *dharma-kāya*”, *dharma-kāya-vaśavartin*, as the *Laṅkāvatāra* teaches, p. 70.

1. *Da zhidu lun* (T.25.1509.0284a27):

When the *bodhisattva* enters into predestination (*nyāma*) (入正位),¹⁰⁹ he abandons the body of birth-and-death (*cyuty-upapatti-kāya*, *samsāra-kāya*?, 離生死身; T.25.1509.0283b01, mentions “the fleshly body of birth-and-death”, 生死肉身) and obtains “the true form of the *dharma-dhātu*” (法性真形); he sees the innumerable bodies of the *buddhas* of the ten directions ...¹¹⁰

2. *Da zhidu lun* (T.25.1509.0340a02):

There are two kinds of *bodhisattvas*:

- a. the one who is reborn due to his actions (隨業生);
- b. the one who has obtained the body of the *dharma-dhātu* (*dharmadhatu-kāya*) (得法性身) ...

The latter turns his mind to be reborn in the realm of desire (*kāma-dhātu*) or to be born in the *buddha* fields of the ten directions. If these fields are mixed, bad-impure, it is the realm of desire; but if they are pure, without places of bad destiny, without women, with all the inhabitants being characterized by the thirty-two [major] characteristics, it cannot be said, <781> due to its purity, that it is the realm of desire; neither can it be said, since it is on the ground, that it is the realm of fine-materiality (*rūpa-dhātu*); nor can it be said that it is the realm of immateriality (*ārūpya-dhātu*) ...¹¹¹

¹⁰⁹ Exactly, *samyaktva-avasthā* (correct state) or *dharma-avasthā* (state of Dharma), see T.25.1509.0262b19; T.25.1509.0283b.

¹¹⁰ Same doctrine, *Da zhidu lun* (T.25.1509.0580a14) (cited *Bukkyō Daijiten*, p. 1626c):

Two bodies: (1) the fleshly body of birth-and-death and (2) the body arisen from the *dharma-dhātu* (*dharmadhatu-kāya*). When the *bodhisattva* obtains receptivity with regard to *dharma*s not destined to arise (*anutpattika-dharma-kṣānti*; “acceptance and understanding of non-arising”), he abandons the vices (*kleśa*), he abandons the first body, obtains a body arisen from the element-of-Dharma.

¹¹¹ Compare the *Śata-sāhasrikā*, p. 272: “The *bodhisattva* is not reborn in any of the three realms (*dhātus*)”.

3. *Da zhidu lun* (T.25.1509.0309b07) (commenting on the *Śata-sāhasrikā*, p. 104):

If the *bodhisattvas*—practicing the “unhindered” (*apratihata* or *anāvaraṇa*) perfection of understanding (*prajñā-pāramitā*) (行無礙般若波羅蜜)—obtain “unhindered” liberation, they become *buddhas*. But if they become *dharmadhātu bodhisattvas* (法性生身菩薩), like Mañjuśrī, etc., abiding in the ten stages (*viḥāra-bhūmi* = *bhūmi*), then they are endowed with various “perfections of qualities” (*guṇa-sampad* 有種種功德具足). All sentient beings who see them obtain things according to their wishes... It is the same for the *buddhas* with a body arisen from the *dharmadhātu* (*dharmadhātuja-kāya-buddhas*).

Furthermore, the *bodhisattvas*—from the first generation of the mind [of *bodhi*]—oppose the ninety-six “ophthalmias” (九十六種眼病) ...

4. *Da zhidu lun* (T.25.1509.0278a10):

The *bodhisattva*—who dwells in the ten stages (*bhūmis*) (住於十地), entering into the concentration as heroic march (*śūraṅgama-samādhi* 入首楞嚴三昧)—manifests (1) the first generation of the mind [of *bodhi*] in the trichiloscosm [= he appears like a person who generates the mind of *bodhi* for the first time (現初發意)], or (2) the practice of the perfections (*pāramitās*), or (3) the state of the non-turning back (*avaivartika*) *bodhisattva*, or (4) the state of the *bodhisattva* who has only one rebirth (*eka-jāti-pratibaddha* 現一生補處);¹¹² or he preaches the Dharma to the gods of Tuṣita, or he descends from Tuṣita, or he is born in the palace of Śuddhodana ..., or he manifests entry into *nirvāṇa*, or he generates the *stūpa* made of seven jewels (起七寶塔), spreading out into the lands (遍諸國土) in order that sentient beings may venerate the relics (供養舍利); or else, there is a time where the Dharma is completely extinct (法都滅盡). This is how the *bodhisattvas* save or benefit: all the more so, the *buddhas*. <782>

5. *Da zhidu lun* (T.25.1509.0478a01):

The teaching given by the *dharmakāya-bodhisattvas* is exclusively the *Prajñā-pāramitā*, encouragement and introduction to the Great Vehicle. The *buddhas* teach the twelve-membered scripture (十二部經) and, variously, generate the mind of the three vehicles (雜發三乘意).

¹¹² See the *Śata-sāhasrikā*, p. 274: the *bodhisattva* who purifies the palace of Tuṣita heaven (*tuṣita-bhavana* 兜率天宮) is called *bhadra-kalpika* (賢劫; [*bodhisattva* of the] “fortunate aeon”); he who understands the truths is called *eka-jāti-pratibaddha* 一生補處 (“bound only by one birth”). There ensues the purification of the eyes (p. 291 = *Da zhidu lun*, T.25.1509.0347).

6. *Da zhidu lun* (T.25.1509.0264a22) (commenting on the *Śata-sāhasrikā*, p. 67):

ṣaḍabhiññatāyāṃ sthātukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam

The *bodhisattva* who wishes to reside in possession of the six superknowledges (*abhiññās*) should cultivate the perfection of understanding (*prajñā-pāramitā*).¹¹³

Question. – It is said in the *Praise of the bodhisattvas* (讚菩薩品) that the *bodhisattvas* possess five superknowledges (*abhiññās*). Why say that the *bodhisattva* will reside in [possession of] the six [superknowledges] (住六神通)? If the *bodhisattva* is “one whose fluxes are exhausted” (*kṣīṇāsrava*) (漏盡), why would he take rebirth [and pursue his career from existence to existence]? All birth is due to thirst (一切受生皆由愛相續故有); just as rice does not grow when moisture is lacking (譬如米雖得良田，時澤終不能生).

Answer. – We have said that the *bodhisattva* entering into the state of Dharma (*dharma-cvasthā* = *samyaktva-avasthā* [correct state] = *bodhisattva-nyāma* [pre-destination of the *bodhisattva*]) (入法位), residing in the “non-turning back” stage (*avavaivartika-bhūmi*) (住阿鞞跋致地), obtains a *dharma-dhātu[ja]-kāya* (得法性生身) when his last fleshly body is exhausted (末後肉身盡), for, although he has abandoned all the defilements (*kleśas*) (斷諸煩惱), the perfume of the defilements (*kleśa-vāsanā*) remains (有煩惱習因緣): thus, he takes a body arisen from the *dharma-dhātu* (*dharma-dhātuja-kāya*), not an existence in the three realms (*dhātus*). [In fact, the sixth superknowledge (*abhiññā*) is of two kinds: [a] there is the exhaustion (盡) of the defilement (煩惱) and of the trace or perfume (*vāsanā* 習), or [b] there is the exhaustion of the defilement alone. Because the trace or perfume has not been exhausted, the *bodhisattva* possesses five superknowledges; because the defilement is exhausted, he resides in the sixth.]

Question. – The *arhats* have abandoned the defilements (*kleśas*) and not the trace (*vāsanā*). Why are they not reborn like the *bodhisattvas*?

Answer. – They are not endowed with great love and compassion (無大慈悲); they have not made the great vow of benefiting all sentient beings (無本誓願度一切眾生); they have realized (*sākṣātkar*) the true limit (*bhūta-koṭi*) (以實際作證). This is why they abandon existence (*saṃsāra*) (已離生死).

[This is a rough outline of the *Asaṅga-Siddhi* theories.]

¹¹³ The sixth superknowledge (*abhiññā*), i.e., knowledge that one has exhausted the fluxes (*āsrava-kṣaya-jñāna*), AKB vi, F 230.

7. *Da zhidu lun* (T.25.1509.0581c25):

When the mind of the followers of the two vehicles is pure (*anāsrava*), their defilements (*kleśas*) are exhausted: thus, there is no more retribution for them, no more merit for them. The defilements of the *bodhisattvas* are not exhausted: thus, there is merit for them, there is retribution for them.

Furthermore, the followers <783> of the two vehicles realize the true limit (*bhūta-koṭi*): in fact, they burn the qualities (*guṇa*) (燒盡諸功德) ...

Compare *Da zhidu lun* (T.25.1509.0566b16), on the *bodhisattvas* who become *arhats*. Why does one saint—practicing emptiness, marklessness and wishlessness (*śūnya-ānimitta-apraṇihita*)—become a *buddha* and another become an *arhat*?

On the same problem, *Da zhidu lun* (T.25.1509.0266c03):

The knowledge (*jñāna*) of the *bodhisattva* and that of the hearer (*śrāvaka*) are only one and the same knowledge (是一智慧).¹¹⁴ But the second has no skillful means (*upāya*) (但無方便), is not adorned with the vow (無大誓莊嚴), does not have great love and compassion (無大慈大悲), does not seek the *dharma*s of the *buddha* (不求一切佛法) ...; he is only weary of old age-and-death (但厭老病死), abandons the bond of thirst (斷諸愛繫), goes directly to *nirvāṇa* (直趣涅槃). That is the difference.

As is explained in the *Da zhidu lun* (T.25.1509.0480c):

If one cultivates only the perfection of understanding (*prajñā-pāramitā*) (or “knowledge”), the qualities are missing.

Skillful means (*upāya*) consists essentially in the coordination of understanding (*prajñā*) and the perfections.

C.E.C. *Body “without characteristics” (dharma-kāya) of the buddha; F 783–784*

1. The *Da zhidu lun* (T.25.1509.0274a06), distinguishes the body of “mundane truth” which bears the thirty-two characteristics, and the body of “absolute truth” that is without characteristics.

Question. – The *buddhas* of the ten directions and the *dharma*s of the three worlds have as their characteristic being without characteristics (*alakṣaṇa-lakṣaṇa* 無相相). How can you speak of the thirty-two characteristics (*lakṣaṇas*)? A characteristic (*lakṣaṇa*) is not real (不實), even more so, thirty-two.

¹¹⁴ Compare the *Samgraha* (T.31.1594.0148b) on the difference between the knowledge of the hearer (*śrāvaka-jñāna*) and the knowledge of the *bodhisattva* (*bodhisattva-jñāna*).

Answer. – The *dharma*s of the *buddha* (*buddha-dharma*) are of two kinds:

- a. of mundane truth (世諦);
- b. of absolute truth (第一義諦).

From the point of view of mundane truth, we say that the Buddha has thirty-two characteristics (*lakṣaṇas*); from the point of view of absolute truth, we say that he is without characteristics (*lakṣaṇas*).

There are two paths:

- a. path of merit (*puṇya*) (福道);
- b. path of understanding (*prajñā*) (慧道).

For the first path, we say that the *buddha* has thirty-two characteristics (*lakṣaṇas*); for the second, that he is without characteristics (*lakṣaṇa*).

As for the “body of birth” (*janma-kāya*), we say that it has thirty-two characteristics; as for the *dharma-kāya*, we say that it is without characteristics ...

Question. – But the ten powers and all the qualities each have their special characteristics (*lakṣaṇa*); how can you say that the *dharma-kāya* is without characteristics (*lakṣaṇa*)? <784>

Answer. – All the pure (*anāsrava*) *dharma*s fall under the three kinds of concentration (*samādhis*) (i.e., of emptiness, marklessness, wishlessness [*śūnya-ānimitta-apraṇihita*]); thus, they are called “without characteristics (*lakṣaṇa*)”. ... Thus, the *buddha* says that the *dharma*s of the *buddha* are included in the true limit of suchness (*tathatā-bhūtaakoṭi*) (皆入如、法性、實際), but, nevertheless, the Buddha manifests the body adorned with the thirty-two characteristics for those who will rejoice and generate the mind of the path by seeing the material body (為見色歡喜發道心者, 現三十二相莊嚴身).

2. *Da zhidu lun* (T.25.1509.0477c17) (cited by Akanuma):

The Buddha has two bodies:

- a. *dharma-kāya*;
- b. material body (*rūpa-kāya*).

The former is the true Buddha, the latter is the Buddha of the mundane truth. The former teaches the true nature of *dharma*s.

This text shows that the *dharma-kāya* consists of the ten powers and the other qualities of the *buddha*. Nāgārjuna does not understand the *dharma-kāya* in the transcendent metaphysical sense specified in the expressions *dharmatā-kāya* (body of the

nature-of-things) or self-nature body (*svābhāvika-kāya*): he understands it in the manner of the Sarvāstivādins. The qualities of the *buddhas* must be considered as empty ...; thus, one can say that they are “without characteristics”: likewise, the Sarvāstivādins. However, Nāgārjuna immediately adds that the qualities of the *buddha* enter into the suchness (*tathatā*) which is the self-nature body (*svābhāvika-kāya*).

C.E.D. *The human body and the body obtained at Rājagṛha*; F 784–787

Nāgārjuna informs us (see F 781) that certain *bodhisattvas* become *buddhas* during one human existence:

1. the *bodhisattva* Śākyamuni had not overcome the normal condition of sentient beings, being reborn due to his actions.
 2. Other *bodhisattvas* abandon the existence that is delimited (or “in segments”), obtain the existence of “transformation” due to their vow and travel through the stages (*bhūmis*). They become *buddhas* only after having been *dharmadhātu-bodhisattvas*, just like Avalokiteśvara.
1. The *bodhisattvas* of the first category, proceeding from a human *bodhisattva*, have two bodies:
 - a. the body with which they were born, the human body;
 - b. the “body of the *dharmadhātu*” (*dharmadhātu-kāya*).
 2. The *buddhas* of the second category possess only the second body, i.e., a “body of the *dharmadhātu*” of a *bodhisattva* transformed into a “body of the *dharmadhātu*” of a *buddha*.¹¹⁵ But of course, all this without mentioning the fictive bodies (i.e., body of emanation [*nirmāṇakāya*]), which every *buddha* as well as every *dharmadhātu bodhisattva* emanates.

The “body of the *dharmadhātu*” (*dharmadhātu-kāya*) is the *prakṛty-ātma-bhāva* (natural body) or *āśecanaka ātma-bhāva* (all-diffusing body) of the *Pañca-viṃśatikā* (see N. Dutt, *Indian Historical Quarterly*, 1929: 538). <785>

A. *Da zhidu lun* (T.25.1509.0077b):

It was in the land of Magadha that Śākyamuni obtained enlightenment (*sambodhi*), took possession of the *dharmakāya* ...; this is why he often resided at Rājagṛha. Out of fondness for the place of his birth, he resided often at Śrāvastī, for all men, even monastics, love their native land. Out of fondness for the place where he had

¹¹⁵ According to other authors, when the human *bodhisattva* becomes a *buddha*, his human body disappears and is replaced by a completely identical fictive body, see F 776.

acquired the *dharma-kāya*, he often resided at Rājagṛha, for every Buddha loves his *dharma-kāya*. He resided most often at Rājagṛha, for the *dharma-kāya* prevails over the body of birth (*janma-kāya*).

B. *Da zhidu lun* (T.25.1509.0131c):

Question. – Is it not surprising that the Buddha Ratnākara asks for news about the health of Śākyamuni (*Śata-sāhasrikā*, p. 31)? One does not ask about the health of the gods, still less about the health of the *buddhas*.

Answer. – The body of the *buddhas* is twofold:

1. body “emanated by mystical powers” (literally: emanated by superknowledges [*abhiññā-nirmita*, *shentonghua* 神通化]);
2. body born from father and mother (*mātā-pitr-ja*).

The latter is subject to human conditions (*dharma*): it is not a divine body; thus, one should ask about its health.

C. *Da zhidu lun* (T.25.1509.0121c08):

If the *buddha* possesses the magical power or supernormal accomplishments (*rddhi*) (神力無量, 威德巍巍) described in the *sūtras* (p. 19), how is it that he has submitted to the retribution of nine [past] offenses (*āpatti*) (受九罪報)?

[The *Da zhidu lun* lists:]

1. the slander (謗) of Sundāri the *brahmacārini*;
2. the slander of Cañca the *brahmaṇī* who attached a wooden bowl to her belly (繫木盂作腹) ...;
3. Devadatta's attack who caused a piece of rock to fall (推山壓佛) that injured the Bhagavat's toe (傷足大指);
4. the injury of the Buddha's foot (迸木刺腳) [while walking in a forest];
5. the massacre of the Śākyas and the subsequent headache (頭痛) of the Bhagavat;
6. the invitation of Agnidatta who made the Bhagavat eat horse-fodder (食馬麥);
7. the rheumatic [back] pain caused by the cold (冷風動故脊痛);
8. the austerities of the six years (六年苦行);
9. the alms round in a *brahmin* village but returning with an empty bowl (乞食不得, 空鉢而還).

The Buddha is sensitive to cold and takes precautions against the cold; sensitive to

heat, since Ānanda fans him. How is this human aspect of the Buddha reconciled with his great magical power?¹¹⁶ <786>

a. [Although] residing among men, being born from human parents, the *buddha* has such a strength such that a single one of his joints has the strength of millions of elephants (一指節力勝千萬億那由他白象力) (above F 769); his power of super-normal accomplishment (*ṛddhi*) is measureless. The son of king Śuddhodana became weary of old age, sickness and death, left home, obtained the Buddha path. Will somebody say that this man will experience the retribution for [past] offenses in such a way that he suffers from heat and cold? ...

b. Furthermore, the *buddha* has two bodies:¹¹⁷

- i. a *dharmā-dhātu* body (*dharmā-dhātu-kāya*) (or nature-of-dharmas body (*dharmatā-kāya*)) (法性身);
- ii. a body born from a father and mother (父母生身).

¹¹⁶ 1. Old misdeeds of Śākyamuni and their retribution, references in AKB iv, F 212.

Schism of Devadatta, reply to a schism provoked by the future Śākyamuni, see AKB iv, F 212; *Vyākhyā* and *Vibhāṣā*, 116 at end.

Slander of the two women, see the thirty-ninth chapter of the *Apadāna* (first mentioned by Müller-Hesse, Geneva Congress, p. 167); *Dulva*, end of second and beginning of third volume (Csoma-Feer, pp. 168–169); the meticulous investigations of Feer, *Journal Asiatique*, 1897 (i): 291.

The thorn that injured his foot, verse (*śloka*) cited in the *Ṣaddarśana-saṃgraha*, ed. Suali. The rock that injured Śākyamuni, Chavannes, *Religieux éminents*, p. 155; Faxian, p. 83. Rheumatism and the past unloyalty of Śākyamuni as wrestler, Sarvāstivādin *Vinaya*, Chavannes, *Cinq cent contes (Five Hundred Tales)*, ii, p. 424.

Fruitless alms-round (*Vibhāṣā*, T.27.1545.0392a22), in the *brāhmin* village Sāla (*sāla-brāhmaṇa-grāma*).

2. Theories relating to the retribution of the offenses of the *bodhisattva*: *Divya*, p. 146; *Milinda*, pp. 134, 179; *Majjhima*, ii, 227.

¹¹⁷ Masuda has translated this paragraph in *Der Individualistische Idealismus*, p. 58. He thinks that the first *buddha* is “das personified Absolute” [“the personified absolute” or “the Buddha als Absolutes” [“the Buddha as an absolute”], (and that the second is the historical Buddha).

Editors: Notice that La Vallée Poussin mistakenly inserts the just mentioned paragraph “Masuda has translated ...” into section C.E.D.I., i.e., as being part of the *Da zhidu lun* (T.25.1509.0278a18).

Also notice that LVP renders here the first body of a *buddha* as “*dharmā-dhātu* body (*dharmā-dhātu-kāya*)” while the Chinese has: “nature-of-dharmas body (*dharmatā-kāya*)”.

- i. The former fills the space of the ten directions, without measure or limit, of very handsome form, adorned with the characteristics, having infinite brilliance, having an infinite voice: his listeners as well [—who are the *dharma-dhātu bodhisattvas*—], they fill the space. He does not cease emitting various bodies of various names, of various births, of various skillful means (*upāya*). ... In order to benefit sentient beings, he never stops.
- ii. Experiencing the retribution of [past] offenses is a matter of the *buddha* with a body of birth (*janma-kāya*), i.e., the body born from a father and a mother. ... There is nothing wrong in that the *buddha* experiences the retribution of offenses since there are two kinds of *buddhas*.
- c. Furthermore, when the *buddha* obtains the way (or the state of enlightenment) (得道), all the bad *dharma*s are exhausted, all the good *dharma*s are acquired. How would the *buddha* be able to really experience the retribution of offenses? <787> It is just out of compassion for sentient beings to come that he manifests this artifice (*upāya*) and [feigns to] suffer the retribution of offenses.

Nāgārjuna then recalls here that Aniruddha,¹¹⁸ by giving alms to a self-enlightened one (*pratyekabuddha*), obtained always good food. If the Buddha returns from his alms-round with an empty bowl, it was so that his monks, in similar circumstances, could say: “There is nothing surprising in that they have refused us alms, for our master himself ...”.

As for the Buddha’s sickness, Nāgārjuna cites the *Vimalakīrti-nirdeśa*, i.e., the story of Ānanda in search of milk and his meeting with the so amusing Vimalakīrti.¹¹⁹

C.E.D.1. *True body and fictive bodies*; F 787–788

1. *Da zhidu lun* (T.25.1509.0278a18):¹²⁰

¹¹⁸ On Aniruddha’s giving, AKB iv, F 199; *BEFEO*, vol. 20, 4, p. 161; *Theragāthā*, 913. [The name of the *pratyekabuddha* is not certain.]

¹¹⁹ *Vimalakīrti-nirdeśa* (T.14.0476.0564a); transl. *Eastern Buddhist and Hansei Zasshi*, vol. 18, 1898.

¹²⁰ Compare *Da zhidu lun* (T.25.1509.0313a):

Two kinds of *buddhas*:

1. *buddha* with a body arisen from the *dharma-dhātu* (*dharma-dhātuja-kāya buddha* 法性生身佛),
2. emanation *buddha* (*nirmāṇa-buddha*) who manifests in harmony with the sentient beings to be converted (隨眾生優劣現化佛).

The body of the *buddha* is of two kinds:

- a. true body (*bhūta-kāya*, 真身);
- b. body of emanation (*nirmāṇa-kāya*, 化身).

All the vows are satisfied by those who see the true body: this body fills all of space, illumines the ten directions, makes the sound of Dharma understood in universes as innumerable as the sands of the Ganges. The promulgation of the *dharma* is not interrupted. Each listener obtains the knowledge of that which he hears (各隨所聞而得解悟). Just as the circle of wind alone can support the water poured down by the primordial rain, so the *bodhisattvas* of the ten stages (*bhūmis*) alone can hear and receive the teaching of the true body or of the “body of the *dharma-dhātu*” *buddha* (*dharma-dhātu-kāya-buddha* or “body of the nature-of-dharmas” *buddha* [*dharmatā-kāya-buddha* 法性身佛]). Among all sentient beings who see the *dharma-kāya-buddha*, the three poisons cease, the sufferings of heat and of cold disappear ... ¹²¹ <788>

But the body that Śākyamuni took in Śuddhodana's palace manifests and experiences human conditions, i.e., heat, cold, hunger, thirst, sleep, being slandered (誹謗), old age, sickness, death. As for the internal mind, however, i.e., knowledge and merit, there is no difference to the true *buddha* and perfect enlightened one

Of the first type, it is said that hearing the name of the *buddha* benefits. Comparisons: wish-fulfilling gem, wheel turning king (*cakravartin*), Śakra, Avalokiteśvara. [Sentient beings are liberated when hearing the name of Avalokiteśvara;] even more so when hearing the name of the *buddha* with a body arisen from the nature-of-dharmas (*dharmatā*) (法性生身佛).

¹²¹ Editors: La Vallée Poussin renders here his above-mentioned Masuda comment:

“Masuda has translated this paragraph in *Der Individualistische Idealismus*, p. 58. He thinks that the first *buddha* is ‘das personifizierte Absolute’ or ‘der Buddha als Abso-lutes’.”

As already mentioned above, Masuda actually comments on the nature-of-dharmas body (*dharmatā-kāya*) (法性身) of the *Da zhidu lun* (T.25.1509.0121c).

LVP then continues:

The [first] *buddha* is not the self-nature body (*svābhāvika-kāya*) of the *Siddhi* and is not the body of enjoyment for oneself (*sva-saṃbhoga-kāya*), since he is visible, since he preaches: it is the body of enjoyment for others (*para-saṃbhoga-kāya*) of the *Siddhi*, with the difference that he will not last until the end of time. – We may think that, just as the *bodhisattva* with a body arisen from the *dharma-dhātu* (*dharma-dhātuja-kāya*), he is arisen from the *dharma-dhātu* which is the absolute considered as eternal source and without characteristic of all the good *dharmas*.

(*samyak-saṃbuddha*).

2. *Da zhidu lun* (T.25.1509.0127c12):

The three mysteries (三密) of body, speech and mind (身密、語密、意密).¹²² The *buddha* is seen with a body of gold, of silver, and of jewels; with a body that is sixteen feet, one *yojana*, ten *yojanas* in height; with a body extending to infinite space.

3. Is the true body immortal? See below, F 803.

¹²² Compare *Guhya-sūtra*, 11, p. 53, col. 2.

C.F. School of Asaṅga; F 788–798

The buddhology of Asaṅga-Dharmapāla is described with precision in the *Siddhi*.

Main sources: YBh,¹²³ *Abhisamayālaṃkāra*, *Samgraha*, *Buddhabhūmi-sūtra* and *Buddhabhūmi-śāstra*.

It is easy to see that it depends:

1. on the speculations of the *Prajñā-pāramitā* which—as perfumed as they are with “emptiness”—tend implicitly or clearly to establish a transcendent “principle”, the *dharmā-dhātu* or suchness (*tathatā*);
2. on the Sarvāstivādins who defined a *dharmā-kāya* consisting of pure *dharmas* of the Buddha;
3. on the Lokottaravādins who exalt the *bodhisattva* and worship the glorious and immortal body.

We do not know the origin of the theory of the four knowledges (*jñānas*).

Finally we note that the school of Asaṅga—or “individual idealism”, as Masuda calls it—will lead to the unitarianism of the *Mahāyānaśraddhā-utpāda*.¹²⁴ <789>

One single doctrine is explained in various ways.

A. Three bodies.¹²⁵

- I. *Dharma-kāya* = the purified *dharmā-dhātu*, which is not different from the collection of real minds and real matter (*rūpas*) that constitute the *buddha*; [in other words, it is not different from the collection of conditioned *dharmas* (*saṃskṛta-dharmas*)]
- II. Body of enjoyment (*saṃbhoga-kāya*): the *buddha* who manifests himself to the *bodhisattvas* in the pure lands.
- III. Body of emanation (*nirmāṇa-kāya*): the manifestations of the *buddha* in the infe-

¹²³ On YBh, the *Samgraha*, the *Daśabhūmika-śāstra* and the various Chinese schools that claim certain *śāstras*, see P. Demiéville, *Sur l'authenticité du Ta-t'ch'eng-k'i sin-louen*.

¹²⁴ This illustrious text lies beyond our search; above, F 763–764. I do not examine whether it is, as Demiéville believes, chronologically earlier than the treatises of Asaṅga-Vasubandhu. From the point of view of the doctrine, it appears to be later.

The *Suvarṇa-prabhāsa* (below F 800) distinguishes [a] a *dharmā-kāya* of *li* 理 (principle) which is the eternal *bodhi* and [b] a *dharmā-kāya* of knowledge (*jñāna*) which is the *bodhi* that begins. This distinction is one of the fundamental items of the *Śraddhā-kāya* and [b] the body of enjoyment for oneself (*sva-saṃbhoga-kāya*).

¹²⁵ There is: *saṃbhoga-kāya*, *sāmbhoga kāya*, *sāmbhogika kāya*; *nirmāṇa-kāya*, *nairmāṇika kāya*; *sva-saṃbhoga-kāya*, *sva-sāmbhogika kāya*

rior world.

1. The *Samgraha* (T.31.1594.0149b01) (Vasubandhu, T.31.1595.0250c08; Asvabhāva, T.31.1598.0436a27) studies the five characteristics of the *dharma-kāya*:

a. Characteristic of the transmutation of the support (*āśraya-parāvṛtti-lakṣaṇa* 轉依為相). – Threefold transmutation (*parāvṛtti*):

- i. by expelling any kind of the dependent (*paratantra*) of the order of ⟨hindrances and⟩ pollution (*saṃkleśa*) (轉滅一切障雜染分依他起性);
- ii. by obtaining ⟨liberation and⟩ mastery (*vibhūṭva*) over all *dharma*s ⟨with reference to hindrances⟩ (轉得解脫一切障於法自在);
- iii. by manifesting any kind of the dependent (*paratantra*) of the order of purification ⟨of previous [actions]⟩ (*vyavadāna*) (轉現前清淨分依他起性).¹²⁶

b. Characteristic of the “white” *dharma* (*śukla-dharma-lakṣaṇa* 白法所成為相): ten masteries (*vaśīṭas*) obtained by perfecting of the perfections (*pāramitās*).¹²⁷ – Compare *Siddhi* F 659.

c. Characteristic of non-duality (*advaya-lakṣaṇa* 無二為相).

d. Characteristic of the immovable (*dhruva-lakṣaṇa* 常住為相), because it is the purification of suchness (*tathatā*) (真如清淨相).

e. Characteristic of being inconceivable (*acintya-lakṣaṇa* 不可思議為相), because the purification through suchness (*tathatā*) is witnessed by oneself via an inex-

¹²⁶ Compare Trentaine (Lévi), F 44–45: *kleśāvaraṇa-prahāṇāt śrāvakāṇām vimukti-kāyaḥ | sa evāśraya-parāvṛtti-lakṣaṇo dharmākhyo 'py ucyate mahā-muner, bhūmi-pāramitā-bhāvanayā kleśa-jñeyāvaraṇa-prahāṇāt | āśraya-parāvṛtti-samudāgamād, mahā-muner dharma-kāya ity, ucyate | saṃsārāparityāgāt tad-anupasaṃkleśatvād bodhi-sattvānām sarva-dharma-vibhūṭva-lābhataś ca, dharma-kāya ity, ucyate |*

¹²⁷ This is the list in *Vyutpatti*, 27; *Dharma-samgraha*, 74; *Madhyamakāvatāra*, p. 347:

1. by giving (*dāna-vaśīṭā*): (i) mastery of life (*āyur-vaśīṭā*), (ii) mastery of mind (*citta-vaśīṭā*) and (iii) mastery of provision (*pariṣkāra-vaśīṭā*);
2. by morality (*śīla*): (iv) mastery of action (*karma-vaśīṭā*) and (v) mastery of birth (*upapatti-vaśīṭā*) (or *janma*);
3. by patience (*kṣānti*): (vi) mastery of resolution (*adhimukti-vaśīṭā*);
4. by vigor (*vīrya*): (vii) mastery of vow (*prañidhāna-vaśīṭā*);
5. by meditation (*dhyāna*): (viii) mastery of supernormal accomplishments (*rddhi-vāśīṭā*);
6. by understanding (*prajñā*): (ix) mastery of knowledge (*jñāna-vaśīṭā*) and (x) mastery of Dharma (*dharma-vaśīṭā*).

pressible knowledge (*pratyātma-vedya*) (真如清淨自內證); because the *dharmakāya* does not support any comparison (無有世間喻能喻) and is beyond the intellect (*tarka-vicāra*) (非諸尋思所行處). <790>

2. By comparison, the name *nirmāṇa-kāya* is attributed to the body obtained by the saints who “turn” towards *bodhi*, see #2704. – The *Laṅkāvatāra* calls *nairmāṇika* the body of transformation (*pariṇāma*) of the *bodhisattvas*, *Laṅkā* p. 73:

cittamātram yadā lokam prapaśyanti jinātmaajāḥ |
tadā nairmāṇikaṃ kāyaṃ kriyāsaṃskāravarjitam |
labhante te balābhijñāvaśitaiḥ saha saṃyutam |

When the sons of the victorious one (*jina*) see that the world is only mind, they obtain a body of emanation (*nairmāṇika*) that has nothing to do with action, that is always provided with forces (*bala*), with mystical powers (or superknowledges) (*abhijñā*) and with masteries (*vaśitā*).

This stanza is repeated in the *Laṅkāvatāra*, p. 276, where the edition has *nairvāṇika*: but the variant *naikāyika* which is supported by the Chinese *zhonglei* 種類 (T16.0671.0567b20) should be adopted.

B. Four bodies.

I. *Dharma-kāya*, a term that should be understood as the body of the nature-of-things (*dharmatā-kāya*): the body consisting of the nature-of-things (*dharmatā* or *dharmadhātu* or suchness [*tathatā*]) and which is common to all *buddhas*. This is the *dharmakāya* of the first list, minus the conditioned factors (*saṃskṛta-dharmas*).

II. Body of enjoyment for oneself (*sva-saṃbhoga-kāya*): the collection of conditioned factors, i.e., real minds (the four knowledges [*jñānas*]), real matter (*rūpas*); thus, actually, the *dharmakāya*. The *buddha* as he cognizes suchness (*tathatā*) and the conditioned factors (*saṃskṛta-dharmas*); as he is known to himself and to other *buddhas*. The *buddha* who experiences the bliss of the Dharma, whence the name “enjoyment for oneself” (*sva-saṃbhoga*). – Each *buddha* has his own body of enjoyment for oneself.

III. Body of enjoyment for others (*para-saṃbhoga-kāya*): the *Buddha* as he is seen and heard by the *bodhisattvas* of the ten stages (*bhūmis*); a body that makes the *bodhisattvas* experience the bliss of the Dharma. – A given body of enjoyment for others may belong to one *buddha* or be common to several *buddhas*; one *buddha* can manifest himself in numerous enjoyment bodies for others.

IV. Body of emanation (*nirmāṇa-kāya*): the *buddha* as he manifests himself in the inferior world; bodies belonging to one *buddha* or common to several *buddhas*.

C. Four bodies, the same as above, but under different designations (*Abhisamayālaṃkāra*, verse [kārikā] 18 of the Introduction, and sixth chapter).¹²⁸ <791>

I. self-nature body (*svābhāvika-kāya*), i.e., the *dharma-kāya* (better, body of the nature-of-things [*dharmatā-kāya*]) of the preceding list: the nature (*prakṛti*) of *dharmas* purified of every stain, a body which is not “made” (*kriyate*) but is obtained (*prāpyate*) and which is obtained when one sees that all *dharmas*, which consist of *vijñāna*, are like an illusion.

II. *Dharma-kāya*, i.e., the body of enjoyment for oneself (*sva-saṃbhoga-kāya*) of the preceding list, i.e., the *dharmas* purified of all stain: this is a body arisen from the accumulation of knowledge; this is the mind and mental factors (*citta-caittas*) in non-duality, i.e., the result of transmutation (*parāvṛtti*); this is a body which accomplishes all the works of a *buddha*, which is endowed with all modes (*sarva-ākāra*), which is visible only to *buddhas*.

III. Body of enjoyment (*saṃbhoga-kāya*), i.e., the body of enjoyment for others (*para-saṃbhoga-kāya*) of the preceding list, that is, the body with characteristics which proceeds from the accumulation of merit, a material body (*rūpa-kāya*).

IV. Body of emanation (*nirmāṇa-kāya*): which proceeds from a part of the accumulations of knowledge and merit, the forms of Śākyamuni, etc.

C.F.A. *Relationship of the four bodies; F 791*

It is easy to see that the body of enjoyment for others (*para-saṃbhoga-kāya*) and the body of emanation (*nirmāṇa-kāya*) differ above all [from the other two bodies] by the nature of being displayed and by the characteristic of the spectators. – Consequently, we can, with the *Buddhabhūmi-sāstra* (T.26.1530.0327b29–c), establish four alternatives:

I. body of enjoyment (*saṃbhoga*) which is not a body of emanation (*nirmāṇa*) (受用非變化): body of enjoyment for oneself (*sva-saṃbhoga-kāya*) (自利分實受用身);

II. body of emanation which is not a body of enjoyment (變化非受用): body of emanation (*nirmāṇa-kāya*);

III. body of enjoyment and body of emanation (亦受用亦變化): body of enjoyment for others (*para-saṃbhoga-kāya*) (為地上菩薩所現種種化身);

IV. body that is neither a body of enjoyment nor a body of emanation (非受用非變化):

¹²⁸ Stcherbatsky, *Abhisamayālaṃkāra-prajñāpāramitā-upadeśa-sāstra, the work of bodhisattva Maitreya ...*, Bibl. Buddhica, 1919. – See also the commentary (*Āloka*) by Eugene Obermiller.

dharma-kāya (自性身).

In the same place, the *Buddhabhūmi-śāstra* distinguishes two bodies:

1. the *dharma-kāya* (法身);
2. the body of birth (*janma-kāya* 生身).

The first two [of the above-mentioned four] bodies, i.e., the self-nature body (*svābhāvika-kāya* 自性身) and the body of enjoyment for oneself (*sva-sāmbhogika-kāya*), are both *dharma-kāyas*, for the first is the support (所依止) and the second is the accumulation (所集成) of all the qualities (*guṇa-dharma* 諸功德法). On the other hand, the last two bodies can be called body of birth (*janma-kāya*) since they arise, by appearing, and since they conform to the dispositions of the spectators.¹²⁹ <792>

C.F.B. *Emanation (nirmāṇa)*; F 792–798

I. See above, F 772, theories of the Sarvāstivādins. – We may recall that the emanation (*nirmāṇa*) consists of neither sense-faculties nor mind: compare AKB vii, F 121, and #3382.

II. YBh (*Bodhisattva-bhūmi*, fol. 26a):

Magical power or supernormal accomplishment (*ṛddhi*) is of two kinds:

- A. of transformation (*pāriṇāmikī* 能變通);
- B. of emanation (*nairmāṇikī* 能化通) [T.30.1579.0491c04]:

A. The magical power of transformation (*pāriṇāmikī ṛddhi*) manifests itself in sixteen ways:

1. To make tremble (*kampana* 振動). – The *tathāgata* or the *bodhisattva* who possesses either mastery in concentration or aptitude of mind (fitness, *karmaṇyatā*), makes one monastery, one house, a village and city (*grāma-nagara*), a village and city and field (*grāma-nagara-kṣetra*), hell realm, animal realm, hungry ghost realm, human realm, god realm ... up to ... an infinite number of great chiliocosms tremble.
2. To enflame (*jvalana* 熾然). – He enflames the upper part of his body while the lower part emits streams of cold water, and vice versa. He enflames his whole body and emits rays of blue, green, red, white, bright red (*mañjiṣṭha*) and crystalline

¹²⁹ Moreover, ten *buddhas*: (1) *abhisambodhi-buddha*; (2) *prañidhāna-buddha*; (3) *karma-vipāka-buddha*; (4) *zhuchi* 住持-*buddha*; (5) *nirmāṇa-buddha*; (6) *dharma-dhātu-buddha*; (7) *citta-buddha*; (8) *samādhi-buddha*; (9) *prakṛti-buddha*; (10) *suile* 隨樂-*buddha*. – The first five are relative (*saṃvṛti*), the last five are absolute (*paramārtha*).

(*sphaṭikavarṇa*) rays.

3. To illumine (*spḥaraṇa* 流布). – He fills the monasteries, etc., (as in 1) with light.
4. To make visible (*vidarśana* 示現). – He makes the worlds, the *buddha* fields with their inhabitants, etc., visible to all classes of sentient beings (*śrāmaṇa* ... *mahorāgāḥ parśadas*).
5. To transmute (*anyathī-bhāva-karaṇa* 轉變). – By resolution (*adhimukti*), i.e., “intense application of the mind, higher action of will”, he changes the fundamental material elements (earth, water, ...) into one another, and also changes their color-shape (*rūpa*) into sound, etc.
6. Going and coming (*gamana-āgamana* 往來). – He passes through obstacles, walls, etc.; he rises—in his material body of the four fundamental material elements—up to the sky of the Akaniṣṭhas.
7. Contracting and expanding (*saṃkṣepa-prathana* 卷舒). – He reduces mountains down to the size of atoms and vice versa.¹³⁰
8. Inserting any kind of matter into his body (*sarva-rūpa-kāya-praveśana* 眾像入身). – He inserts any kind of matter (*rūpa*) (i.e., villages, mountains, etc.) into his body,¹³¹ in the presence of many companions who recognize being themselves inserted into his body.
9. Taking on the ways of others (*sabhāgatā-upasaṃkrānti* 同類往趣). – He takes on the aspect, the ways of speaking, etc., of all the people he encounters, that is, Kṣatriyas, etc.¹³² <793>
10. Manifesting and hiding (*āvirbhāva-tirobhāva* 顯隱). – He appears and disappears in the presence of a great number of people, a hundred times, a thousand times, etc.
11. Submitting to one’s will (*vaśīva-karaṇa* 所作自在). – He makes the sentient beings of every world come, go, stop, speak at his will.
12. Controlling the magical power of others (*para-rddhy-abhibhava* 制他神通). – He “controls” the magical power or supernormal accomplishments of others. The *tathāgata* surpasses the magical power of all the magicians. The same for the *bodhisattva* who has reached the summit (*niṣṭha*), who is living his last or next-to-last existence, excepting the *tathāgata* and the *bodhisattvas* of equal or superior rank.

¹³⁰ Compare the *sūtra* fragment edited in *JRAS*, 1908: 50.

¹³¹ *sarva-rūpa-kāyaṃ ātma-kāye praveśayati*.

¹³² Compare *Dīgha*, ii, 109.

13. Giving of the light of intellect (*pratibhā-dāna* 能施辯才). – To sentient beings who are deprived of it, he gives the light of the intellect.

14. Giving of memory (*smṛti-dāna* 能施憶念). – The same for memory.

15. Giving of happiness (*sukha-dāna* 能施安樂). – He gives material comfort (*pratiprasrabdhi-sukha*) for a while, thanks to which the sentient beings who are free of obstacles can hear the Dharma. This refers to obstacles generated by the disorder of the elements (which causes illness ? *dhātu-vaiṣamika*), by demon attacks (*amanuṣya*), etc.

16. Emitting rays (*raśmi-pramokṣa* 放大光明). – He emits rays which appease (*pratiprasrambh*) the sufferings of hell beings, which summon the *buddhas* and *bodhisattvas*, ..., in brief, which realize the welfare (*artha*) of sentient beings.

Moreover, many varieties the characteristic of which is the transformation of the nature of existing things: *anyathā prakṛtyā vidyamānasya vastunaḥ ... anyathā-vikārād ... pariṇāmaḥ*.

B. Magical power of emanation (*nairmāṇikī ṛddhi* 能化通).¹³³

1. Emanation of the body (*kāya-nirmāṇa*), visible emanation or phantom.

The illusory being is [a] similar to its emanator or [b] different from its emanator. In the latter case, [the illusory being] is emanated by the saint “like the others” (similar to the people who see it) or different.

Emanation of many bodies (*prabhūta-kāya-nirmāṇa* 化作多身): – The phantom is said to be “important” when it is created by the *tathāgata* or *bodhisattva*, in aspects however divers (*vicitra-varṇa*), for the universal benefit. Primarily, this refers to the blessed (“*adhitiṣṭhita*”) phantom for the continuation of the task of the saint after his disappearance into *nirvāṇa*.

Illusion-like emanation (*māyā-upama-nirmāṇa*) and real emanation (*bhūta-nirmāṇa*): – The phantom is “like an illusion” (*māyā-upama*), when it is made for being only contemplated by sentient beings; it is “real” when, as food, drink, chariot, precious gem, it fulfills its natural functions.

2. Emanation of speech (*vāg-nirmāṇa*), audible emanation, in order to teach the Dharma.

This magical speech is [a] harmonious (*susvaratā*) and [b] transparent (*viśada*), and many qualities are summarized in these two terms.

¹³³ *samāsato nirvastukam nirmāṇam nirmāṇacittena yathākāmaṃ abhisamśkrtaṃ sam-
ṛdhyatīyaṃ nairmāṇikī ṛddhir ity ucyate.*

It is [a] coming from the magician himself (*svasaṃbaddha*), [b] coming from other real individuals (*parasaṃbaddha*), [c] coming from space or from a magical being (*asaṃbaddha*).

3. Thanks to this twofold magical power, [that is, the emanation of body and of speech,] the saint realizes two purposes:

- a. attracting (*āvarjana*), <794> that is to say, introducing sentient beings into the Dharma of the *buddhas* (*buddha-śāsane avatārayati*);
- b. comforting (*anugraha*): multiple services given to unfortunate sentient beings.

III. *Buddhabhūmi-śāstra*.

The YBh considers two kinds of emanation (*nirmāṇa*): of body (*rūpa*: color-shape) and of speech. The speculation of the *Buddhabhūmi-śāstra* shows appreciable progress: the *Siddhi* (see #3381) teaches that the emanation (*nirmāṇa*) is of (1) body, (2) speech and (3) mind.

1. The *buddha* modifies his own body or modifies the body of another, or he causes bodies, jewels, worlds (*kṣetra*) to appear: we live in a universe emanated (*nirmita*) by Śākyamuni (#3387) [relationship of the mirror-knowledge (*ādarśa-jñāna*) and our store-cognition (*ālaya-vijñāna*), compare *Siddhi* #0547, #3345, #3387, #3391].
2. Likewise, he assumes whatever voice he wishes, makes people and things talk, and makes voices arise in space; [here should be placed the comments on the teaching, see F 795].
3. Finally, he causes in himself minds of worldly order (compare *Divya*, p. 63) and causes images or ideas to arise in the minds of others (compare F 793, no. 13 and 14). – Indeed, since mind alone exists, every *nirmāṇa* leads to these last two types.

Buddhabhūmi-śāstra (T.26.1530.0318b):

The knowledge of accomplishing action (*kṛtya-anuṣṭhāna-jñāna*) realizes the body of emanation of the *tathāgata* (*tathāgata-nirmāṇa-kāya*) which is threefold:

1. emanation of the body (*kāya-nirmāṇa* 身化);
2. emanation of speech (*vāg-nirmāṇa* 語化);
3. emanation of mind (*mano-nirmāṇa* 意化).

The first two are of three kinds, the third is of four kinds

1. The emanation of the body (*kāya-nirmāṇa* 身化), that is, the emanation of visible form (*rūpa*), i.e., color or shape, is threefold:

- a. the Buddha either uses his power of emanation or of transformation on his own person (literally: *sva-ātma-bhāva-saṃbaddha-nirmāṇa*), appearing in the aspect of a wheel turning king (*cakravartin*) ... ;
 - b. or he modifies the appearance of another, e.g., changing Śāriputra—the general of the Dharma—into celestial nymphs (*apsaras*) (*para-ātma-bhāva-saṃbaddha*);
 - c. or he emanates “everything” and makes appear in space sometimes magical or illusory beings of all kinds—including pretended *buddhas*, the historical Śākya-muni—sometimes clean or polluted universes.
2. The emanation of speech (*vāg-nirmāṇa* 語化) is likewise threefold:
- a. the *buddha* assumes the speech or voice of men, of gods, of Brahṃā;
 - b. he makes simple monks speak truths that are incomprehensible to themselves, he makes an *arhat* speak as a *bodhisattva* would speak;
 - c. he makes voices ring out in space, he makes his emanated illusory beings speak.
3. The emanation of mind (*citta-nirmāṇa* 意化) is never of the third kind (i.e., c). The *buddha* does not emanate a thinking being. <795>

Buddhabhūmi-śāstra (T.26.1530.0325a–b).

The creation of mind (*citta-nirmāṇa*) is of two kinds only:

1. related to oneself (*sva-saṃbaddha*): causing, within one’s own mind, the various images of mind and mental factors to appear;
2. related to others (*para-saṃbaddha*): causing, within the minds of others, various images of mind and mental factors to appear.

These images are only the image-part (*nimitta-bhāga*), but they appear as if they were the seeing-part (*darśana-bhāga*).

According to one opinion:

- a. What is called emanation of one’s own mind (*sva-citta-nirmāṇa*) is to make—by the power of concentration (*samādhi*)—one’s own mind conceive *dharmas* that are foreign to it (*nirbhāga* 非分; there is also *vinir-bhāga*, “inseparable”).
- b. What is called emanation of another’s mind (*para-citta-nirmāṇa*) is to perform on another, such an action (*adhiṣṭhāna*) that, although he is stupid, he conceives profound and subtle *dharmas*; that, although he is forgetful, he possesses a good memory.

Objection. – One cannot emanate the mind because it does not have form-matter (形質, which is defined as being resistant [*sapratigha*], “susceptible of colliding”).

The treatise (*sāstra*) says: “Not having form (形), the mind cannot be emanated (*nirmā* = molded)”. It also says that “emanated bodies (*nirmāṇa-kāya*) are without mind and mental factors”.

These texts refer to the emanations that depend on the power of concentration (*samādhi*) of the followers of the two vehicles and of ordinary worldlings (*prthag-janas*). This power, which is small, is incapable of emanating-manifesting *dharmas* without form-matter. But the concentration of the *buddhas* and of the *bodhisattvas* is inconceivable. It emanates-manifests such *dharmas*. – Assuming that it is incapable of it, how could the *tathāgata* manifest attachment, hostility, etc.? How could hearers (*śrāvakas*), animals, etc., know the *tathāgata*’s mind? How could the *sūtra* say that the *buddha* creates all kinds of sentient beings of the kind they think of? Why have we been able to establish that the *buddha* emanates mental actions (*manah-karman*)? Why does the *sūtra* say that there are “minds dependent on others”? But, to tell the truth, emanated kinds of matter (*rūpas*) have the same use, the same activity as real matter (*rūpas*), whereas the sense-faculties and the emanated minds have merely the appearance, but not the activity, of real faculties and real minds.

IV. Emanation of speech.

The problem of teaching, the exegesis of the phrase *evam mayā śrutam*,¹³⁴ is very interesting. – As for the teaching, is it “real speech” or “emanated speech” (*vag-nirmāṇa*)?

1. The most “conservative” admit that the *buddha* has “the gift of tongues” (*Vibhāṣā*; #3124).
2. Speech does, in principle, require initial inquiry (*vitarka*) and investigation (*vicāra*): but according <796> to the Mahāsāṃghikas, the Buddha teaches without thinking and says everything by means of one syllable.
3. They go further by affirming that the *buddha*, being always in concentration, does not speak. The teaching was given by Ānanda (heretics of *Kathā-vatthu*), by the trees, by the walls.

The comparison of an “authentic” *sūtra* and a “corrected” *sūtra* is interesting for literary history:

- a. The early *sūtras* read:¹³⁵

From the night of supreme *bodhi* (*abhisambodhi*) until the night of *nirvāṇa*, every-

¹³⁴ For this phrase, *Da zhidu lun* (T.25.1509.0062c15, 0066b21), *Buddhabhūmi-śāstra* (T.26.1530.0291c09), *Abhisamayālaṃkāraloka*.

¹³⁵ *Dīgha*, iii, 135; *Itivuttaka*, §112, etc.

thing the *tathāgata* says is true, (i.e., is so (*tathā*) and not otherwise): this is why he is named *tathāgata*.

This is the text which the *Da zhidu lun* (T.25.1509.0059c) calls the *Sūtra of the Two Nights*:

From the night when he acquired the path until the night of *nirvāṇa*, every teaching given by the Bhagavat is true, not false.

b. But Nāgārjuna:

Lord, you have not pronounced a single syllable, and the faithful ones have been nourished by the rain of *Dharma*.¹³⁶

And the new *sūtra*, adapting the old phrase, states:¹³⁷

From the night when the *tathāgata* became Buddha until the night of *nirvāṇa*, the *tathāgata* did not pronounce a single syllable. Why? Because the *tathāgata* is always in concentration. But the sentient beings who are to be converted by speech (*akṣara-svara-ruta-vaineya*) heard the voice (*dhvani*) that came out of the mouth (*mukha*), of the spiral of hair between the eyebrows (*ūrṇā-kośa*) and of the protuberance (*uṣṇīṣa*) of the *tathāgata*.

Sūtra related to the *Tathāgataguhyā-sūtra* cited in *Madhyamaka-vṛtti*, pp. 366 and 539. – Curious point, p. 366, where this *sūtra* says that the Bhagavat does not speak, but the author says that the Bhagavat teaches by emission of a momentary voice (*eka-kṣaṇa-vāg-udāhāreṇa*).

The commentator of Śāntideva cites the stanzas of the *Tattva-saṃgraha*,¹³⁸ 3341–3342:

He is deep in meditation (*dhyaṇa*), motionless, like the miraculous jewel: the teachings come out of the walls

The *Śloka-vārttika*, p. 87, ridicules this doctrine:¹³⁹

Would you say that from the sole fact of the presence of this man—like with the miraculous jewel—that the teachings come out of the walls? Such a statement is <797> good for the believers These are apparently demons who make the

¹³⁶ *Nirupama-stava*, *bstod*, Cordier, p. 5; cited by *Bodhicaryāvatāra*, p. 420.

¹³⁷ *Bodhicaryāvatāra-pañjika*, p. 419.

¹³⁸ An interesting text, although late, and which has just become available to us in the fine edition of E. Krishnamacharya (Gaekwad Series, 30 and 31).

¹³⁹ *Chaukhambā Sanskrit Series*, 3, Vikrama 1955; transl. Gaṅgānātha Jhā, *Bibl. Indica*, 1907: 41. – See article “Authority of the Buddhist Āgamas”, *JRAS*, 1902: 369–374, where the problem of the Buddha’s omniscience is also treated (Comp. Scherbatski, *Nirvāṇa*, p. 210).

walls speak.

Why does the *buddha* make inanimate things speak? – The *Da zhidu lun* (T.251509.0712a) explains:

Some do not believe when they hear the Dharma preached by a man; they will believe the Dharma if it is an animal that teaches it. This is why the *bodhisattva* teaches in animal form, as we see in the *Jātakas*: the hearers believe because it is extraordinary and also because, in their opinion, the animals are of correct mind and not deceitful. But some people think that animals, being living beings, are also liars and deceitful; this is why the *buddha* makes the trees speak, for everyone will believe that trees are without mind.

On the teaching by odors, etc., see #0199, #0316; *Vimalakīrti-nirdeśa*, chap. ix, transl. in *Eastern Buddhist*, iv, 2, p. 183.

But one may think that the teaching does not require the presence of this miraculous jewel that is the *buddha*. According to the *Dharmasaṃgīti-sūtra* (cited in *Śikṣā-samuccaya*, p. 284), all the *buddha* qualities have their root in the disposition (*āśaya*), the resolution of the faithful:

For the one who possesses perfect dispositions (*āśaya-saṃpanna*), if there is at that time no *buddha* (*yadi buddhā na bhavanti*), the teaching of the *dharma* (*dharma-śabda*) comes out of the sky, the walls, the trees; every exhortation and admonishment comes from the conversing of his very own mind (*svamano-jalpād eva*).

4. Perfect and complete system (school of Asaṅga) explained clearly by P. Demiéville, “Versions chinoise du *Milindapañha*”, *BEFEO*, 1924: 52.

a. The *buddha* generates within himself the idea of the teaching; a reflection of this idea appears in the minds of the faithful who believe, and therefore, they “hear” [the Dharma]. – Doctrine of Dharmapāla, Jinaputra, Bandhuputra, Xuanzang; second opinion of *Buddhabhūmi-sāstra*.

b. The *buddha* is solely suchness (*tathatā*), i.e., “inexpressible reality”, and knowledge of suchness (*tathatā-jñāna*), i.e., “knowledge of this reality” (see F 800): thus, no idea can form in him. Thus, the ideas that appear <798> in the minds of the faithful have no archetype; they have, for their “cause” (*hetu*), the roots of good of the faithful themselves, and have, for their “condition qua dominance” (*adhipati-pratyaya*), the compassionate vow of the future *buddha* not yet having become a *buddha*. – Doctrine of the mysterious Nāgasena, of Sāramati, Vajrasena, Asvabhāva, and also of the scholars who send the Buddha to sleep in absolute *nirvāṇa* (Mādhyamika school).

5. The archaic distinction of the *sūtras* to be taken literally and the *sūtras* to be interpreted is completed by the distinction of the various periods of the teaching,¹⁴⁰ by the distinction of the two or of the three *buddhas* and their teaching.

Above the teaching (*sūtras* of the hearers [*śrāvakas*]) given by the historic Śākyamuni—who is but a body of emanation (*nirmāṇa-kāya*) or an emanated *buddha* (*nirmita-buddha*)—are the teachings (*sūtras* of the Great Vehicle) communicated by the body of enjoyment for others (*para-saṃbhoga-kāya*) [or by the *bodhisattvas*] to the *bodhi-sattvas*.

More mysterious is the teaching—if that is what it can be called—which the *bodhi-sattvas* obtain by higher insight. The *Da zhidu lun* distinguishes the first and the second teaching; the *Laṅkāvatāra*, which is not clear, seems to establish three stages and three teaching *buddhas*.

For the *Da zhidu lun*, see F 782, 787, 806 (and also T.25.1509.0579b, where it seems that the emanation *buddhas* [*nairmāṇika-buddhas*] are created by Māra). As for the *Laṅkāvatāra*, its explanations on p. 56 are interpreted with caution by T. Suzuki, *Eastern Buddhist*, iv, 1928: 235–237, and by G. Tucci:

- (1) The nature-of-things *buddha* (*dharmatā-buddha*) teaches the criteria of direct intuition; (2) the outflow *buddha* (*niṣyanda-buddha*) preaches the mind-only (*cittamātra*); (3) the emanation *buddha* (*nirmāṇa-buddha*) proclaims the traditional doctrines, the ten moral rules, etc.

Elsewhere, p. 16, the *Laṅkāvatāra* says that “all the distinctions have been taught by emanations (*nirmāṇas*), not by the silent *tathāgatas*; for the *tathāgatas* are silent”.

¹⁴⁰ Five periods in the *Avataṃsaka*, Wieger, *Histoire des croyances*, 1927: 542.

C.G. *Some variants and divergent theories; F 798–803*

Aside from the theory of the school of Asaṅga—well devised, of precise terminology, which seems to exhaust the subject—there are various other systems or arrangements, outlines, alterations, which are, let us say—in order not to compromise ourselves—variants of this theory.

Several of these systems are characterized by a divergent terminology, the “body of response” (*ying* 應-*kāya*),¹⁴¹ <799> the “body of outflow” (*niṣyanda-kāya*).

Trikāya-zhang (三身章記) cited by Saeki Kyokuga, Kandō edition (KD 10/28r.):

The body of enjoyment for others (*para-saṃbhoga-kāya*) is also called body of response (*ying-kāya*). But the body of enjoyment for oneself (*sva-saṃbhoga-kāya*) [should not be called body of response (*ying-kāya*), for it] itself enjoys (*bhuj*) the bliss of *dharma* (*dharma-sukha*); it is not a manifestation that responds to the sentient beings to be benefitted (*yingji* 應機).

On the other hand, the body of enjoyment for others causes the *bodhisattvas* to enjoy the happiness of *dharma*.

Thus, these two bodies are different; but there is no difference in the enjoyment of the happiness; thus, they are both enjoyment bodies (*saṃbhoga-kāyas*).

Saeki Kyokuga continues:

Vasubandhu, *Prajñā-sāstra*, 1,¹⁴² says that it [= body of enjoyment for others (*para-saṃbhoga-kāya*)] is also called *bafo* 報佛 (*vipāka* [retribution] or *niṣyanda* [out-flow], see F 801, line 8). This is a subtle image that is manifested to *bodhisattvas* of the ten stages (*bhūmis*): it is the body of enjoyment for others because it makes these *bodhisattvas* enjoy the happiness of *dharma*.

As for the coarse image that is manifested to followers of the three vehicles, it is the body of emanation (*nirmāṇa-kāya*)

¹⁴¹ It is hard to see what the original Sanskrit is; we wonder if this expression is not a Chinese invention.

¹⁴² The *Prajñā-sāstra* mentioned here is the *Vajracchedikā-sāstra*, translated by Bodhiruci (T.25.1511.0784b21):

Three kinds of *buddhas*: (1) *dharma-kāya-buddha* (法身佛), (2) *bafo* 報佛 = out-flow *buddha* (*niṣyanda-buddha*), (3) emanation *buddha* (*nirmāṇa-buddha* 化佛); and translated by Yijing (T.25.1513.0876c23):

[Three kinds of *buddhas*:] (1) *Dharma-kāya-buddha* (法身佛), (2) *saṃbhoga-kāya-buddha* (受用身佛), (3) *nirmāṇa-kāya-buddha* (化身佛).

We will limit ourselves to drawing attention to several texts:

A. According to the commentary of Akanuma and lexical information, the *Saddharma-puṇḍarīka-śāstra* of Vasubandhu (T.26.1519) presents two series:

I. [First series:]

1. *dharmā-kāya*;
2. body of retribution (*vipāka-kāya*) which is twofold:
 - a. body of retribution of the enjoyment for oneself (*sva-saṃbhoga-vipāka-kāya*);
 - b. body of retribution of the enjoyment for others (*para-saṃbhoga-vipāka-kāya*);
3. body of response (*ying-kāya* or *ying-nirmāṇa-kāya*), i.e., body of harmony which responds to the dispositions of the faithful [and which can only be the body of emanation (*nirmāṇa-kāya*)].

II. [Second series:]

1. *dharmā-kāya*;
2. body of retribution (*vipāka-kāya*) [= body of enjoyment for oneself (*sva-saṃbhoga-kāya*)];
3. body of response (*ying-kāya* 應身) which is twofold:
 - a. superior (*parama*), i.e., body of enjoyment for others (*para-saṃbhoga-kāya*);
 - b. inferior (*hīna*), i.e., body of emanation (*nirmāṇa-kāya*).

The bodies of the first series are, respectively, given the following names: (1) Vairocana (see Hastings' *Encyclopaedia*, i, p. 98), (2) Rocana and (3) Śākyamuni.¹⁴³ <800>

B. The authenticity of the chapter on the three bodies in *Suvarṇa-prabhāsa* is very doubtful.¹⁴⁴ But this chapter shows interesting speculations.

The *buddhas* have three bodies:

¹⁴³ One of the oldest references to Locana, *Mahāyānāvātāra*, S. Lévi, "Le *Dr̥ṣṭāntapāṅkti* et son auteur", *Journal Asiatique*, 1927 (ii): 110.

¹⁴⁴ Translated by Yijing (T.16.665.0408b). – This chapter is missing in the earliest recensions of the Sanskrit text: it is, according to Genmyo Ono, an addition by Paramārtha, *Mélanges Lanman*, p. 93. – Partial translation by Suzuki in *Outlines*, pp. 256–258.

According to the summary of *Bukkyō Daijiten*, three bodies that make four: *dharmā-kāya*, which is twofold: (1) self-nature body (*svābhāvika-kāya*) and body of enjoyment for oneself (*sva-saṃbhoga-kāya*); (2) body of response (*ying-kāya*) = body of enjoyment for others (*para-saṃbhoga-kāya*); (3) body of emanation (*nirmāṇa-kāya*). – But this summary does not seem to be correct.

1. body of emanation (*nirmāṇa-kāya*);
2. body of response (*ying-kāya* 應身);
3. *dharma-kāya*.

The possession of these three bodies is the supreme perfect *bodhi* (*anuttara-samyak-saṃbodhi*).

The *dharma-kāya* is suchness (*tathatā*) and knowledge of suchness (*tathatā-jñāna*) [i.e., the self-nature body (*svābhāvika-kāya*) of Aśaṅga plus a part of the body of enjoyment for oneself (*sva-saṃbhoga-kāya*) or of the mirror-knowledge (*ādarśa-jñāna*)].

The first two bodies are of relative existence [: they exist, but dependently]; the third, of real existence, is their support, for all *dharma*s of the *buddha* are included in the suchness of *dharma*s (*dharma-tathatā*) and in the knowledge without conceptual figuring (*nirvikalpaka-jñāna*) or the knowledge of suchness (*tathatā-jñāna*).

[How should the expression “are included” be understood?]

The *buddhas* are beneficial to themselves and to others: being beneficial for themselves is suchness (*tathatā*), being beneficial for others is the knowledge of suchness (*tathatā-jñāna*), for this knowledge brings it about that the *buddha* possesses mastery (*vibhūti*) and is endowed with a diverse and infinite activity [compare #3383, on the benefit of the bodies].

[As for the body of emanation (*nirmāṇa-kāya*) and the body of response (*ying-kāya* 應身),] there are four alternatives:

1. There is a body of emanation (*nirmāṇa-kāya*) that is not a body of response (*ying-kāya*), namely, the beneficial appearances—adapted to circumstances—which are generated by the *buddha* after *nirvāṇa*, thanks to the power of his vows (*praṇidhāna*).
2. There is a body of response (*ying-kāya*) that is not a body of emanation (*nirmāṇa-kāya*): the body before the stages (*bhūmis*).
3. There is a body of emanation that is a body of response (*ying-kāya*): the body of the *buddha* in the *nirvāṇa* without remainder (*sopadhiśeṣa-nirvāṇa*).
4. There is a body that is neither a body of emanation nor a body of response (*ying-kāya*): the *dharma-kāya*.

“Manifestation” of the bodies:

- a. The purity (or absence) of the hindrance of defilement (*kleśa-āvaraṇa*) manifests the body of response (*ying-kāya*);
- b. the purity of the hindrance of action (*karma-āvaraṇa*) manifests the body of

emanation (*nirmāṇa-kāya*);

- c. the purity of the hindrance to what is to be known (*jñeya-āvaraṇa*) manifests the *dharmakāya*.

Just as the flash of lightning depends on space, and light depends on the flash of lightning, in the same way, the Buddha manifests the body of response (*ying-kāya*) by relying on the *dharmakāya*, and the body of emanation by relying on the body of response (*ying-kāya*).

(i) By the purity of his nature, the Buddha manifests the *dharmakāya*; (ii) by the purity of the knowledge-understanding (*jñāna-prajñā*), he manifests the body of response (*ying-kāya*); (iii) by the purity of concentration (*samādhi*), he manifests the body of emanation (*nirmāṇa-kāya*).

These three purities are:

- a. the suchness of the *dharmas* (*dharmatathatā*);
- b. the unchanging suchness (*ananyatathatā*);
- c. the suchness that is identical with itself (*ekarāsatathatā*);
- d. the suchness of liberation (*vimuktitathatā*);
- e. the perfect suchness (*ātyantikatathatā*).

Consequently, the nature of the *buddhas* is identical <801>

C. *Laṅkāvatāra*, very complicated as we know.¹⁴⁵

1. p. 28:

- a. emanation *buddha* (*nirmāṇika buddha*);
- b. *buddha* arisen from retribution (*vipākaja-buddha*);
- c. *buddha* of the knowledge of suchness (*tathatā-jñāna-buddha*).

Or, p. 34: [a] *nirmāṇika buddha*, [b] *vipāka-stha buddha*, [c] *tathatā-jñāna-buddha*:

- a. *buddha* of emanation, fictive apparition;
- b. *buddha* who is the result of the *bodhisattva* career;
- c. *buddha* as “knowledge of suchness (*tathatā*)”.

2. p. 56:

- a. nature-of-things *buddha* (*dharmatā-buddha*);
- b. outflow *buddha* (*niṣyanda-buddha*);
- c. emanation *buddha* (*nirmāṇa-buddha*).

¹⁴⁵ G. Tucci, “Buddhismo”, p. 279, *Indian Historical Quarterly*, 1928; T. Suzuki, *Eastern Buddhist*, iv, 3–4, 1928; v, 1, 1929.

The word *niṣyanda* is translated as *yi* 依 by Guṇabhadra, 443 A.D. (T16.0670); but Bodhiruci, 513, and Śikṣānanda, 700, have *bao* 報 = *vipāka* (Suzuki, 1930: 142). The text clearly says that the nature-of-things *buddha* (*dharmatā-buddha*) shines by the rays of the outflow *buddha* (*niṣyanda[-buddha]*) and emanation *buddha* (*nirmāṇa[-buddha]*).

T. Suzuki considers this classification to be an outline of the classic doctrine: “... the nature-of-things *buddha* (*dharmatā-buddha*) ... is evidently the *dharmā-kāya* of the later periods”.

It may be thought that the outflow *buddha* (*niṣyanda-buddha*) is the *buddha* who is mind and activity, the outflow of the transcendent *buddha* who is the knowledge of suchness (*tathatā-jñāna*), i.e., a supra-intellectual intuition. Just as the teaching, the *buddha*-voice, is the outflow (*niṣyanda*) of the *dharmā-dhātu* in the *Buddhabhūmi-sāstra*. – The outflow *buddha* (*niṣyanda-buddha*) would therefore be Aśaṅga’s body of enjoyment for oneself (*sva-sambhoga-kāya*) minus the knowledge of suchness (*tathatā-jñāna*), plus the body of enjoyment for others (*para-sambhoga-kāya*). – The body of emanation (*nirmāṇa-kāya*) is artificially created, whereas the body of outflow (*niṣyanda-kāya*) is [spontaneously] emanated.¹⁴⁶

On the teaching of the three *buddhas*, above, F 798.

3. Nature-of-things *buddha* (*dharmatā-buddha*) or root *tathāgata* (*maula tathāgata*) and the body of emanation (*nirmāṇa-kāya*). – Vajrapāṇi accompanies the second but not the first.

4. Various kinds of spiritual body (*mano-maya-kāyas*), see #2703, Suzuki, *Eastern Buddhist*, iv, 1928: 284 (explaining the *Laṅkāvatāra*, pp. 81, 136); body of concentration (*samādhi-kāya*), #2704.¹⁴⁷ <802>

5. As for *nairmāṇika-naikāyika*, see above, F 790.

D.¹⁴⁸ *Bodhisattvaṇiṣka-sūtra* (?) (*Pusa yingluo jing* 菩薩瓔珞經, T16.0656) (cited by Kuiji; *Siddhi* F 505) is interesting. This *sūtra* names four bodies which make up five:

¹⁴⁶ Or else, by superposing the nomenclature of the *Laṅkāvatāra*, p. 56, on that of pp. 28 and 34, and as Bodhiruci and Śikṣānanda understand it, outflow (*niṣyanda*) = retribution (*vipāka*).

The body of outflow (*niṣyanda-kāya*) is not, strictly speaking, “retribution” (*vipāka*), but it comes from action as outflow (*niṣyanda*), whereas the body of emanation (*nirmāṇa-kāya*) has no relationship with action (*Laṅkāvatāra* p. 242).

¹⁴⁷ We may mention stanzas 140–141, *Laṅkāvatāra*, p. 283, where Amitābha and Sukhāvatī [“Land of Bliss”] are named; discussed by Suzuki in *Eastern Buddhist*, v, 1929: 17.

¹⁴⁸ According to Oda, *Bukkyō Daijiten*, p. 1606.

1. self-nature body (*svābhāvika-kāya*);
2. body of enjoyment (*sāmbhogika-kāya*) (twofold, i.e., for oneself [*sva*] and for others [*para*]);
3. body of emanation (*nirmāṇa-kāya*);
4. body of outflow (*niṣyanda-kāya*).

The last may be the “knowledge of suchness (*tathatā*)” for there is a second list:

1. *dharma-kāya* qua the knowledge of suchness (*tathatā-jñāna-dharma-kāya*);
2. *dharma-kāya* qua qualities (*guṇa-dharma-kāya*) [which ought to be the body of retribution (*vipāka-kāya*) or the body of enjoyment for oneself (*sva-saṃbhoga-kāya*)];
3. *dharma-kāya* qua own qualities (*svadharma-kāya*) [identified as the body of enjoyment for others (*para-saṃbhoga-kāya*)];
4. *dharma-kāya* qua emanation (*nirmāṇa-dharma-kāya*);
5. *dharma-kāya* qua emptiness (*śūnyatā-dharma-kāya*) [= self-nature body (*svābhāvika-kāya*)].

E. The *Avataṃsaka* lists five bodies:

1. body arisen from the *dharma-dhātu* (*dharma-dhātuja-kāya*) [which would be a *dharma-dhātu-niṣyanda-kāya* ?];
2. *dharma-kāya* qua qualities (*guṇa-dharma-kāya* = body of enjoyment for oneself (*sva-saṃbhoga-kāya*));
3. body of emanation (*nirmāṇa-kāya*);
4. *dharma-kāya* qua real characteristics (*bhūta-lakṣaṇa-dharma-kāya*) [= body of enjoyment for others (*para-saṃbhoga-kāya*)];
5. *dharma-kāya* qua emptiness (*śūnyatā-dharma-kāya*).

VI. In the non-tantric commentary of the *Nāma-saṃgīti*, 59 and 156, five bodies corresponding to the five victors (*jinas*), the so-called “*dhyāni-buddhas*”:

1. self-nature body (*svābhāvika-kāya*);
2. body of enjoyment (*sāmbhogika-kāya*);
3. body of retribution (*vaipākika-kāya*);
4. body of emanation (*nairmāṇika-kāya*);
5. *dharma-kāya*.

“For there is a *dharma-kāya* distinct from the self-nature body (*svābhāvika-kāya*) and from the body of enjoyment (*sāmbhogika-kāya*), which is individually known by the *yogin* and which is also called *yuganaddha-kāya*”. (Cf. *Subhāṣita-saṃgraha*, fol. 94).

To the four knowledges (*jñānas*) (*Siddhi*), a fifth knowledge is added: the knowledge of the pure *dharma-dhātu* (*suviśuddha-dharma-dhātu-jñāna*), *Dharma-saṃgraha*, 94 (= knowledge of suchness [*tathatā-jñāna*]). The *buddha* (or *ādibuddha*) is of the nature of the five knowledges (*pañca-jñāna-ātmaka*). Each of these five victors (*jīnas*) is characterized by one of the five knowledges (*jñāna*). – The attributions differ, Hodgson, *Essays*, p. 77, and article “Amitābha” in *Hôbôgirin*.

vii. Elsewhere, the body of enjoyment (*saṃbhoga*) is the *bodhisattva*. There is:

1. *dharma-kāya*, *buddha*, Amitābha;
2. body of enjoyment (*saṃbhoga-kāya*), *bodhisattva*, Avalokita;
3. body of emanation (*nirmāṇa-kāya*), *buddha* (fictive), Śākyamuni.¹⁴⁹ <803>

On the bodies of Amitābha in the various schools, see *Hôbôgirin*, pp. 26–28.

The information that I have on mythological, iconographical, tantric, erotic buddhology is too fragmentary to report them here. – See my *Bouddhisme*, 1898; article “Ādi-buddha” (Hastings’ *Encyclopaedia*) and “Three Bodies” (*Journal of the Royal Asiatic Society*); Hodgson, p. 92; Anesaki, Hastings’ *Encyclopaedia*, iv, p. 840; Grünwedel, Waddell, Alice Getty; Farquhar, *Outlines*, pp. 273, 398. – Many things may be found in the various texts published by the Gaekwad Series (see Introduction to *Tattva-saṃgraha*, pp. x, xv, xxi–xxii), *Pañca-krama*, *Subhāṣita-saṃgraha* (see *Mystical Songs* by Shahidullah), the commentaries of *Nāma-saṃgīti* (to appear in *Bibl. Buddhica*), and finally *Hôbôgirin*.

The complexity is extreme, all the greater because the practitioner realizes in himself the four bodies. – Here is an example of the documents to be interpreted. – The bodies of the *vajra-dhātu-maṇḍala* are:

1. body of emanation (*nirmāṇa-kāya*), generated at the dispersal of the waking state (*jagrad-avasthā-vidhvamsena*), with four joys (*ānandas*);
2. body of enjoyment (*saṃbhoga-kāya*), generated at the dispersal of the dream state, with four highest joys (*parama-ānandas*);
3. *dharma-kāya*, generated at the destruction of the state of deep sleep (*susupta-avasthā-kṣaye*), with four joys of cessation (*virama-ānandas*);
4. body of great joy (*mahā-sukha-kāya*), generated at the dispersal of the fourth state (*turya-āvasthā-vidhvamsena*), with four innate joys (*sahaja-ānandas*).

¹⁴⁹ But there is also, according to Huth and Grünwedel, *Mythologie*, p. 120: (1) *dharma-kāya*: Amitābha (Tib. *snang ba mtha’ yas*); (2) body of enjoyment (*saṃbhoga-kāya*): Amitāyus; (3) body of emanation (*nirmāṇa-kāya*): Amitābha (Tib. *’od dpag med*).

Each of the categories of joy (*ānanda*), highest joy (*parama-ānanda*) ... is divided into joy of the body, of speech, of mind and of knowledge (*jñāna*) (commentary of the *Nāma-saṃgīti*, 32–36).

C.H. *Eternal buddha (aparānta-koṭi-niṣṭha)*; F 803–813

1. The Vaibhāṣikas think that the Buddha possesses “(the perfection in) the mastery of the relinquishing and prolonging of life” (*āyusa utsarge dhiṣṭhāne ca vaśitva-saṃpad*). See AKB vii, F 83 and ii, F 120, where the mechanism of this very simple operation is described: changing the action that generates (a retribution as) enjoyment into the (retribution as) vitality. At #2709, it is observed that this operation differs from that which the saints of the Great Vehicle use for the long centuries of existence “of transformation”.

The discourse of the Buddha with Ānanda on prolonging life for an aeon (*kalpa*) or beyond is well known.¹⁵⁰ *Ekottara-āgama* (T.02.0125.0639c), partially translated in AKB vii, F 83 (note), may be mentioned. <804>

2. The *buddha* of the Great Vehicle is, practically, immortal. But it seems that the scholars hesitate between two theories.

According to the first—e.g., *Da zhidu lun*, *Lotus*, *Suvarṇa-prabhāsa*—the *buddha* is *buddha* for a very long time but, finally, he then enters into the old *nirvāṇa* of the *arhats*. Does this mean that, according to the ancient phrase, he will be “invisible to gods and to men”? The *Da zhidu lun* thinks that the *buddha*—before entering into *nirvāṇa*—makes fictive bodies last. Śāntideva does indeed attribute the inexhaustible activity of the nirvanized *buddhas* to the power of their former resolves.

According to the second—Asaṅga’s school, *Mahāyānāvātāra* (*Ru dacheng lun*, T.32.1634), *Buddhabhūmi-sāstra* (T.26.1530), #2715, #3234—the *buddha* remains for eternity, both active and quiescent, in the non-abiding *nirvāṇa* (*apraṭiṣṭhita-nirvāṇa*). He possesses the four knowledges (*jñānas*), i.e., eternal universal providence, because he has “realized” suchness (*tathatā*).

C.H.A. *First theory*; F 804–806

1. *Suvarṇa-prabhāsa*:¹⁵¹

¹⁵⁰ AKB ii, F 124; the Chinese editions have “or beyond”; however, below, F 809: “or less”; in the *Avadāna* of Upagupta, Przyluski, *Aśoka*, p. 324: “one and a half aeon (*kalpa*)”; variant F 807.

¹⁵¹ Of this *sūtra*, we had only a poor incomplete edition of the Buddhist Text Society. But *Eastern Buddhist*, v. 1, 1929, begins an edition (different pagination) which seems to be better.

We should note the statements on p. 15: *na buddhaḥ parinirvāti na dharmah parihīyate | sattvānām paripākāya parinirvāṇam nidarśayet (?) || acintyo bhagavān buddho nityakāyas*

The life of the Buddha is unmeasured, immeasurable (*amita*). We can calculate the number of drops of water in the ocean, but we cannot calculate the life of the Buddha. – Why? – Because the Bhagavat has said that there are two causes for a long life, namely, abstaining from killing and giving of food. Now the Buddha has abstained from killing for many millions of incalculable periods, and he has given food, giving (as food) his own flesh, blood and bones.

[The life of the Buddha is thus “retribution” (*vipāka*). If it is long, <805> whatever it may be, it cannot be infinite. It is not defined as “lasting until the end of the future” (*aparānta-koṭi-niṣṭha*).]

2. The *buddha* of the *Lotus*¹⁵² informs us that he has not yet exhausted a third of his existence as *buddha*:

Without entering *nirvāṇa*, the *tathāgata* presents the spectacle of *nirvāṇa* for the benefit of people to be converted. However, even today, my old task as *bodhisattva* has not been accomplished and the measure of my life has not been filled. Even more so, twice as many millions of aeons (*kalpas*) that have passed [since my beginning as Buddha] until today will elapse before the measure of my life will be finished.¹⁵³

3. *Da zhidu lun* (T.25.1509.0311c).

The life of the *buddhas* is long, is short: Vipaśyin, 84,000 years. ... Śākyamuni, a little more than one hundred years. Maitreya, 84,000 years.

The light of Śākyamuni, ten feet; the light of Maitreya, ten *yojanas*

The life and the light of the *buddhas* is of two kinds, hidden and real, apparent and manifested for the benefit of sentient beings. The real life is immeasurable (*amita*), the apparent life has limits, is measured.

The real life cannot be short. – Why? – Because the *buddhas* are endowed with causes that are actions generating a long life (*dīrgha-āyusya*); this is just as with the Bhagavat¹⁵⁴ who, having once benefitted the life of the people of a village, obtains an immeasurable incalculable (*asaṃkhyeya*) life.

tathāgataḥ | deśeti (read *daṃśeti*) *vividhān vyūhan sattvānām hitakāraṇāt*.

And p. 10: *na jīnasyāyuhparyantam* ...

¹⁵² See *Lotus*, p. 319; Burnouf, p. 194; Kern, p. 302. – Mentioned by Paul Mus, *BEFEO*, 1928: 188: see his comments on the appearance of the *stūpa*.

¹⁵³ The reading of the last words is not sure, but the general meaning is without any doubt.

¹⁵⁴ We would expect, according to the rest: “just as with Brahman”.

In the world of Brahmā, the duration of the vital *dharmas* does not go beyond a half aeon (*kalpa*) (AKB iii, F 174): however, Brahmā alone has an immeasurable life: consequently, he conceives the wrong view that he is eternal (*nityastha*).

The Buddha goes to visit him and destroys this wrong view by explaining the past: such was the life of the one who benefitted a village.¹⁵⁵

All the more reason that the life of the *buddha* will be long, i.e., the *buddha* who from one existence to the next has benefitted <806> immeasurable incalculable sentient beings; who has benefitted them by material goods or by sacrificing his life. Why should the *buddha*'s life not surpass a hundred years?

Furthermore, refraining from killing is the cause of long life. The Buddha, with his great loving-kindness, loves all sentient beings with an affection “that penetrates to the mark of the bones”;¹⁵⁶ he will die for sentient beings. All the more reason since he refrains from killing ...

By the perfection of understanding (*prajñā-pāramitā*), the *bodhisattvas* have accumulated the qualities: their life is immeasurable. All the more reason in the case of the *buddha* ... so how could his life have a limit?!

The body of the *buddha* is the foremost of matter (*rūpas*); his mind is the foremost of minds; thus, of all the durations of life, the duration of life of the *buddhas* is foremost.

Da zhidu lun (T.25.1509.0312a14).

Question. – Although the *buddha* possesses the actions of long life, when he is born into a bad world, his life must be short. Short though it may be, he fulfills the task of *buddha*. What good is a long life? Moreover, by means of his miraculous power, the *buddha* can fulfill his task in one day: all the more reason to do so in one hundred years.

Answer. – Since Jambudvīpa is bad, the life of the *buddha* must be short. If other places are good, the life of the *buddha* there will be long.

Question. – If that is so, the *bodhisattva* who is born in the palace of Śuddhodana in this Jambudvīpa, who leaves home and realizes the path, will be the real *buddha*. In the other places, by his miraculous power, he emanates *buddhas* who benefit sentient beings.

Answer. – That is not correct, because, in the other universes, the people of the

¹⁵⁵ Compare AKB iv, F 250.

¹⁵⁶ Compare *tvaggata* ..., Rahder, *Daśa-bhūmi*, App., p. 25.

Jambudvīpas there say: “The *buddha* here is the real *buddha*; the *buddhas* elsewhere are emanated *buddhas*”. Indeed, if in the other universes one recognized that the visible *buddha* is an emanated *buddha*, one would not accept his teaching.

C.H.B. *Second theory; F 806–811*

The *buddha* is *buddha* forever.

Doctrine attributed to the Mahāsāṃghikas (Vasumitra, *Treatise on the Sects* [*Yibu zong-lun lun*, T.49.2031]); shown by the *sūtra*: The Buddha says to Ānanda: “He who possesses the four bases of supernormal accomplishments (*ṛddhi-pādas*) stays for an aeon (*kalpa*) or many aeons (*kalpas*), and empties <807> *saṃsāra*”;¹⁵⁷ explained by the infinite compassion that binds the *buddhas* to the service of sentient beings.

Buddhabhūmi-śāstra:

... The duration of the *tathāgatas* has no limit Due to their limitless compassion, to their limitless resolution, they work for the welfare of sentient beings. To speak in this way is to say it well. If one says that the *buddhas* are eternal, are of inexhaustible *dharmas*, are the definitive support of the world, that is to say it well¹⁵⁸

There is nothing in the *buddha* that is “retribution”: the *buddha* is suchness (*tathatā*), plus the knowledge of pure intuition that cognizes suchness (*tathatā*), plus the pure minds (even though relative to the world: compassion, etc.) according to the knowledge of pure intuition.

There are several difficulties here:

1. One *buddha* can benefit all sentient beings: then why several *buddhas*?
 2. The *buddhas* make sentient beings enter into *nirvāṇa*: will there not be a time when all sentient beings will have entered into *nirvāṇa*?
1. The first problem is elegantly resolved by the theory of sentient beings “to be converted when being common, i.e., belonging to several *buddhas*, or when being non-common, i.e., belonging to one *buddha*” (#3388).
 2. As for the second, there are [a–b] two orthodox explanations and [c] one heretical explanation.
 - a. The school of Asaṅga accepts that some sentient beings, i.e., those not belonging to

¹⁵⁷ This is the edition cited by *Mahāyānāvataṛa* (*Ru dacheng lun*, T.32.1634.0045c).

¹⁵⁸ *Buddhabhūmi-śāstra* (T.26.1530.0298a), the explanation of the epithet “lasting until the end of the future” (*aparānta-koṭi-niṣṭha*), *Vyutpatti*, XIX, 22, and *Samdhi-nirmocana*.

a family (*agotrakas*), are incapable of reaching *nirvāṇa*. When the *buddhas* will have brought all sentient beings who hold the seeds of *nirvāṇa* into *nirvāṇa*, they will continue to bring about the best possible for the unfortunate ones enmeshed in the cycle of transmigration (see F 725).

b. It is an old teaching that the number of sentient beings is infinite (*sattakāyo ananto*).

AKB iii, F 10:

Even if no new sentient being would appear, even if innumerable *buddhas* would cause innumerable sentient beings to attain *nirvāṇa*, the sentient beings of the innumerable universes will never be exhausted. <808>

Sénart in his Introduction to *Le Mahā-vastu*, I, pp. xxxii–xxxiii (Émile Sénart):

Never two *buddhas* in the same field (see AKB iii, F 198; *Mahā-vastu* p. 122). ...

Kāśyapa objects: – But if there do exist so many *buddhas* and one single *buddha* leads to *nirvāṇa* an infinite number of creatures, soon they will have finished leading all sentient beings to *nirvāṇa* (*Mahā-vastu*, p. 126).

Katyāyana answers by referring to the immense number of ordinary worldlings (*prthagjanas*) who—according to the statement of the Buddha—exist.¹⁵⁹

Hastadaṇḍa-śāstra (?) (手杖論, T.32.1657) of Śākyakīrti (or Śākyayaśas), which is translated by Yijing (Tokio, 19, 5, fol. 73b), is interesting. First he cites Vasubandhu's opinion (AKB):

Each of the Bhagavats who appear in the world leads an incalculable number of sentient beings to *nirvāṇa*. However, there is no exhaustion of sentient beings, just like space, because they are infinite. This is the teaching of the *bodhisattva* Vasubandhu ...

In a second chapter, he criticizes this teaching, and this quite in the spirit of the Little Vehicle:

Besides, one wrongly thinks that each *buddha* makes numberless sentient beings enter into *nirvāṇa*. The stanza says (T.32.1657.0505c22):

Just as the appearance of *buddhas* is difficult [to encounter] (佛出難遭故), so it is difficult to come upon true trust in the teachings (信教亦難逢). The causes of rebirth are easy to generate (生因既易得); it is difficult to generate the causes

¹⁵⁹ *Editors*: J.J. Jones translates (p. 126): “Suppose empty space everywhere become full without a gap, suppose space that is without foundation and support be inhabited in all its extent. – Numerous though these worlds might be, still more numerous would be the average worldlings therein to be taught by Him who has insight into the highest good.”

of deliverance (脱理相不同).

The treatise (= AKB iv, F 227; T.29.1558.0095a22) says:

In the course of the first innumerable aeons (*asaṃkhyeya-kalpa*), Śākyamuni will venerate 75,000 *buddhas* (初無數劫中供養七萬五千佛).

Śākyakīrti finds that that is not much and, in view of the length of the aeon (*kalpa*), he is not wrong.

- c. There remains the heretical explanation. – Śākyakīrti continues (T.32.1657.0505b21):
There are other teachers who think that new sentient beings (*apūrva-sattva*) occur, in the same way that the savannah, once destroyed, continues to grow back

Mingyaojun 命藥軍 says (T.32.1657.0505b23):

There are former sentient beings (舊有情) and there are new sentient beings (新眾生).¹⁶⁰

This thesis is unacceptable, for, “according to the AKB (T.29.1558.0038b21), every mind proceeds from a mind that is its condition qua immediate antecedent (*samanantara-pratyaya*); see the *sūtra* on the hell beings (cited AKB iii, F 13)”. <809>

Nothing seems to be more contrary to all of known Buddhism than the idea of a new being (*apūrva sattva*). However, it is not only the claim of the enigmatic Mingyaojun: it is mentioned by Puguang (AKB iii, F 10 and 59; cited by Saeki Kyokuga, Kandō edition (KD 8/3v; 9/9v):

According to the opinion of the Mahīśāsakas, there are sentient beings who begin (*ādy-utpanna*), who do not arise from action (*karma*) and defilement (*kleśa*). When their first existence has passed, they arise from action and defilement. Since they arise numerously, the *buddha* does not run out [of people to benefit]. ...

The cycle of existence is without any beginning. In order for it to begin, there must be a first term without cause: so says the AKB, in order to refute the non-Buddhist scholars (*tīrthikas*), i.e., people who believe in things (1) that begin, (2) that come from an eternal cause, (3) that come without cause.

The doctrine of the immortal and active *bodhi* is not part of the old Buddhism. It is unknown to the *Prajñā-pāramitās* and to Nāgārjuna. It has not been accepted by everyone.

1. The *Śata-sāhasrikā*, p. 272, is “orthodox”.

The *bodhisattva* obtains *bodhi*, sets the wheel in motion, benefits innumerable sen-

¹⁶⁰ “savannah”, *linbu* 林薄. – Mingyaojun: *jīvātu, saṃjīvanī, rasāyanasena* ? [S. Lévi].

tient beings, enters into *nirvāṇa*; his *dharma* continues for an aeon (*kalpa*) or less than an aeon; [for this period] he preserves (*adhitiṣṭhati*) emanation bodies that benefit sentient beings.

The *Da zhidu lun* (T.25.1509.0342c) adds:

The *buddha* has two powers of supernormal accomplishments (*ṛddhi*): the first is used while he is present; the second is used after his *nirvāṇa* (*nirodha*). The sentient beings benefitted during an aeon are not less numerous [than the ones benefitted by the *bodhisattva*]. (Above, F 773).

2. The *Laṅkāvatāra* (see above F 725) knows of *bodhisattvas* who will never become *buddhas*, no doubt because the *bodhisattvas* can apply themselves more usefully than *buddhas* for the welfare of those who can be converted and of those that cannot be converted.

But for the *Siddhi*, the *buddha* is the most active and, in fact, the only one active among sentient beings. In this order of ideas, remember that Amitābha, i.e., a *buddha*, is the *dharma-kāya*; that Avalokiteśvara, i.e., a *bodhisattva*, is the *sambhoga-kāya*; that Śākyamuni is the body of emanation (*nirmāṇa-kāya*): here, it cannot be said that there is a *buddha* <810> possessing three bodies. Avalokiteśvara is a *bodhisattva* who will remain a *bodhisattva* as long as there are sentient beings to be benefitted, i.e., forever; Śākyamuni was a semi-magical being emanated by Avalokita or by the vow of Amitābha while he was still a *bodhisattva*; as for Amitābha, he is asleep since he is “awakened”.

There is no doubt that in the *Lotus*, i.e., song xxiv which is Avalokita’s *aristeia*, the mercy of Avalokita does not prevail over that of *buddhas* more numerous than the sands of the Ganges.

3. “When a *bodhisattva* becomes a *buddha*—when he is “nirvanized” (*nirvṛta*); when, surpassing the cause-state (condition of *bodhisattva*), he reaches the fruit-state (condition of *buddha*), when he enters into the absolute calm (*paramā śānti*) by way of the non-abiding *nirvāṇa* (*apraṭiṣṭhita-nirvāṇa*)—the *buddha* image (*jina-bimba*), that is, the fictive body of any order, continues to manifest due to the roots of good of the faithful and due to the vows which the *bodhisattva* had formerly made” (*Bodhicarya-avatāra*, ix, 38, and commentary). Thus the *buddha* lives on by himself; but he is no more than a voice that subsides and a heat that cools.¹⁶¹

¹⁶¹ Various aspects of the speculation can be distinguished:

1. The *buddha* in an active non-abiding *nirvāṇa* (*apraṭiṣṭhita-nirvāṇa*), which is both understanding (*prajñā*) and compassion (*karuṇā*) (*Siddhi*).

According to the *Siddhi* and many *sūtras*, once *bodhi* has been acquired, it lasts forever. But *bodhi* is acquired. The *Siddhi* does not mention the *ādi-buddha*, the primordial *buddha*, the *buddha* “without beginning or end” (*anādi-nidhana*, *Mañjuśrīnāmasaṃgīti*) who occupies a foremost place in the buddhology of some sects (see article “Ādibuddha” in Hastings’ *Encyclopaedia*). But the *Sūtrālamkāra*, ix, 77, p. 48, is careful to say that the *buddha* is neither singular (*anekatva*) nor “from the very beginning” (*anādita*); must we think that, at the time of Asaṅga, the *ādibuddha* already had advocates? <811>

Burnouf, *Introduction*, p. 119, has well characterized, from this point of view, the buddhology of the *Lotus*: the *buddha* began. Kern, *Sacred Books of the East*, p. xxv, thinks that the phrase: *mayā ita ādita eva samādāpitāḥ*, p. 312, line 4, suggests (intimates) the idea that Śākyamuni is an *ādi-buddha*. But the meaning is rather that of Burnouf:

It is because of me that these *bodhisattvas* have been—since the beginning—lead, prepared, ripened ...; it is since I reached the supreme state of *buddha* that I have carried out this act of power and heroism.¹⁶²

C.H.C. *Postscript; F 811–813*

1. These notes on the bodies of the *buddha* are nearly exclusively of dogmatic order.

From all the evidence, the speculation and inventions of the School have their close or distant causes in religion, cult, mythology, iconography. In several cases, the chronology is supported only by figured monuments. The description of abstract theories is only one part, though non-negligible, of the history of buddhology.

These notes are not even a treatise (*śāstra*). Not writing a treatise, what then do these notes intend to accomplish? – There are indeed serious gaps: the *Śraddhā-utpāda* has been deliberately excluded (see F 764, 783); the great *sūtras*, such as the *Lotus*, the

2. The *buddha* in an inactive non-abiding *nirvāṇa*, which is only understanding (*prajñā*) (i.e., suchness [*tathatā*] and knowledge of suchness [*tathatā-jñāna*]), but non-conscious support of the body of response (*ying-kāyas*), etc. (*Suvarṇa-prabhāsa*, above, F 800).

3. The *buddha* truly “nirvanized”; one could say “annihilated” if he had ever existed (*Bhāva-viveka*; *Mādhyamikas*); but the action of his vow continues on the level of the unreal relative (*saṃvṛti*).

The “nirvanized” *buddhas* are active in the *Lotus*, pp. 248, 270, the “Southern” *Nirvāṇa-sūtra* (T12.0375.0388a): “For a long time, I have been settled in the great *nirvāṇa*”; *Śūraṃgama*, Beal, *Catena*, pp. 316, 319, etc.

¹⁶² Compare Paul Mus, *BEFEO*, 1928: 156, 188.

Laṅkāvatāra, have hardly been examined; the variants of the *sāstras* have been very imperfectly summarized, as well as the tangle of the unsuspected Chinese sects (see Demiéville, *Sur l'authenticité* ...); to say nothing of the theory of the bodies applied to the pantheon. – Our aim was to study the antecedents of the doctrines of the *Siddhi*, that is, the career of the *bodhisattva*, suchness (*tathatā*), and the rest (see F 721). It is attained if we have shown that Asaṅga is at the end of a line of speculative [thinking] that is entirely Buddhist.

2. Do I need to add that this line is, as well, Indian? – Now, since Gauḍapāda borrows Buddhist expressions, even more so, takes over texts taken from the “baskets”, Mahāmati worries if the Buddha of the *Laṅkāvatāra* does not vedanta-ize. We might say that the Lokottaravāda kṛṣṇa-izes.

The doctrine of the three bodies seems to us to consist exclusively <812> of Buddhist materials: but it has been elaborated in a country that loved *avatars*, where people were anxious with the absolute. Arjuna's chariot-driver is a *nirmāṇa-kāya*; the sublime body he shows to Arjuna, a body visible only to *yogins*, is the *saṃbhoga-kāya* which is visible only to *bodhisattvas*; and the ineffable *brahman* corresponds to the self-nature body (*svābhāvika-kāya*) or, better yet, to the suchness (*tathatā*). The comparison of the two systems is obvious.

a. But the body that Arjuna contemplates has nothing Buddhist about it and is remarkably different from the bodies of enjoyment (*saṃbhoga-kāyas*). – Compare the “true body” of Avalokita described in *Karaṇḍa-vyūha*:

In each of his pores there arise mountains and forests where gods and sages exclusively devoted to the practice of religion dwell.

But the *Mahā-bhārata* has other apocalypses than that of Kṛṣṇa, and a god made visible by the halo (*prabhā-maṇḍala*). (Senart, *Légende*, 1st ed., pp. 113, 129).

b. The body of emanation (*nirmāṇa-kāya*) is, often, but a magical apparition, a phantom. In several texts, it is truly an *avatar*: *Da zhidu lun* (T.25.1509.0278) and above, F 788.

3. I will be more reserved with regard to Iranian, Western, Judaeo-Christian influences that Buddhism might have suffered.

a. Dismissed are here the very old facts, the evolution of Māra which is mixed up with Anro-Mainyu, millenarism, messianism of Maitreya We will not touch upon “a very old mythological (or ideological) base before which the question of direct borrowing gets complicated and tends to disappear”. (Barth, iii, p. 189, 1875).

Amitābha appears as a solar god and his enthronement at the top of one of the Bud-

dhist pantheons remains mysterious [neither do we know the origins of the pentad of Jinas ...]. But the lotus-matrices of Sukhāvātī [“Land of Bliss”] are not Outer-Pamir. The luminous gods and the heavens (*svargas*) are not lacking either in India or in Buddhism. Kasten Rönnow’s paper has commented on the White Island: Is the god of a thousand rays who welcomes the delivered ones a replica or a rough sketch of Amitābha? There are many troublesome facts (see, e.g., Darmesteter on the *Mahā-bhārata-Shāh-Nāmah*). – For now, “it is possible that quite early, in north-west India, in Bactria, <813> in the two Turkestans, Buddhism may have undergone Iranian influences. ... But, in such matters, one must be careful.” (P. Pelliot, *Traité manichéen*, p. 336).¹⁶³

b. I am not led to think that the *Prajñā-pāramitā* speaks the philosophical *koinê* of the Mediterranean, or that the theory of the three bodies of the Buddha is a “foreign borrowing that never became perfectly integrated into the Buddhist system”.¹⁶⁴

¹⁶³ Jean Przyluski, *Légende d’Asoka*, pp. 155–158 (Māra), 176 (eschatology), *Revue de Paris*, 1929: 326.

Oldenberg, *Der Satan des Buddhismus*, in *Aus Indien und Iran*, 1899.

The article—although a little mixed up but otherwise excellent—of Nariman, “Quelques parallèles entre le Bouddhisme et le Parsisme” (Some Parallels between Buddhism and Parsism), *Rev. Histoire Religions*, n. 193, 1912, I, p. 79.

Hirananda Shastri, *Origin and Cult of Tārā*, *Memoirs of the Archeological Survey of India*, no. 20; account handed in by L.D. Barnett, *JRAS*, 1926: 765: “I believe that Tārā is a Buddhist evolute from Anāhitā, and that her consort Avalokita was originally Mithra, who was often coupled with Anāhitā”.

René Grousset, *Histoire de la philosophie orientale*, 1923: 200; A.K. Reischauer, *Studies in Japanese Buddhism*, 1917 (*Nestorian origin of Amitābha*); L.H. Gray, *Some recent studies in Iranian religion*, *Harvard Theological Review*, xv, 1, 1922: 91; role of the Parthians in the translations; Grünwedel, *Mythologie*, p. 190, etc.

J. Darmesteter, “Points de contact entre le Mahābhārata et le Shāh-Nāmah”, *Journal Asiatique*, 1881, Jan.–Feb.

The *Vinayasūtra-ṭīkā* (Cordier, iii, p. 408) is the work of a Tukhāra of Termez (Pellini, *Ac. USSR*, 1929: 297). Many comments by S. Lévi on the *lakṣaṇas* of Outer Pamir in the Vinaya scriptures ...

¹⁶⁴ P. Masson-Oursel, *Esquisse*, 1923: 273; Oltramare, *Théosophie*, p. 312.

S. Lévi, *Introduction au Sūtrālaṃkāra*, p. 18; L. Finot, “Compte rendu de la Théosophie”, *BEFEO*, 24, 1925: 600; Masson-Oursel, *Journal Asiatique*, 1913 (i): 19; A. Foucher, *Art gréco-bouddhique*, ii, p. 565; “Versions du Śaddantajātaka”, *Mélanges Sylvain Lévi*, 1911: 231.

APPENDIX TWO

A. ONE HUNDRED DHARMAS IN YOGĀCĀRA

HD = *Treatise listing the hundred dharmas* (百法明門論) (T.31.1614) by Vasubandhu

SD = Seventy-five *dharmas* of the Sarvāstivāda (e.g. in *Abhidharmakośa-bhāṣya*)

HD-1-8	8	I. Mind (<i>citta</i> 心法)
HD-9-60	51	II. Associated mental factors (<i>citta-samprayukta-caitta/caitasika</i> 心相應法/心所有法)
HD-9-13	5	A. universal (<i>sarvatraga</i> 遍行) non-obscured-non-defined (<i>anivṛta-avyākṛta</i>)
HD-14-18	5	B. special (<i>vinīyata</i> 別境)
HD-19-29	11	C. good (<i>kuśala</i> 善)
HD-30-35	6	D. defilements (<i>kleśa</i> 煩惱)
HD-36-55	20	E. subsidiary defilements (<i>upakleśa</i> 隨煩惱)
HD-56-59	4	F. undetermined (<i>anīyata</i> 不定)
HD-60-70	11	III. Matter (<i>rūpa</i> 色法)
HD-71-94	24	IV. Formations disassociated from mind (<i>citta-viprayukta-saṃskāra</i> 心不相應行法)
HD-95-100	6	V. Unconditioned factors (<i>asaṃskṛta</i> 無為法)

A.A. I. Mind (*citta-dharma*)

HD-1-8/SD-12	8	I. Mind (<i>citta</i> 心法)
HD-1		1. visual cognition (<i>cakṣur-vijñāna</i> 眼識)
HD-2		2. auditory cognition (<i>śrotra-vijñāna</i> 耳識)
HD-3		3. olfactory cognition (<i>ghrāṇa-vijñāna</i> 鼻識)
HD-4		4. gustatory cognition (<i>jihvā-vijñāna</i> 舌識)
HD-5		5. tactile cognition (<i>kāya-vijñāna</i> 身識)
HD-6		6. mental cognition (<i>mano-vijñāna</i> 意識)
HD-7		7. defiled cognition (<i>kliṣṭa-manas</i> 末那識)
		a. afflicted view of a self (<i>ātma-dṛṣṭi</i> 我見)
		b. delusion regarding the self (<i>ātma-moha</i> 我癡)
		c. conceit regarding the self (<i>ātma-māna</i> 我慢)
		d. afflicted self-love (<i>ātma-sneha</i> 我愛)
HD-8		8. store-cognition (<i>ālaya-vijñāna</i> 阿賴耶識)

A.B. II. Associated mental factors (*citta-samprayukta-caitta*)

HD-9-60	51	II. Associated mental factors (<i>citta-samprayukta-caitta/caitasika</i> 心相應法/心所有法)
HD-9-13	5	A. Universal (<i>sarvatraga</i> 通行)
HD-9/SD-20		1. mental application (<i>manaskāra</i> 作意)
HD-10/SD-17		2. contact (<i>sparsa</i> 觸)
HD-11/SD-13		3. sensation (<i>vedanā</i> 受)
HD-12/SD-15		4. ideation (<i>saṃjñā</i> 想)
HD-13/SD-14		5. volition (<i>cetanā</i> 思)
HD-14-18	5	B. Special (<i>vinīyata</i> 別境)
HD-14/SD-16		1. predilection (<i>chanda</i> 欲)
HD-15/SD-21		2. resolve (<i>adhimokṣa</i> 勝解)
HD-16/SD-19		3. memory (<i>smṛti</i> 念)
HD-17/SD-22		4. concentration (<i>samādhi</i> 定)
HD-18/SD-18		5. understanding (<i>prajñā</i> 慧)
HD-19-29	11	C. Good (<i>kuśala</i> 善)
HD-19/SD-23		1. faith (<i>śraddhā</i> 信)
HD-20/SD-32		2. vigor (<i>vīrya</i> 精進)
HD-21/SD-27		3. modesty (<i>hrī</i> 慚)
HD-22/SD-28		4. shame (<i>apatrāpya</i> 愧)
HD-23/SD-29		5. non-greed (<i>alobha</i> 無貪)
HD-24/SD-30		6. non-hatred (<i>adveṣa</i> 無瞋)
HD-25		7. non-delusion (<i>amoha</i> 無癡)
HD-26/SD-25		8. ease (<i>praśrabdhi</i> 輕安)
HD-27/SD-24		9. heedfulness (<i>apramāda</i> 不放逸)
HD-28/SD-26		10. equanimity (<i>upekṣā</i> 行捨)
HD-29/SD-31		11. non-harmfulness (<i>avihiṃsā</i> 不害)
HD-30-35	6	D. Defilements (<i>kleśa</i> 煩惱)
HD-30/SD-55		1. attachment (<i>rāga</i> 貪)
HD-31/SD-56		2. hostility (<i>pratigha</i> 瞋)
HD-32/SD-57		3. conceit (<i>māna</i> 慢)
HD-33/SD-33		4. ignorance (<i>avidyā</i> 無明) [or delusion (<i>moha</i> 癡)]
HD-34/SD-58		5. doubt (<i>vicikitsā</i> 疑)
HD-35		6. lack of proper view (<i>ku-drṣṭi</i> 不正見 [or 惡見])
HD-36-55	20	E. Subsidiary defilements (<i>upakleśa</i> 隨煩惱)
HD-36/SD-41		1. anger (<i>krodha</i> 忿)
HD-37/SD-42		2. enmity (<i>upanāha</i> 恨)

HD-38/SD-45		3. furiousness (<i>pradāṣa</i> 惱)
HD-39/SD-46		4. concealment (<i>mrakṣa</i> 覆)
HD-40/SD-48		5. deceit (<i>māyā</i> 誑)
HD-41/SD-43		6. dissimulation (<i>śāthya</i> 諂)
HD-42/SD-49		7. pride (<i>mada</i> 憍)
HD-43/SD-50		8. harmfulness (<i>vihiṃsā</i> 害)
HD-44/SD-44		9. envy (<i>īrṣyā</i> 嫉)
HD-45/SD-47		10. avarice (<i>mātsarya</i> 慳)
HD-46/SD-39		11. non-modesty (<i>āhrikyā</i> 無慚)
HD-47/SD-40		12. shamelessness (<i>anapatrāpya</i> 無愧)
HD-48/SD-36		13. non-faith (<i>āśraddhya</i> 掉舉)
HD-49/SD-35		14. slackness (<i>kausīdya</i> 懈怠)
HD-50/SD-34		15. heedlessness (<i>pramāda</i> 放逸)
HD-51/SD-37		16. languor (<i>styāna</i> 惛沈)
HD-52/SD-38		17. restlessness (<i>auddhatya</i> 掉舉)
HD-53		18. impaired memory (<i>muṣitā smṛtiḥ</i> 失念)
HD-54		19. lack of proper discernment (<i>asamprajanya</i> 不正知)
HD-55		20. distraction (<i>vikṣepa</i> 散亂)
HD-56-59	4	F Undetermined (<i>aniyata</i> 不定)
HD-56/SD-52		1. drowsiness (<i>middha</i> 睡眠)
HD-57/SD-51		2. regret (<i>kaukrtya</i> 惡作 [or 悔])
HD-58/SD-53		3. initial inquiry (<i>vitarka</i> 尋)
HD-59/SD-54		4. investigation (<i>vicāra</i> 伺)

III. Matter (*rūpa-dharma*)

HD-60-70	11	III. Matter (<i>rūpa</i> 色法)
HD-60/SD-1		1. eye (<i>cakṣuḥ</i> 眼)
HD-61/SD-2		2. ear (<i>śrotra</i> 耳)
HD-62/SD-3		3. nose (<i>ghrāṇa</i> 鼻)
HD-63/SD-4		4. tongue (<i>jihvā</i> 舌)
HD-64/SD-5		5. body (<i>kāya</i> 身)
HD-65/SD-6		6. visible form (<i>rūpa</i> 色)
HD-66/SD-7		7. sound (<i>śabda</i> 聲)
HD-67/SD-8		8. odor (<i>gandha</i> 香)
HD-68/SD-9		9. taste (<i>rasa</i> 味)
HD-69/SD-10		10. touch (<i>spraṣṭavya</i> 觸)
HD-70/SD-11		11. <i>rūpa</i> as comprised within <i>dharma-āyatana</i> (<i>dharmāyatana-rūpa</i> 法處所攝色)

IV. Formations disassociated from mind (*citta-viprayukta-saṃskāra*)¹

HD-71-94	24 IV Formations disassociated from mind (<i>citta-viprayukta-saṃskāra</i> 心不相應行法)
HD-71/SD-59	1. possession (<i>prāpti</i> 得)
HD-72/SD-65	2. vital faculty (<i>jīvitendriya</i> 命根)
HD-73/SD-61	3. similarity or group-homogeneity (<i>sabhāgatā, nikāya-sabhāga</i> 眾同分)
HD-74	4. seeds of the two hindrances (<i>prthagjanatva</i> 異生性)
HD-75/SD-63	5. attainment of non-ideation (<i>asaṃjñi-samāpatti</i> 無想定)
HD-76/SD-64	6. attainment of cessation (<i>nirodha-samāpatti</i> 滅盡定)
HD-77/SD-62	7. ideationlessness (<i>āsaṃjñika</i> 無想果)
HD-78/SD-70	8. names (<i>nāma-kāya</i> 名身)
HD-79/SD-71	9. phrases (<i>pada-kāya</i> 句身)
HD-80/SD-72	10. syllables (<i>vyāñjana-kāya</i> 文身)
HD-81/SD-66	11. origination (<i>jāti</i> 生)
HD-83/SD-67	12. duration (<i>sthiti</i> 住)
HD-82/SD-68	13. deterioration (<i>jarā</i> 老)
HD-84/SD-69	14. impermanence (<i>anityatā</i> 無常)
HD-85	15. continuous process (<i>pravṛtti</i> 流轉)
HD-86	16. (karmic) determinate difference (<i>pratiniyama</i> 定異)
HD-87	17. (karmic) correspondence (<i>yoga</i> 相應)
HD-88	18. rapidity (<i>java</i> 勢速)
HD-89	19. sequential order (<i>anukrama</i> 次第)
HD-91	20. time (<i>kāla</i> 時)
HD-90	21. place (<i>deśa</i> 方)
HD-92	22. number (<i>saṃkhyā</i> 數)
HD-93	23. congruence or concordance or concourse (<i>sāmagrī</i> 和合性)
HD-94	24. incompatibility or discordance or modification (<i>anyathātva</i> 不和合性)

¹ As for the fourth of the twenty-four formations dissociated from mind, i.e., 異生性 (*prthagjanatva*), Nakamura, *Bukkyō go daijiten* (36d) states:

1. being a *prthagjana*;
2. in Sarvāstivāda: not obtaining the *ārya-mārga*;
3. in Sautrāntika: the state of consecution without bringing forth the *ārya-dharma*;
4. in Yogācāra: the *kleśa-bīja*s (distinguished in terms of being *aniyata*- or *niyata-gotra*).

Ding Fubao: The hindrance (*āvaraṇa*) of *prthagjanatva* is terminated at the first stage (*bhūmi*). This hindrance consists in the two: “of defilements” (*kleśa*) and “to what is to be known” (*jñeya*).

V. Unconditioned factors (*asaṃskṛta*)

HD-95-100	6	V Unconditioned factors (<i>asaṃskṛta</i> 無為法)
HD-95/SD-73		1. space (<i>ākāśa</i> 虛空無為)
HD-96/SD-74		2. cessation due to deliberation (<i>pratisaṃkhyā-nirodha</i> 擇滅無為)
HD-97/SD-75		3. cessation not due to deliberation (<i>apratisaṃkhyā-nirodha</i> 非擇滅無為)
HD-98		4. immovable (<i>āniñjya</i> 不動滅無為)
HD-99		5. cessation of ideation and sensation (<i>saṃjñā-vedayita-nirodha</i> 想受滅無為)
HD-100		6. suchness (<i>tathatā</i> 真如無為)

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The Siddhi of Xuanzang

Index

by

LOUIS DE LA VALLÉE POUSSIN

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Index

Foreword

Some time before his death, my husband, Louis de La Vallée Poussin, put down on index cards an alphabetical list related to the *Siddhi* of Xuan Zang, of which he had published, in 1928, an annotated translation. He combined this with a certain number of references to other works of the Vijñānavāda system, such as the *Madhyāntavibhāga* and the *Laṅkāvatāra*. Since detailed indices of these later texts have been published since, we have here retained only the index cards interesting in the context of the *Siddhi*. I want to express my heartfelt gratitude to Mr. Étienne Lamotte, professor of the University of Leiden, disciple of my husband, who was entrusted to complete the index cards and to classify them. I equally would like to thank the *Fondation Universitaire de Belgique*, which was kind enough to cover the printing cost, and Mademoiselle Lalou for including the index in the collection *Buddhica* in which my husband had already published the translation of the *Siddhi*.

Ms. Louis de La Vallée Poussin

Forest (Bruxelles), 20 January 1948.

1. General Sanskrit-English Index-Glossary
2. Index of Proper Names

The page numbers mentioned in the indices refer to the French page numbers of La Vallée Poussin's translation, and not to the page numbers of our English translation. The French page numbers are easily detectable in all our translations since they are inserted within angled brackets into the translation, e.g., <415>.

Notice that LVP's original index which was completed by Étienne Lamotte consisted mainly only of an index of Sanskrit terms and not the translations of these terms.

Further notice that we added many new entries to this original index.

The order of the two indices follows the Sanskrit alphabet.

General Sanskrit-English Index-Glossary

[Note: page numbers refer to the page numbers in the French translation.]

A

- aṃśa** [part], 363. – **viññānāṃśa** [part of viññāna] or **viññāna-bhāga** [part of viññāna], 129; **prati-ghāṃśa** [part of hostility], **pratighāṃśika**, 363.
- akaraṇatā**, 610.
- akarmaṇya** [inapt], 373. – **akarmaṇyatā** [inaptitude; non-suppleness, weakness], 332, 372, 608; with good minds, 259.
- akāla-mṛtyu** [death occurring prematurely], 404.
- akuśala** [bad], définition, 292. – **akuśala-dharma-tathatā** [suchness of bad dharmas], 535. – **akuśala-mūla** [roots of bad], 326, 344–345.
- akrodha** [non-anger], etc., 337.
- akliṣṭa** [non-defiled], 3; **akliṣṭa ajñāna** [non-defiled non-knowledge], 569. – **akliṣṭa-manas** [non-defiled manas], 268–271. – **akliṣṭa-vikalpa** [non-defiled figurating], 390–391.
- akṣara** [syllables], 70.
- akṣarāśivat** [like piles of seeds in a myrobalan fruit], 102.
- akṣānti** [non-receptivity], 337.
- agotraka** [not belonging to a family] (**aparinirvāṇa-dharmaka-gotra** [belonging to a family “not determined to obtain nirvāṇa”]), 106, 115, 174, 509, 721, 725, 807.
- agra-tathatā**, good reading for **paramārtha-tathatā**, 658.
- aghaniṣṭha**, 440.
- agādha** [profound], 574.
- aṅkura** [sprout], 119.
- aṅga** [member] of scripture, twelve, 562, 614, 782.
- aṅga** [member] of dependent origination (**pratītya-samutpāda**), 481 and foll.; **ākṣepaka** [projecting], **ākṣipta** [projected], **janaka** [generative], **janya** [brought forth], **dravya-sat** [existence as a real entity] or **prajñapti-sat** [existence as a designation], **kliṣṭa** [defiled] and **akliṣṭa** [non-defiled], 490 and foll.
- aṅgulyagra** [finger-tip], 129–130.
- acalā bhūmi** [immovable stage] (**nimittābhoga-kampanāt**), 616, 730.
- acittaka** [without mind], 61, 401; **acittaka-avasthā** [state without mind], 60, 202. – **acittaka-bhūmi** [stage without mind] or **acittikāvasthā** [state without mind], 195–196, 202, 245, 400, 410.
- acintya** [inconceivable], 503, 606, 699; the four inconceivables, 774. – **acintya-pariṇāmikī**,

- upapatti**, **cyuti**, 502.
- acireṇa** [quickly], 609.
- ajñāna** [ignorance; non-knowledge], 329, 345. – **ajñānāt** [due to ignorance], 431.
- aṇu**, see **paramāṇu**; **aṇutva-mahattva**, 33.
- atad-bhāva-śūnyatā** (**tathābhāva-śūnyatā**), 543.
- atimāna** [overweening conceit], 346.
- atimuktaka** [sesame], 119.
- atimurchā** [extreme stupor, i.e., fainting], 196.
- ativiśuddha** [very immaculate], 167.
- atītādhvan** [the past], 65.
- atyanta-prahāṇa** [definitive abandoning], 492.
- atyantābhāva** [that which does not exist in the absolute sense (hair of the tortoise)], 28, 54.
- atrapā** [shamelessness] (ou **anapatrāpya**), 362, 369.
- atha** [“and”, “with”], 377.
- aduḥkhāsukhā vedanā** [neither unbeneficial nor beneficial sensation, or neither disagreeable nor agreeable sensation], 299.
- aduḥkhopadhi** [are not the support of suffering], 672.
- adrṣṭa-satya** [before having seen the truths], 507.
- adbhuta** [extraordinary], 68. – **adbhuta-vastu** [extraordinary things] or **āścarya-vastu**, 48, 222.
- advaya-svabhāva** [being in its nature free of duality], 215.
- advayāhaṃkāra**, 753.
- adveṣa** [non-hatred], 327.
- adharma** [the unlawful], 616.
- adhikāra-paramatā pāramitānām**, 627.
- adhigam** [realized; realizing], 434, 607.
- adhigama** [realization], 169, 171; **adhigama-dharma-nimitta-parivarjana** [eliminating the notion of the dharma of realization], 616. – **adhigama-paramārtha** [absolute truth qua realization], 551, 559; **adhigama-saṃvṛti** (?) [conventional truth qua realization], 551.
- adhimātra-kriyā** [eminent activity], 121.
- adhimokṣa-bala** [power of resolve], 572.
- adhi-cittaṃ śikṣā** [training in higher thought], 313, 632.
- adhi-citta-vihāra** (abode of superior mind or concentration), 730.
- adhipati** [dominance], 60, 324. – **adhipati-pratyaya** [condition qua dominance] 43, 91, 481, 448, 673; and the simultaneous supports (**sahabhū-āśrayas**), 230; and the twenty-two controlling faculties, 449; four situations, 448, 682; **adhipati-pratyaya-āśraya** [support that constitutes the condition qua dominance], 228, 230. – **adhipati-phala** [fruit of dominance or the fruit of the dominant cause], 465. – **adhipati-bala** [dominant power], 136.
- adhi-prajñam vihāra** [abode of superior understanding], 730.

- adhimātra** [extreme], 316; **adhimātra-ādīnava** [extreme fault], 339. – **adhimātratama** [very powerful], 63.
- adhimukti** [resolution; trusting understanding], 563, 565, 572, 731. – **adhimukti-caryā-bhūmi** (**viḥāra**) [stage of resolute conduct], 575, 580–581, 584, 609, 637, 729, 731. – **adhimukti-manaskāra** [mental application proceeding from resolution], 140.
- adhimuc** [believe-understand; recognize], 173, 177.
- adhimokṣa** [resolve], 257, 297, 310–311, 314, 321, 627.
- adhi-śīla-vihāra** [abode of superior morality], 730.
- adhiṣṭhāna** [basis; blessing], 125, 360, 771; of **sendriyaka-kāya** [having “conserved” his body-endowed-with-faculties], 508; **adhiṣṭhāna** [basis, fifteen], 453; and the four conditions, 463; and the five fruits, 465. – **adhiṣṭhāna-vaśitva** [mastery in conservation], 771.
- adhiṣṭhita** [being influenced], 433.
- adhyavasāna** [appreciation], 344.
- adhyavasāya** [strive], 495.
- adhyātma-vidyā**, 622.
- adhyātma-samprasāda** [personal serenity], 323.
- adhyāropa** [“imputation”; “affirmation”] (**samāropa**), **apavāda** [negation], 417, 419; **adhyāropānta** [extreme thesis of affirmation], 419; **adhyāropita** [imputed], 88.
- adhyāśa** [disposition], 574, 591; **adhyāśaya-paramatā** [excellence of disposition], 626.
- adhyāhar** [directing], 146.
- adhvan** [time], 524.
- aṇu** [fine], 63; **aṇutva** [atomicity], 33, 46; **aṇurūpa** (**saṃghātāṇu**) [molecule made up of seven atoms], 45; **aṇusūkṣma** [extremely subtle], 142.
- anadhiṣṭhāna** [without basis], 427.
- ananta** [vast], 574.
- anantara** [immediate], 242; **anantara-niruddha** [immediate antecedent cessation], 457.
- ananyathatā**, 743.
- anapatrāpya** [shamelessness], 324, 368.
- anabhiniveśa-lakṣaṇa** [characteristic qua non-adherence], the fifth of the five characteristics [**lakṣaṇas**], 538.
- anabhisamskāra-anābhoga** [free from instigation and of effort], 730.
- anabhisamskāra-aviparīta-jñāna** [knowledge that, without effort, cognizes in a non-upside-down way], 422.
- anabhisamskāravāhin**, 635.
- anabhisamskārena** [takes place spontaneously], 395.
- anabhyutsāha** [indolence], 374.
- analamtā** [insatiability], 330.
- anavasthā** [infinite regression], 134.

- anāgatādhvan** [the future], 65.
- anāgamyā-samādhi** [concentration of the preparatory concentration], 489.
- anāgantuka** [non-adventitious], 215.
- anāgāmin** [non-returner: third fruit], 409, 493.
- anāghāta** [non-irritation], 327, 336.
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VASUBANDHU (ca. 350–430 A.D.) was born in Puruṣapura in Gandhāra and is, next to Aśaṅga (ca. 330–405 A.D.), his half-brother, the most famous personage of the Yogācāra school.

He originally belonged to the Śrāvakayāna school of the Sarvāstivādins and had already made a name for himself through the composition of numerous treatises when he was won over to the Mahāyāna by Aśaṅga, sometime in his forties. He then with great enthusiasm put his talents to work in the service of the Mahāyāna, for which he wrote so many works that he received the name “master of a thousand doctrinal treatises”. Vasubandhu counts as the great systematizer of Buddhism and is one of the six great ornaments—six great commentators of the Buddha’s teaching.

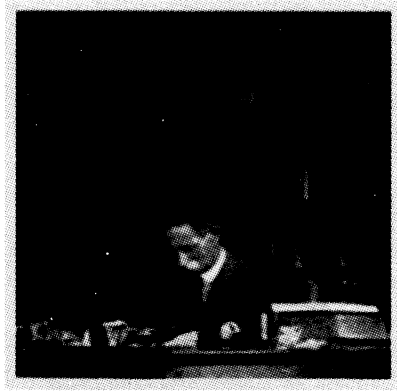
Even though in the Kośa, Vasubandhu seems to be generally partisan to the “Hīnayāna”-Sautrāntikas, he too was evidently open-minded, of which fact the Kośa is a testimony, and accordingly he did not seem to have become exclusively partisan to the tenets of any group as such—be it those of Hīnayāna- or Yogācāra-Sautrāntika or Sarvāstivāda.

Vasubandhu’s personage, life and dates have been a matter of great debate in modern Buddhist scholarship.



XUANZANG (600–664 a.d.), renowned for his sixteen-year pilgrimage to India and his career as a translator of Buddhist scriptures, is one of the most illustrious figures in the history of scholastic Chinese Buddhism.

Upon his return to China in 645, Xuanzang brought back with him a great number of Sanskrit texts. In addition to his translations of the *Abhidharmakośa-bhāṣya* (651–654), the **Nyāyānusāra* (653–654), as well as the **Mahāvibhāṣā* (656–659), *Jñānaprasthāna* (657–660), **Abhidharmāvatāra* (658), *Prakaraṇa-pāda* (660) and other important Abhidharma texts, he also translated many Mahāyāna scriptures, e.g., the *Yogācārabhūmiśāstra* (646–648) and *Mahāprajñāpāramitāsūtra* (660–663), and authored the *Records of the Western Regions* (646). It is through Xuanzang and his chief disciple Kuiji that the Faxiang School was initiated in China; the most important book of the school being Xuanzang's *Cheng weishi lun* (*Vijñaptimātratāsiddhi*; in 659).



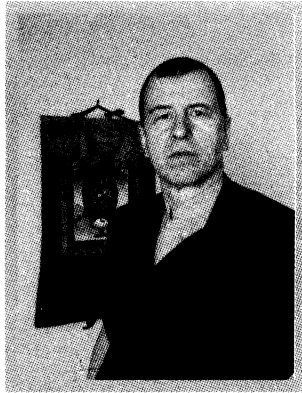
LOUIS DE LA VALLÉE POUSSIN (1869–1938), born in Liège (Belgium), was an indologist and specialist in Buddhist philosophy. Educated in Liège, Louvain, Paris (S. Lévy) and Leiden (H. Kern), he was a master in many languages, including Sanskrit, Pali, Chinese, Tibetan, Greek, Latin, etc., and became professor at the University of Ghent (Belgium) in 1893, a position he held until his retirement in 1929.

Hubert Durt (in *Encyclopedia of Religion*) elaborates:

La Vallée Poussin dedicated all the strength of his philological genius to his field and contributed to a reorientation of Buddhist studies toward the languages of northern Buddhism (Sanskrit and Tibetan) and toward Buddhist philosophy considered in its historical perspective. He produced two main types of studies: (1) scholarly editions [of Tantric texts; Mādhyamika texts; etc.] and (2) translations with exegeses. These correspond roughly to the two periods of his activity, that before and that after World War I.

After World War I, La Vallée Poussin, who had in the meantime mastered the languages of the Chinese Buddhist translations, undertook the enormous enterprise of translating and critically annotating two summae of Buddhist scholastics: Vasubandhu's *Abhidharmakośa*, the masterwork of the northern Hīnayāna Abhidharma school, and Hsüan-tsang's *Vijñapti-mātratāsiddhi*, the best compendium of the tenets of the Yogācāra, or Idealist, current of the Mahāyāna.

Besides these two main types of studies, La Vallée Poussin produced many other writings. Sylvain Lévi wrote: "His work is of unrivalled magnitude."



GELONG LODRÖ SANGPO (Jürgen Balzer)—the co-translator—is a student of the late Ven. Trungpa Rinpoche and of Dzogchen Pönlop Rinpoche. Born 1952 in Germany, he received his first ordination in the Karma Kagyü Sangha in 1984, France, and then moved to Gampo Abbey, Canada. From 1985–2002 he served as Secretary of *International Kagyü Sangha Association of Buddhist Monks and Nuns* and published its magazine *The Profound Path of Peace*.

He completed the traditional three year retreat in 1996 and a four year study retreat in 2003. He also served for a few years as Acting Director of Gampo Abbey, was one of the co-founders of Nitārtha Institute and served as chair of Vidyadhara Institute, the monastic college of Gampo Abbey, since its inception.

His focus of study is in the systematic traditions of Buddhist Abhidharma. He has translated and published—under the supervision of Prof. Ernst Steinkellner—Erich Frauwallner's *The Philosophy of Buddhism* (Motilal).

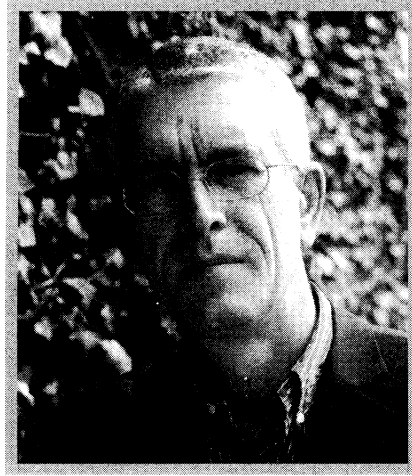
He is the general editor and main translator of *The Collected Works of Louis de La Vallée Poussin*, of which Volume I: *Abhidharmakośa-Bhāṣya of Vasubandhu*, was published in 2012. He was also engaged for several years in translating the Collected Works of Prof. Lambert Schmithausen. As President of Karma Changchub Ling, he is presently engaged in establishing it as a monastic centre of the Karma Kagyü lineage in Fall River, Nova Scotia.



GELONGMA MIGME CHÖDRÖN—the co-translator of the *Vijñaptimātratāsiddhi*—was a student of the late Ven. Trungpa Rinpoche and of the V.V. Khenchen Thrangu Rinpoche. She was born in 1924 in Ottawa, Canada. After receiving her Ph.D. in Chemistry, she spent many years in chemistry research and in palynology. She received *bhikṣuṇī* ordination in 1994 and completed the traditional three year retreat in 1996.

As a translator from French, she translated Étienne Lamotte's translation from the Chinese of the *Mahāprajñāpāramitāsāstra* and his translation of the *Mahāyānasamgraha*, as well as Walpola Rahula's translation of the *Abhidharma-samuccaya*, André Bareau's *Les Sectes Bouddhiques du Petit Véhicule*, José van den Broeck's translation of Ghoṣaka's *Amṛtarasa*. Before passing away in October 2016, she finished the draft translations of all the works of La Vallée Poussin to be published in the future volumes of *The Collected Works of Louis de La Vallée Poussin*.

Migme Chödrön was a member and Vice-President of Karma Changchub Ling, a monastic center within the Karma Kagyü lineage, in Fall River, Nova Scotia, Canada.



ALEXANDER LEONHARD MAYER studied Chinese at the Universities of Berlin, Bonn and Tübingen (Germany), at Fu-jen ta-hsüeh and Shi-fan ta-hsüeh (Taiwan), Sanskrit at the Universities of Tübingen and Tribhuvan (Kathmandu), and Chinese history at the Shi-fan ta-hsüeh li-shih yen-chiu suo.

In 1985 he earned a double M.A. in Chinese and Indian Studies (University of Tübingen) for a thesis on the Ming Dynasty Salt Monopoly, in 1989 a PhD (University of Tübingen) on the Xuanzang Biographies and in 1999 a Habilitation (University of Heidelberg) on Chinese Buddhist Commentarial Literature.

He has published on Xuanzang and his biographies (Wiesbaden, 1992–2001) and on various aspects of the Chinese Buddhist tradition.

His unpublished projects include a translation of Sthiramati's *Trīṃśikābhāṣya*, a translation cum study of Kuiji's *Jingang jing Zanshu* (on the *Vajracchedikā-sūtra*), a translation of the *Dacheng qixin lun* in Fazang's and Xufa's interpretation and a study on Shihui's sub-commentary on Fazang's commentary on the Heart Sūtra.

Alexander Mayer has been teaching at the University of Heidelberg (1990–1999) and at the University of Illinois at Urbana-Champaign since 2000.